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SCOTFIELD
REFERENCE NEW TESTAMENT
AND PSALMS

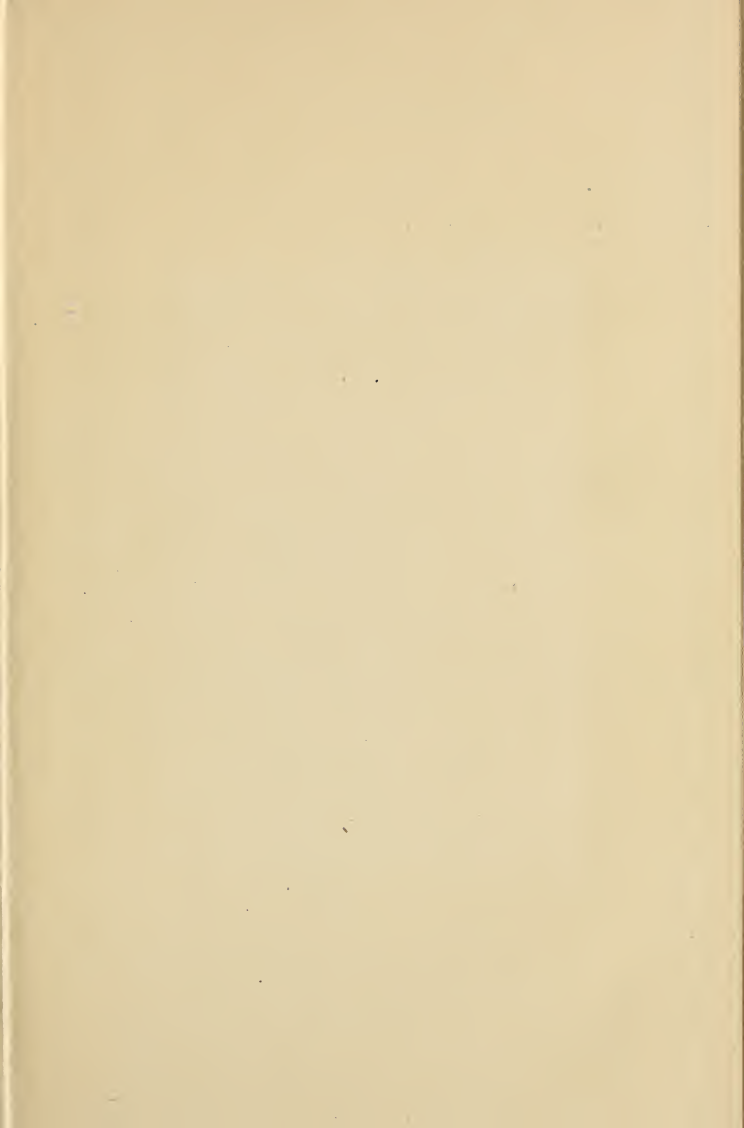


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THE NEW TESTAMENT AND PSALMS

WITH REFERENCES

WITH A NEW SYSTEM OF CONNECTED TOPICAL REFERENCES TO ALL THE GREATER THEMES OF SCRIPTURE, WITH ANNOTATIONS, REVISED MARGINAL RENDERINGS, SUMMARIES, DEFINITIONS, CHRONOLOGY, AND INDEX, TO WHICH ARE ADDED HELPS AT HARD PLACES, EXPLANATIONS OF SEEMING DISCREPANCIES, AND A NEW SYSTEM OF PARAGRAPHS.

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THE FOUR GOSPELS.

THE four Gospels record the eternal being, human ancestry, birth, death, resurrection, and ascension of Jesus the Christ, Son of God, and Son of man. They record also a selection from the incidents of His life, and from His words and works. Taken together, they set forth, not a biography but a Personality.

These two facts, that we have in the four Gospels a complete Personality, but not a complete biography, indicate the spirit and intent in which we should approach them. What is important is that through these narratives we should come to see and know Him whom they reveal. It is of relatively small importance that we should be able to piece together out of these confessedly incomplete records (John 21. 25) a connected story of His life. For some adequate reason—perhaps lest we should be too much occupied with “Christ after the flesh”—it did not please God to cause to be written a biography of His Son. The twenty-nine formative years are passed over in a silence which is broken but once, and that in but twelve brief verses of Luke’s Gospel. It may be well to respect the divine reticencies.

But the four Gospels, though designedly incomplete as a story, are divinely perfect as a revelation. We may not through them know everything that He did, but we may know the Doer. In four great characters, each of which completes the other three, we have Jesus Christ Himself. The Evangelists never describe Christ—they set Him forth. They tell us almost nothing of what they thought about Him, they let Him speak and act for Himself.

This is the essential respect in which these narratives differ from mere biography or portraiture. “The words that I speak unto you, they are spirit, and they are life.” The student in whom dwells an ungrieved Spirit finds here the living Christ.

The distinctive part which each Evangelist bears in this presentation of the living Christ is briefly noted in separate Introductions, but it may be profitable to add certain general suggestions.

I. The Old Testament is a divinely provided Introduction to the New; and whoever comes to the study of the four Gospels with a mind saturated with the Old Testament foreview of the Christ, His person, work, and kingdom, will find them open books.

For the Gospels are woven of Old Testament quotation, allusion, and type. The very first verse of the New Testament drives the thoughtful reader back to the Old; and the risen Christ sent his Disciples to the ancient oracles for an explanation of his sufferings and glory (Lk. 24. 27, 44, 45). One of His last ministries was the opening of their understandings to understand the Old Testament.

Therefore, in approaching the study of the Gospels the mind should be freed, so far as possible, from mere theological concepts and presuppositions. Especially is it necessary to exclude the notion—a legacy in Protestant thought from post-apostolic and Roman Catholic theology—that the church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the church.

Do not, therefore, assume interpretations to be true because familiar. Do not assume that “the throne of David” (Lk. 1. 32) is synonymous with “My Father’s throne” (Rev. 3. 21), or that “the house of Jacob” (Lk. 1. 33) is the church composed both of Jew and Gentile.

II. The mission of Jesus was, *primarily*, to the Jews (Mt. 10. 5, 6; 15. 23–25; John 1. 11). He was “made under the law” (Gal. 4. 4), and was “a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15. 8), and to fulfil the law that grace might flow out.

Expect, therefore, a strong legal and Jewish colouring up to the cross (e.g. Mt. 5. 17–19; 6. 12; cf. Eph. 4. 32; Mt. 10. 5, 6; 15. 22–28; Mk. 1. 44; Mt. 23. 2, etc.). The Sermon on the Mount is law, not grace, for it demands as the condition of blessing (Mt. 5. 3–9) that perfect character which grace, through divine power, creates (Gal. 5. 22, 23).

III. The *doctrines* of grace are to be sought in the Epistles, not in the Gospels; but those doctrines rest back upon the death and resurrection of Christ, and upon the great germ-truths to which He gave utterance, and of which the Epistles are the unfolding. Furthermore, the only perfect example of perfect grace is the Christ of the Gospels.

IV. The Gospels do not unfold the doctrine of the church. The word occurs in Matthew only. After His rejection as King and Saviour by the Jews, our Lord, announcing a mystery until that moment "hid in God" (Eph. 3. 3-10), said, "I will build my church" (Mt. 16. 16, 18). It was, therefore, yet future; but His personal ministry had gathered out the believers who were, on the day of Pentecost, by the baptism with the Spirit, made the first members of "the church which is his body" (1 Cor. 12. 12, 13; Eph. 1. 23).

The Gospels present a group of Jewish disciples, associated on earth with a Messiah in humiliation; the Epistles a church which is the body of Christ in glory, associated with Him in the heavenlies, co-heirs with Him of the Father, co-rulers with Him over the coming kingdom, and, as to the earth, pilgrims and strangers (1 Cor. 12. 12, 13; Eph. 1. 3-14, 20-23; 2. 4-6; 1 Pet. 2. 11).

V. The Gospels present Christ in His three offices of Prophet, Priest, and King. As *Prophet* His ministry does not differ in kind from that of the Old Testament prophets. It is the dignity of His Person which makes Him the unique Prophet. Of old, God spoke through the prophets; now He speaks in the Son (Heb. 1. 1, 2). The old prophet was a voice from God; the Son is God Himself (Deut. 18. 18, 19).

The prophet in any dispensation is God's messenger to His people, first to establish truth, and, secondly, when they are in declension and apostasy to call them back to truth. His message, therefore, is, usually, one of rebuke and appeal. Only when these fall on deaf ears does he become a foreteller of things to come. In this, too, Christ is at one with the other prophets. His predictive ministry follows His rejection as King.

The sphere and character of Christ's *Kingly* office are defined in the Davidic Covenant (2 Sam. 7. 8-16, and refs.), as interpreted by the prophets, and confirmed by the New Testament. The latter in no way abrogates or modifies either the Davidic Covenant or its prophetic interpretation. It adds details which were not in the prophet's vision. The Sermon on the Mount is an elaboration of the idea of "righteousness" as the predominant characteristic of the Messianic kingdom (Isa. 11. 2-5; Jer. 23. 5, 6; 33. 14-16). The Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and the glory of Messiah (1 Pet. 1. 10, 11). The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled (Lk. 1. 30-33; Acts 2. 29-36; 15. 14-17); just as the Abrahamic Covenant of blessing through suffering was fulfilled at His first coming (Acts 3. 25; Gal. 3. 6-14).

Christ is never called King of the church. "The King" is indeed one of the divine titles, and the church in her worship joins Israel in exalting "the king, eternal, immortal, invisible" (Psa. 10. 16; 1 Tim. 1. 17). But the church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom (2 Tim. 2. 11, 12; Rev. 1. 6; 3. 21; 5. 10; Rom. 8. 15-18; 1 Cor. 6. 2, 3).

Christ's *Priestly* office is the complement of His prophetic office. The prophet is God's representative with the people; the priest is the people's representative with God. Because they are sinful he must be a sacrificer; because they are needy he must be a compassionate intercessor (Heb. 5. 1, 2; 8. 1-3). So Christ, on the cross, entered upon His high-priestly work, offering Himself without spot unto God (Heb. 9. 14), as now He compassionates His people in an ever-living intercession (Heb. 7. 25). Of that intercession John 17. is the pattern.

VI. Distinguish, in the Gospels, *interpretation* from *moral application*. Much in the Gospels which belongs in strictness of interpretation to the Jew or the kingdom, is yet such a revelation of the mind of God, and so based on eternal principles, as to have a moral application to the people of God whatever their position dispensationally. It is always true that the "pure in heart" are happy because they "see God," and that "woe" is the portion of religious formalists whether under law or grace.

VII. Especial emphasis rests upon that to which all four Gospels bear a united testimony. That united testimony is sevenfold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But not only so; for Matthew's King is also Servant, Man, and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which He is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the Evangelists record the ministry of John the Baptist.
3. All record the feeding of the five thousand.
4. All record Christ's offer of Himself as King, according to Micah.
5. All record the betrayal by Judas; the denial by Peter; the trial, crucifixion, and literal resurrection of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.
6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.
7. All point forward to His second coming.

THE KINGDOM IN SCRIPTURE.

DEFINITIONS.

The Kingdom of God is to be distinguished from the kingdom of heaven in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations (Luke 13. 28, 29; Heb. 12. 22, 23); while the kingdom of heaven is Messianic, mediatorial and Davidic, and has for its object the establishment of the kingdom of God in the earth (I Cor. 15. 24, 25). (2) The kingdom of God is entered only by the new birth (John 3. 5-7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Matt. 13. 1-50; 25. 1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Matt. 13. 24-30, 36-43, 47-50) are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Matt. 13. 33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees and the Herodians were the representatives. (4) The kingdom of God "comes not with outward show" (Luke 17. 20), but is chiefly that which is inward and spiritual (Rom. 14. 17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (5) The kingdom of heaven merges into the kingdom of God when Christ, having "put all enemies under His feet," "shall have delivered up the kingdom to God, even the Father" (I Cor. 15. 24-28).

The Church (*ecclesia*, "from *ek*, out of, and *kaleo*, to call) is the body and bride of Christ (Eph. 1. 22, 23; 5. 28-33), composed of those "called out" by the preaching of the glad tidings of an accomplished redemption through the death and resurrection of the Son of God, incarnate as "Jesus Christ, the son of David, the son of Abraham" (Matt. 1. 1). These, born again through faith in Him (John 3. 3, 5, 6), are by the Holy Spirit baptized into one body (I Cor. 12. 12), "builded together for an habitation of God through the Spirit" (Eph. 2. 22). The prophets of the Old Testament saw, not the church, which was a "mystery . . . hid in God" (Eph. 3. 1-10), but the Messianic kingdom. The Church fills the interregnum between the rejection of the kingdom and its future establishment in power.

THE KINGDOM IN SCRIPTURE.

(Study carefully Matt. 3. 2, *note*; Matt. 6. 33, *note*; Heb. 12. 23, *note*.)

Past Ages from Creation to Sinai	The Jewish Age			Kingdom in Eternity The "New Heavens and the New Earth"
	The Law Given B. C. 1491 Exodus xx. — The Kingdom Covenant B. C. 1042 II Sam. vii.	Key-word—Law — Kingdom Covenanted Described	Kingdom "At hand"	
PRESENT	PAST	The Church Age		FUTURE
		Key-word—Grace — The "Mysteries" of the Kingdom—Matt. 13. Key-word—Mixture	Key-word—Peace — Kingdom in Power	
Return of the King in Glory Time not foretold		The "The Age to Come"		Kingdom delivered up to the Father I Cor. xv. 24
The King Crucified, Risen, Ascended The Spirit Sent		Key-word—Grace — The "Mysteries" of the Kingdom—Matt. 13. Key-word—Mixture		
		Key-word—Peace — Kingdom in Power		
		Key-word—Grace — The "Mysteries" of the Kingdom—Matt. 13. Key-word—Mixture		
Matt. xvi. 18 I Cor. xii. 12, 13 Eph. i. 18-23.		Matt. xiii. 24-30, 36-43 Matt. xiii. 47-50		Luke i. 30-33 Luke xiii. 34, 35 Rom. xi. 25-27 Acts xv. 13-17 Matt. xxv. 31-46

HOW TO USE THE SUBJECT REFERENCES.

The subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b</i> Gospel. vs. 1,14,15; Mk. 8.35. (Mt. 3.2; Rev. 14.6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

WRITER. The writer of the first Gospel, as all agree, was Matthew, called also Levi, a Jew of Galilee who had taken service as a tax-gatherer under the Roman oppressor. He was, therefore, one of the hated and ill-reputed publicans.

The date of Matthew has been much discussed, but no convincing reason has been given for discrediting the traditional date of A.D. 37.

Theme. The scope and purpose of the book are indicated in the first verse. Matthew is the "book of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Mt. 1. 1). This connects Him at once with two of the most important of the Old Testament Covenants: the Davidic Covenant of kingship, and the Abrahamic Covenant of promise (2 Sam. 7. 8-16; Gen. 15. 18).

Of Jesus Christ in that twofold character, then, Matthew writes. Following the order indicated in the first verse, he writes first of the King, the Son of David; then of the Son of Abraham, obedient unto death, according to the Isaac type (Gen. 22. 1-18; Heb. 11. 17-19).

But the prominent character of Christ in Matthew is that of the covenanted King, David's "righteous Branch" (Jer. 23. 5; 33. 15). Matthew records His genealogy; His birth in Bethlehem the city of David, according to Micah (5. 2); the ministry of His forerunner according to Malachi (3. 1); the ministry of the King Himself; His rejection by Israel; and His predictions of His second coming in power and great glory.

Only then (Mt. 26.-28.) does Matthew turn to the earlier Covenant, and record the sacrificial death of the Son of Abraham.

This determines the purpose and structure of Matthew. It is peculiarly the Gospel for Israel; and, as flowing from the death of Christ, a Gospel for the whole world.

Matthew falls into three principal divisions:

I. The manifestation to Israel and rejection of Jesus Christ the Son of David, born King of the Jews, 1. 1-25. 46. The subdivisions of this part are: (1) The official genealogy and birth of the King, 1. 1-25; (2) the infancy and obscurity of the King, 2. 1-23; (3) the kingdom "at hand," 3. 1-12. 50 (the order of events of this subdivision is indicated in the text); (4) the mysteries of the kingdom, 13. 1-52; (5) the ministry of the rejected King, 13. 53-23. 39; (6) the promise of the King to return in power and glory, 24. 1-25. 46.

II. The sacrifice and resurrection of Jesus Christ, the Son of Abraham, 26. 1-28. 8.

III. The risen Lord in ministry to His own, 28. 9-20.

The events recorded in Matthew cover a period of 38 years (Ussher).

CHAPTER 1.

THE book of the generation of Jesus Christ, the son of ^aDavid, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren,

3 And Judas begat Phares and Zera of Thamar; and Phares begat Esrom, and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson, and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth, and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat

^a Christ's enemies did not deny His descent from David.

Solomon of her *that had been the wife of Urias*;

7 And Solomon begat Roboam; and Roboam begat Abia, and Abia begat Asa;

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought

to Babylon, Jechonias begat Salathiel; and Salathiel begat ^aZorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of ¹Mary, ²of whom was born Jesus, who is called ³Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Conception and birth of Jesus
(Lk. 1. 26-35; 2. 1-7; John 1. 1, 2, 14).

18 ^bNow the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the ^cHoly Ghost.

19 Then Joseph her husband, being a just man, and not willing to

^a Or Zerubabel.

^b Christ (First Advent).

Mt. 2. 1-6. (Mt. 1. 18; Acts 1. 9.)

^c Holy Spirit (N.T.) vs. 18-20; Mt. 3. 11-16. (Mt. 1. 18; Acts 2. 4.)

^d Gr. an angel. Heb. 1. 4, note.

^e Rom. 1. 16, note.

^f Rom. 3. 23, note.

^g Lit. by the Lord through the prophet. Quoted from Isa. 7. 14.

^h Lit. the virgin.

ⁱ Heb. 1. 4, note.

^j The Gr. form of the Heb. *Jehoshua*, meaning Saviour. Lk. 2. 4-7.

make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, ^dthe angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall ^esave his people from their ^fsins.

22 Now all this was done, that it might be fulfilled which was spoken ^gof the Lord by the prophet, saying,

23 Behold, ^ha virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the ⁱangel of the Lord had bidden him, and took unto him his wife:

25 And knew her, not till she had brought forth her firstborn son: and he called his name ^jJESUS.

CHAPTER 2.

Visit of the Magi.

NOW when Jesus was ^kborn in Bethlehem of Judæa in the days of ⁴Herod the king, be-

1 (1. 16). Six Marys are to be distinguished: (1) Mary the mother of Jesus; always clearly identified by the context. (2) Mary Magdalene, a woman of Magdala, "out of whom went seven demons" (Lk. 8. 2). She is never mentioned apart from the identifying word "Magdalene." (3) The mother of James (called "the less," Mk. 15. 40) and Joses, the apostles. A comparison of John 19. 25, Mt. 27. 56, and Mk. 15. 40 establishes the inference that this Mary, the mother of James the less, and of Joses, was the wife of Alphæus (called also Cleophas, John 19. 25), and a sister of Mary the mother of Jesus. Except in Mt. 27. 61, and 28. 1, where she is called "the other Mary" (i.e. "other" than her sister, Mary the Virgin); and John 19. 25, where she is called "of Cleophas," she is mentioned only in connection with one or both of her sons. (4) Mary of Bethany, sister of Martha and Lazarus, mentioned by name only in Lk. 10. 39, 42; John 11. 1, 2, 19, 20, 28, 31, 32, 45; 12. 3, but referred to in Mt. 26. 7; Mk. 14. 3-9. (5) The mother of John Mark, and sister of Barnabas (Acts 12. 12). (6) A helper of Paul in Rome (Rom. 16. 6).

2 (1. 16). The changed expression is important. It is no longer, "who begat," but, "Mary, of whom was born Jesus." Jesus was not "begotten" of natural generation.

3 (1. 16). Christ (*Christos*=anointed), Greek form of the Hebrew "Messiah" (Dan. 9. 25, 26), is the official name of our Lord, as Jesus is His human name (Lk. 1. 31; 2. 21). The name, or title, "Christ," connects Him with the entire O. T. foreview (Zech. 12. 8, note) of a coming Prophet (Deut. 18. 15-19), Priest (Psa. 110. 4), and King (2 Sam. 7. 7-10). As these were typically anointed with oil (1 Ki. 19. 16; Ex. 29. 7; 1 Sam. 16. 13), so Jesus was anointed with the Holy Spirit (Mt. 3. 16; Mk. 1. 10, 11; Lk. 3. 21, 22; John 1. 32, 33), thus becoming officially "the Christ."

4 (2. 1). Herod the Great, son of Antipater, an Idumean (see Gen. 36. 1, note), and Cypros, an Arabian woman. Antipater was appointed Procurator of Judæa by Julius Cæsar, B.C. 47. At the age of fifteen Herod was appointed to the government of Galilee. B.C. 40 the Roman senate made him king of Judæa. An able, strong, and cruel man, he increased greatly the splendour of Jerusalem, erecting the temple which was the centre of Jewish worship in the time of our Lord.

hold, there came wise men from the east to Jerusalem,

² Saying, Where is he that is born ^{1a} King of the Jews? for we have seen his star in the east, and are come to worship him.

³ When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

⁴ And when he had gathered all the chief priests and ² scribes of the people together, he demanded of them where ^b Christ should be born.

⁵ And they said unto him, In Bethlehem of Judæa: ^c for thus it is written by the prophet,

⁶ ^d And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall ^e rule my people Israel.

⁷ Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

⁸ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

⁹ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

¹⁰ When they saw the star, they rejoiced with exceeding great joy.

¹¹ And when they were come into the house, they saw the young child with Mary his mother, and

B.C. 4.

^a *Kingdom* (N.T.). Mt. 2.6. (Lk. 1.31-33; 1 Cor. 15.28.)

^b *Lit. the Christ.*

^c *Christ (First Advent).* Mt. 4.15, 16. (Mt. 1.18; Acts 1.9.)

^d *Quoted from Mic. 5.2.*

^e *Kingdom* (N.T.). Mt. 3.2. (Lk. 1.31-33; 1 Cor. 15.28.)

^f *Lit. an angel.*

^g *Lit. by the Lord through the prophet.*

^h *Quoted from Hos. 11.1.*

fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

¹² And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The flight into Egypt.

¹³ And when they were departed, behold, ^f the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

¹⁴ When he arose, he took the young child and his mother by night, and departed into Egypt:

¹⁵ And was there until the death of Herod: that it might be fulfilled which was spoken ^g of the Lord by the prophet, saying, ^h Out of Egypt have I called my son.

Herod's slaughter of the innocents.

¹⁶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

¹⁷ Then was fulfilled that which

¹ (2. 2). "The King" is one of the divine titles (Psa. 10. 16), and is so used in the *worship* of the church (1 Tim. 1. 17), but Christ is never called "King of the church." He is "King of the Jews" (Mt. 2. 2) and Lord and "Head" of the church (Eph. 1. 22, 23). See "Church" (Mt. 16. 18; Heb. 12. 23).

² (2. 4). Gr. *grammateis*, "writer." Heb. *sopherim*, "write," "set in order," "count." The scribes were so called because it was their office to make copies of the Scriptures; to classify and teach the precepts of the oral law (see "Pharisees," Mt. 3. 7, note), and to keep careful count of every letter in the O.T. writings. Such an office was necessary in a religion of law and precept, and was an O.T. function (2 Sam. 8. 17; 20. 25; 1 Ki. 4. 3; Jer. 8. 8; 36. 10, 12, 26). To this legitimate work the scribes added a record of rabbinical decisions on questions of ritual (Halachoth); the new code resulting from those decisions (Mishna); the Hebrew sacred legends (Gemara, forming with the Mishna the Talmud); commentaries on the O.T. (Midrashim); reasonings upon these (Hagada); and, finally, mystical interpretations which found in Scripture meanings other than the grammatical, lexical, and obvious ones (the Kabbala); not unlike the allegorical method of Origen, or the modern Protestant "spiritualizing" interpretation. In our Lord's time, to receive this mass of writing superposed upon the Scriptures was to be orthodox; to return to the Scriptures themselves was heterodoxy—our Lord's most serious offence.

³ (2. 15). The words are in Hos. 11. 1, and the passage illustrates the truth that prophetic utterances often have a latent and deeper meaning than at first appears. Israel, nationally, was a "son" (Ex. 4. 22), but Christ was the greater "Son." See Rom. 9. 4, 5; Isa. 41. 8, with Isa. 42. 1-4; 52. 13, 14, where the servant-nation and the Servant-Son are both in view.

was spoken by Jeremy the prophet, saying,

18 ^aIn Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The return from Egypt to Nazareth (Cf. Lk. 2. 39, 40).

19 But when Herod was dead, behold, an ^bangel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that ^cArchelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth: that it might

B.C. 3.

^a Quoted from Jer. 31. 15.

^b Heb. 1. 4, note.

^c Son of Herod the Great (Mt. 2. 1) and Malthace, a Samaritan woman. Deposed A.D. 6.

^d See Acts 17. 30, note.

^e Repentance. vs. 2. 8. 11; Mt. 4. 17. (Mt. 3. 2; Acts 17. 30.)

^f Kingdom (N.T.). Mt. 4. 17. (Lk. 1. 31-33; 1 Cor. 15. 28.)

^g Gospel. vs. 1. 2; Mt. 4. 23. (Mt. 3. 2; Rev. 14. 6.)

^h Jehovah. Cf. Isa. 40. 3.

ⁱ Sin. Rom. 3. 23, note.

be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

CHAPTER 3.

Ministry of John the Baptist (Mk. 1. 3-8; Lk. 3. 2-17; John 1. 6-8, 19-28).

IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And ^asaying, ^bRepent ye: for ^fthe ¹kingdom of heaven is ^oat hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the ^hLord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their ⁱsins.

7 But when he saw many of the ²Pharisees and ³Sadducees come

1(3. 2). (1) This phrase (literally, kingdom of the heavens), is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth (Mt. 6. 10). The phrase is derived from Daniel, where it is defined (Dan. 2. 34-36, 44; 7. 23-27) as the kingdom which "the God of heaven" will set up after the destruction by "the stone cut out without hands" of the Gentile world-system. It is the kingdom covenanted to David's seed (2 Sam. 7. 7-10, refs.); described in the prophets (Zech. 12. 8, note); and confirmed to Jesus the Christ, the Son of Mary, through the angel Gabriel (Lk. 1. 32, 33).

(2) The kingdom of heaven has three aspects in Matthew: (a) "at hand" from the beginning of the ministry of John the Baptist (Mt. 3. 2) to the virtual rejection of the King, and the announcement of the new brotherhood (Mt. 12. 46-50; (b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age (Mt. 13. 1-52), to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13., and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect—the kingdom to be set up after the return of the King in glory (Mt. 24. 29-25. 46; Lk. 19. 12-19; Acts 15. 14-17). See "Kingdom (N.T.)" (Lk. 1. 33; 1 Cor. 15. 28). Cf. "Kingdom of God," Mt. 6. 33, note.

2(3. 7). From a Heb. word meaning "separate." After the ministry of the post-exilic prophets ceased, godly men called "Chasidim" (saints) arose who sought to keep alive reverence for the law amongst the descendants of the Jews who returned from the Babylonian captivity. This movement degenerated into the Pharisaism of our Lord's day—a letter-strictness which overlaid the law with traditional interpretations (cf. Mt. 15. 2, 3; Mk. 7. 8-13; Gal. 1. 14). The Pharisees were strictly a sect. Its members were "chaber" (i.e. "knit together," Jud. 20. 11), and took an obligation to remain true to the principles of Pharisaism. They were correct, moral, zealous, and self-denying, but self-righteous (Lk. 18. 9), and destitute of the sense of sin and need (Lk. 7. 39). They were the foremost persecutors of Jesus Christ and the objects of His unsparing denunciation (e.g. Mt. 23. 13-29; Lk. 11. 42, 43).

3(3. 7). Not strictly a sect, but rather those amongst the Jews who denied the existence of angels or other spirits, and all miracles, especially the resur-

to his baptism, he said unto them, O ^a generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for ^brepentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the ^cHoly Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Baptism of Jesus (Mk. 1. 9-11; Lk. 3. 21, 22; cf. John 1. 31-34).

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John ^dforbad him, saying, I have need to be baptized of thee, and comest thou to me?

A.D. 27.

a Lit. *progeny*.

b Repentance. vs. 2, 8, 11; Mt. 4. 17. (Mt. 3. 2; Acts 17. 30.)

c Holy Spirit. vs. 11, 16; Mt. 4. 1. (Mt. 1. 18; Acts 2. 4.)

d would have hindered.

e 1 John 3. 7, note.

f Lit. *This is my Son—the Beloved*. Mt. 17. 5; Mk. 9. 7; Lk. 9. 35; 2 Pet. 1. 18; Eph. 1. 6.

g Holy Spirit. Mt. 10. 20. (Mt. 1. 18; Acts 2. 4.)

h Temptation. vs. 1, 3, 7; Mt. 6. 13. (Mt. 4. 1; Jas. 1. 14.)

i Satan, Gr. *diabolos*, accuser. vs. 1, 5, 8, 10, 11; Mt. 12. 26. (Mt. 4. 1; Rev. 20. 10.)

j Quoted from Deut. 8. 3.

k Inspiration. vs. 4, 7, 10; Mt. 5. 18. (Mt. 4. 1; Rev. 22. 19.)

l Jehovah.

15 And Jesus answering said unto him, ¹Suffer it to be so now: for thus it becometh us to fulfil all ^erighteousness. Then he suffered him.

16 And ²Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, ³This is my beloved Son, in whom I am well pleased.

CHAPTER 4.

The temptation of Jesus (Mk. 1. 12, 13; Lk. 4. 1-13; cf. Gen. 3. 6).

³ THEN was Jesus led up of the ^θspirit into the wilderness to be ^htempted of the ⁱdevil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, ^jMan shall not live by bread alone, but by ^kevery word that proceedeth out of the mouth of ^lGod.

rection. They were the religious rationalists of the time (Mk. 12. 18-23; Acts 5. 15-17; 23. 8), and strongly entrenched in the Sanhedrin and priesthood (Acts 4. 1; 5. 17). They are identified with no affirmative doctrine, but were mere deniers of the supernatural.

¹(3. 15). Why one needing no repentance should insist upon receiving a rite which signified confession (v. 6) and repentance (v. 11) is nowhere directly explained. It may be suggested: (1) That Jesus was now to receive His anointing with the Holy Spirit (v. 16) unto His threefold office of Prophet, Priest, and King. In the Levitical order (Ex. 29. 4-7) the high priest was first washed, then anointed. While Christ's priestly work did not begin till He "offered Himself without spot to God" (Heb. 9. 14), and His full manifestation as the King-Priest after the order of Melchisedek awaits the kingdom (Gen. 14. 18, note), yet He was then *anointed*, once for all. (2) But John's baptism was the voice of God to Israel, and the believing remnant responded (v. 5.) It was an act of righteousness on the part of Him who had become, as to the flesh, an Israelite, to take His place with this believing remnant.

²(3. 16). For the first time the Trinity, often foreshadowed in the O.T., is fully manifested. The Spirit descends upon the Son, and at the same moment the Father's voice is heard from heaven.

³(4. 1). The temptation of the "last Adam" (1 Cor. 15. 45) is best understood when contrasted with that of "the first man Adam." Adam was tempted in his place of lord of creation, a lordship with but one reservation, the knowledge of good and evil (Gen. 1. 26; 2. 16, 17). Through the woman he was tempted to add that also to his dominion. Falling, he lost all. But Christ had taken the place of a lowly Servant, acting only from and in obedience to the Father (Phil. 2. 5-8; John 5. 19; 6. 57; 8. 28, 54. Cf. Isa. 41. 8, note), that He might redeem a fallen race and a creation under the curse (Gen. 3. 17-19; Rom. 8. 19-23). Satan's one object in the threefold temptation was to induce Christ to act from Himself, in independency of His Father. The first two temptations were a challenge to Christ from the god of this world

5 Then the devil taketh him up into the ^{1a}holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, ^bHe shall give his ^cangels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, ^dThou shalt not tempt the ^eLord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the ²world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, ^fThou shalt worship the ^gLord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, ^cangels came and ministered unto him.

Jesus comes to Capernaum and begins His public ministry (Mk. 1. 14; Lk. 4. 14, 15).

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he

A.D. 27.

a Sanctify, holy (things) (N.T.). Mt. 7. 6. (Mt. 4. 5; Rev. 22. 11.)

b Quoted from Ps. 91. 11, 12.

c Heb. 1. 4, note.

d Quoted from Deut. 6. 16.

e Jehovah.

f Quoted from Deut. 6. 13.

g Jehovah.

h Quoted from Isa. 9. 1, 2.

i Christ (First Advent). Mt. 12. 18-21. (Mt. 1. 18; Acts 1. 9.)

j Repentance. Mt. 9. 13. (Mt. 3. 2. Acts 17. 30.)

k Kingdom (N.T.). Mt. 5. 2, 35, and note. (Lk. 1. 31-33; 1 Cor. 15. 28.)

l Mt. 3. 2 note.

m Peter and John were already disciples (John 1. 35-42.) This is a call to service.

came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 ^hThe land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the ⁱGentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

17 From that time Jesus began to preach, and to say, ^jRepent: for the ^kkingdom of heaven ^lis ^{3a}at hand.

The call of Peter and Andrew to service (Mk. 1. 16-20; cf. Lk. 5. 2-11).

18 And Jesus, walking by the sea of Galilee, saw ^mtwo brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

The call of James and John, sons of Zebedee.

21 And going on from thence, he

to prove Himself indeed the Son of God (vs. 3, 6). The third was the offer of the usurping prince of this world to divest himself of that which rightfully belonged to Christ as Son of man and Son of David, on the condition that He accept the sceptre on Satan's world-principles (cf. John 18. 36; Rev. 13. 8, *note*). Christ defeated Satan by a means open to His humblest follower, the intelligent use of the word of God (vs. 4, 7). In his second temptation Satan also used Scripture, but a promise available only to one in the path of obedience. The scene gives emphasis to the vital importance of "rightly dividing the word of truth" (2 Tim. 2. 15).

¹(4. 5). In the N.T. one word, *hagios*, in its various forms, is rendered, 'holy,' 'holiness,' 'sanctify,' 'sanctified,' 'sanctification.' Like the Heb. *qodesh*, it signifies "set apart for God." The important references follow Mt. 4. 5, *marg.*

²(4. 8). The word *kosmos* means "order," "arrangement," and so, with the Greeks, "beauty"; for order and arrangement in the sense of *system* are at the bottom of the Greek conception of beauty.

When used in the N.T. of humanity, the "world" of men, it is *organized* humanity—humanity in families, tribes, nations—which is meant. The word for chaotic, unorganized humanity—the mere mass of men—is *thalassa*, the "sea" of men (e.g. Rev. 13. 1). For "world" (*kosmos*) in the bad ethical sense, see John 7. 7, *refs.*

³(4. 17). "At hand" is never an affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene (Phil. 4. 5). In the knowledge of God, not yet disclosed lay the rejection of the kingdom (and King), the long period of the mystery form of the kingdom, the world-wide preaching of the cross, and the out calling of the church. But this was as yet locked up in the secret counsel of God (Mt. 13. 11, 17; Eph. 3. 3-10).

saw other two brethren, ¹James the son of Zebedee, and John his brother, in a ^aship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the ^bgospel of the ^ckingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they ^dbrought unto him all sick people that were taken with divers diseases and torments, and those which were ^epossessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great ^fmultitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER 5.

The sermon on the mount.
(Cf. Lk. 6. 20-49.)

The beatitudes. (Cf. Lk. 6. 20-23.)

AND seeing the multitudes, he ^gwent up into a mountain: and when he was set, his disciples came unto him:

2 ²And he opened his mouth, and taught them, ^hsaying,

3 ³Blessed are the poor in spirit: for their's is the kingdom of heaven.

A.D. 31.

a boat.

b Gospel. Mt. 9.35. (Mt. 3. 2; Rev. 14.6.)

c Mt. 3.2, note.

d Mk. 1.32, 33; Lk. 4.40.

e Gr. daimonizomai, demonized; Mt. 7.22, note.

f Mt. 5.1; Mk. 3.7,8; Mt. 8.1,18.

g Cf. Mt. 17. 1; 8.1.

h The beatific character, unattainable, by effort, is wrought in the believer by the Spirit (Gal. 5.22, 23.)

i Psa. 1.1; 32. 1; 119.1.

j Psa. 107.9; Lk. 1.53; 15. 17.

k Mt. 3.2, note.

l Rewards. Mt. 6.1-4. (Mt. 5.12; 1 Cor. 3.14.)

m Parables (N.T.) vs. 13-16; Mt. 7.24-27.

n Mt. 5.13-16; Lk. 21.29-31.)

n kosmos (Mt. 4.8), = mankind.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do ^hhunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

10 Blessed are they which are persecuted for righteousness' sake: for their's is the ^kkingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your ^lreward in heaven: for so persecuted they the prophets which were before you.

Similitudes of the believer. (Cf. Mk. 4. 21-23; Lk. 8. 16-18.)

13 Ye are the ^msalt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the ⁿworld. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a

¹(4. 21). Two persons are called by this name: (1) James the son of Zebedee, an apostle (Mt. 10. 2), and the brother of the apostle John, apart from whom he is never mentioned, and with whom, together with Peter, he was admitted to the especial intimacy of our Lord (Mt. 17. 1; Mk. 5. 37; 9. 2; 14. 33). He was martyred by Herod (Acts 12. 2). (2) A son of Alphæus (or Cleopas) and of Mary the sister of Mary the mother of Jesus (see Mt. 1. 16, *note*), and brother of Joses (Mk. 15. 40). He was, therefore, a cousin of the Lord Jesus. He is called James "the less" (Mk. 15. 40; lit. *little*, i.e. of shorter stature than James the son of Zebedee). He was an apostle (Mt. 10. 3). It has been conjectured that "Lebbæus, whose surname was Thaddæus" (Mt. 10. 3) was identical with the Judas of Lk. 6. 16, who is there called "of [i.e. 'son' or 'brother' of, as it has been variously translated] James." A Juda is mentioned with a James and Joses and Simon in Mk. 6. 3 as "brother" of our Lord (see Mt. 13. 55, *marg.*). The Gospels mention no other James who could be called the brother of the Lord Jesus, but James the less was certainly the son of Alphæus and Mary the sister of our Lord's mother. The conclusion seems, therefore; most probable that Mt. 10. 3; 13. 55; Mk. 3. 18; 6. 3; Lk. 6. 15; Acts 1. 13, 12. 17; 15. 13; 21. 18; Gal. 1. 19; 2. 9, 12; and Jas. 1. 1 refer to James the less, son of Alphæus and Mary, and cousin, or, according to Jewish usage, "brother" of the Lord Jesus. He was the author of the Epistle of James.

²(5. 2). Having announced the kingdom as "at hand," the King, in Mt. 5.-7., declares the *principles* of the kingdom. The Sermon on the Mount has a twofold application: (1) Literally to the kingdom. In this sense it gives the divine constitution for the righteous government of the earth. Whenever the

candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Relation of Christ to the law.

17 Think not that I am come to destroy the law, or the prophets: ¹I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, ^aone jot or one tittle shall in no wise pass from ^bthe law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called *great* in the kingdom of heaven.

A.D. 31.

a Inspiration.
vs. 17, 18;
Mt. 10. 14.
(Mt. 4. 1;
Rev. 22. 19.)

b Law of Moses.
Mt. 22. 36-39.
(Mt. 5. 18;
Gal. 3. 1-29.)

c Cf. Lk. 18.
11, 12;
Rom. 3. 20;
Phil. 3. 5-7.

d Righteousness. vs. 6,
10, 20.
Rom. 10. 10,
note.

e Quoted from Ex.
20. 13 and
Deut. 5. 17.

20 For I say unto you, That except your righteousness shall ^cexceed the *d*righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, ^eThou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of ²hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be rec-

kingdom of heaven is established on earth it will be according to that constitution, which may be regarded as an explanation of the word "righteousness" as used by the prophets in describing the kingdom (e.g. Isa. 11. 4, 5; 32. 1; Dan. 9. 24). In this sense the Sermon on the Mount is pure law, and transfers the offence from the overt act to the motive (Mt. 5. 21, 22, 27, 28). Here lies the deeper reason why the Jews rejected the kingdom. They had reduced "righteousness" to mere ceremonialism, and the Old Testament idea of the kingdom to a mere affair of outward splendour and power. They were never rebuked for expecting a visible and powerful kingdom, but the words of the prophets should have prepared them to expect also that only the poor in spirit and the meek could share in it (e.g. Isa. 11. 4). The seventy-second Psalm, which was universally received by them as a description of the kingdom, was full of this. For these reasons the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the church. These are found in the Epistles. Under the law of the kingdom, for example, no one may hope for forgiveness who has not first forgiven (Mt. 6. 12, 14, 15). Under grace the Christian is exhorted to forgive because he is already forgiven (Eph. 4. 30-32).

(2) But there is a beautiful moral application to the Christian. It always remains true that the poor in spirit, rather than the proud, are blessed, and those who mourn because of their sins, and who are meek in the consciousness of them, will hunger and thirst after righteousness, and hungering will be filled. The merciful are "blessed," the pure in heart do "see God." These principles fundamentally reappear in the teaching of the Epistles.

¹(5. 17). Christ's relation to the law of Moses is here summarized: (1) He was made under the law (Gal. 4. 4); (2) He lived in perfect obedience to the law (John 8. 46; Mt. 17. 5; 1 Pet. 2. 21-23); (3) He was a minister of the law to the Jews, clearing it from rabbinical sophistries, enforcing it in all its pitiless severity upon those who professed to obey it (e.g. Lk. 10. 25-37), but confirming the promises made to the fathers under the Mosaic Covenant (Rom. 15. 8); (4) He fulfilled the types of the law by His holy life and sacrificial death (Heb. 9. 11-26); (5) He bore, vicariously, the curse of the law that the Abrahamic Covenant might avail all who believe (Gal. 3. 13, 14); (6) He brought out by His redemption all who believe from the place of servants under the law into the place of sons (Gal. 4. 1-7); (7) He mediated by His blood the New Covenant of assurance and grace in which all believers stand (Rom. 5. 2; Heb. 8. 6-13), so establishing the "law of Christ" (Gal. 6. 2, *refs.*) with its precepts of higher exaltation made possible by the indwelling Spirit.

²(5. 22). *Geenna* = Gehenna, the place in the valley of Hinnom where, anciently, human sacrifices were offered (2 Chr. 33. 6; Jer. 7. 31). The word occurs, Mt. 5. 22, 29, 30; 10. 28; 18. 9; 23. 15, 33; Mk. 9. 43, 45, 47; Lk. 12. 5; Jas. 3. 6. In every instance except the last the word comes from the lips of Jesus Christ in most solemn warning of the consequences of sin. He describes

onciled to thy brother, and then come and offer thy gift.

25 Agree with thine ^aadversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast ^bpaid the uttermost ^cfarthing.

27 Ye have heard that it was said by them of old time, ^dThou shalt not commit adultery:

28 But I say unto you, That whosoever ^elooketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye ^foffend thee, pluck it out, and cast ^git from thee: for it is profitable for thee that one of thy members should perish, and not ^hthat thy whole body should be cast into hell.

30 And if thy right hand ⁱoffend thee, cut it off, and cast ^jit from thee: for it is profitable for thee that one of thy members should perish, and not ^kthat thy whole body should be cast into hell.

Jesus and divorce. (Cf. Mt. 19. 3-11; Mk. 10.2-12; 1 Cor. 7.10-15.)

31 It hath been said, ^lWhosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, ^mcauseth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, ⁿThou shalt not forswear thyself, but shalt perform unto the ^oLord thine oaths:

34 But I say unto you, ^pSwear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city ^qof the ^rgreat King.

36 Neither shalt thou swear by

A.D. 31.

^aLk. 12.58,59.

^b1 Pet. 1.18,

19.

^cOne fourth of a cent.

^dQuoted from Ex.

20. 14 and

Deut. 5.18.

^eas. 1.14,15;

Mt. 15.19.

^fLit. *is causing thee to*

offend.

^gQuoted from Deut.

24.1-3.

^hMt. 19.3-9;

Mk. 10.2-12;

Lk. 16.18; 1

Cor. 7.10.11.

ⁱQuoted from Lev.

19.12.

^jJehovah.

^kCf. Mt. 26.

63; 2 Cor. 2.

17; 1 Thes.

2.5.

^lKingdom

(N.T.). Mt.

6.10. (Lk. 1.

31-33; 1 Cor.

15.28).

^mPsa. 48.2.

ⁿOr, *the evil*

one.

^oQuoted from Ex.

21.24.

^pHeb. 13.16;

Lk. 6.30,34;

1 Tim. 6.18.

^qQuoted from Lev.

19.18).

^rpray for.

^sActs 14.17;

Psa. 65.9-13;

Lk. 12.16,17.

^ttax-

gatherers.

^uOr, *righteous acts.*

The word

refers to

religious externalities.

These may

be seen of

men, but

that must

not be the

motive.

^vRewards.

vs. 1-4; Mt.

10.41,42.

(Mt. 5.12;

1 Cor. 3.14.)

thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of ⁿevil.

38 Ye have heard that it hath been said, ^oAn eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have ^hthy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 ^pGive to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, ^qThou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, ^rbless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he ^smaketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the ^tpublicans the same?

47 And if ye salute your brethren only, what do ye more ^uthan others? do not even the publicans so?

48 Be ye therefore ^vperfect, even as your Father which is in heaven is perfect.

CHAPTER 6.

Sermon on the mount, continued: mere externalism in religion condemned.

TAKE heed that ye do not your ^ualms before men, to be seen of them: otherwise ye have no ^vreward of your Father which is in heaven.

it as the place where "their" worm never dies and of fire never to be quenched. The expression is identical in meaning with "lake of fire" (Rev. 19. 20; 20. 10, 14, 15). See "Death, the second" (John 8. 24; Rev. 21. 8); also Lk. 16. 23, *note*.
1 (5. 48). The word implies full development, growth into maturity of godliness, not sinless perfection. See Eph. 4. 12, 13. In this passage the Father's kindness, not His sinlessness, is the point in question. Cf. Lk. 6. 35, 36.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their ^areward.

3 But when thou doest alms, let not thy ^bleft hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy ^cFather which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their ^dreward.

6 But thou, when thou ^eprayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not ^fvain repetitions, as the ^gheathen do: for they think that they shall be heard for their much speaking.

The new revelation concerning prayer. (See Lk. 11. 1-13, note.)

8 Be not ye therefore like unto them: for your Father ^hknoweth what things ye have need of, before ye ask him.

9 After this ⁱmanner therefore ^jpray ye: ^kOur Father which art in heaven, Hallowed be thy ^lname.

10 Thy ^mkingdom ⁿcome. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And ^oforgive us our ^pdebts, as ^qwe forgive our debtors.

13 And lead us not into ^rtemptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither ^swill your Father forgive your trespasses.

Externalism again rebuked.

16 Moreover when ye ^tfast, be not, as the hypocrites, of a sad

A.D. 31.

a i.e. the reward they have sought.

b Mt. 8.4.

c Lk. 14.12-14; Phil. 4.17-19; 2 Tim. 1.16-18.

d i.e. the praise of men.

e Mt. 23.5-7, 14; Mk. 12.38-40; Lk. 18.10-12; 20.46, 47.

f Mt. 26.39-44; 2 Cor. 12.8, 9.

g i.e. Gentiles.

h Rom. 8.

i Lk. 11.1-4; John 16.24; Eph. 6.18; Jude 20.

j Bible prayers (N.T.). Mt. 8.2. (Mt. 6.9; Rev. 22.20.)

k Mt. 5.9, 16.

l *Kingdom* (N.T.). Mt. 11.27-30. (Lk. 1.31-33; 1 Cor. 15.28.)

n Mt. 3.2, note.

o *Forgiveness.* vs. 12, 14, 15; Mt. 9.2, 5, 6. (Mt. 6.12; Mt. 26.28.)

p *Sin.* Rom. 3.23, note.

q *Temptation.* Mt. 16.1. (Mt. 4.1; Jas. 1.14.)

r Cf. Mt. 18.21-35; Jas. 2.13.

s Cf. Lk. 18.12. 2 Cor. 6.10.

t 1 Tim. 6.6-11.

u Or, lamp.

w Lk. 16.13; Rev. 3.15, 16.

x v. 31; Lk. 12.22-31; Heb. 13.5, 6; Phil. 3.18, 19; 4.6, 7.

y About 18 in.

countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their ^dreward.

17 But thou, when thou fastest, ^lanoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

The kingdom law of riches.

19 Lay not up for yourselves ^utreasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The ^vlight of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve ^wtwo masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

The cure of anxiety: trust in the Father's care.

25 Therefore I say unto you, ^xTake no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one ^ycubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the

1(6. 12). This is legal ground. Cf. Eph. 4. 32, which is grace. Under law forgiveness is conditioned upon a like spirit in us; under grace we are forgiven for Christ's sake, and exhorted to forgive because we have been forgiven. See Mt. 18. 32; 26. 28, note.

field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31 Therefore ^atake no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for ^byour heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of ¹God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the ^cmorrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7.

Sermon on the mount, continued: judgment of others forbidden.

JUDGE ^dnot, that ye ^ebe not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the

A.D. 31.

a Or, have no anxiety. v.34.

b v.8; Psa. 103.14; Mk. 6.38; Lk. 13.30.

c Jas.4.13, 14.

d In the sense of condemnation.

e Lk.6.37; Rom.14.4, 10,13; 1 Cor. 4.3-5; 5.12.

f Lk.6.41,42; Rom.2.1,21; 1 Cor.10.12; Gal.6.1.

g Mt.5.23, 24; John 8.7.

h Sanctify, holy (things) (N.T.). Mt. 23.17,19. (Mt.4.5; Rev.22.11.)

i Mt.21.22; Lk.11.9-13; 18.1; John 15.7.

j Psa.84.11; Lk.13.15,16; Jas.1.17.

f mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, ^ofirst cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is ^hholy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Encouragements to pray.
(See Lk. 11. 1-13, note.)

7 Ask, and it shall be ⁱgiven you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how ^jmuch more shall your Father which is in heaven give good things to them that ask him?

1 (6. 33). The kingdom of God is distinguished from the kingdom of heaven (Mt. 3. 2, note) in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the church, or saints of past or future dispensations (Lk. 13. 28, 29; Heb. 12. 22, 23); while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth (Mt. 3. 2, note; 1 Cor. 15. 24, 25). (2) The kingdom of God is entered only by the new birth (John 3. 3, 5-7); the kingdom of heaven, during this age, is the sphere of a profession which may be real or false (Mt. 13. 3, note; 25. 1, 11, 12). (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant. The parables of the wheat and tares, and of the net (Mt. 13. 24-30, 36-43, 47-50), are not spoken of the kingdom of God. In that kingdom there are neither tares nor bad fish. But the parable of the leaven (Mt. 13. 33) is spoken of the kingdom of God also, for, alas, even the true doctrines of the kingdom are leavened with the errors of which the Pharisees, Sadducees, and the Herodians were the representatives. (See Mt. 13. 33, note.) (4) The kingdom of God "comes not with outward show" (Lk. 17. 20), but is chiefly that which is inward and spiritual (Rom. 14. 17); while the kingdom of heaven is organic, and is to be manifested in glory on the earth. (See "Kingdom (O.T.)," Zech. 12. 8, note; (N.T.), Lk. 1. 31-33; 1 Cor. 15. 24, note. Mt. 17. 2, note.) (5) The kingdom of heaven merges into the kingdom of God when Christ, having "put all enemies under his feet," "shall have delivered up the kingdom to God, even the Father" (1 Cor. 15. 24-28). Cf. Mt. 3. 2, note.

Summary of O. T. righteousness.

12 Therefore all things ^a whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

The two ways. (Cf. Psa. 1.)

13 Enter ye in at the ^bstrait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto ^clife, and few there be that find it.

Warning against false teachers: the test.

15 Beware of ^dfalse prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is ^ehewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

A.D. 31.

^a Mt. 5.7; 18. 23-35; Lk. 6. 31.

^b narrow. Mk. 10. 23-27; Lk. 13. 24; John 10. 7,9.

^c Life (eternal). Mt. 18. 8,9. (Mt. 7. 14; Rev. 22. 19.)

^d Rev. 13. 11-17; 19. 20.

^e Mt. 3. 10; 25. 41-46; John 15. 2,6.

^f Lk. 6. 46;

2 Tim. 3. 5.

^g Mt. 3. 2, note. ^h demons.

Cf. Lk. 10. 17-20.

ⁱ Mt. 25. 41; Psal. 6. 8;

Rev. 20. 11-14.

^j Sin. Rom. 3. 23, note.

^k lawlessness.

^l Parables (N.T.). vs.

24-27; Mt. 9. 16. (Mt. 5.

13-16; Lk. 21. 29-31.)

^m Christ (as Stone). vs.

24, 25; Mt. 21. 42-44.

(Mt. 7. 24; 1 Pet. 2. 8.)

The danger of profession without faith.

21 Not every one that ^fsaieth unto me, Lord, Lord, shall enter into the ^okingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out ^hdevils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: ⁱdepart from me, ye that ^jwork ^kiniquity.

The two foundations.

(Cf. Lk. 6. 47-49.)

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will ^lliken him unto a wise man, which built his house upon a ^mrock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds

1 (7. 22). Lit. demons. To the reality and personality of demons the N.T. Scriptures bear abundant testimony. As to their origin nothing is clearly revealed, but they are not to be confounded with the angels mentioned in 2 Pet. 2. 4; Jude 6. Summary: Demons are spirits (Mt. 12. 43, 45); are Satan's emissaries (Mt. 12. 26, 27; 25. 41); and so numerous as to make Satan's power practically ubiquitous (Mk. 5. 9). They are capable of entering and controlling both men and beasts (Mk. 5. 8, 11-13), and earnestly seek embodiment, without which, apparently, they are powerless for evil (Mt. 12. 43, 44; Mk. 5. 10-12). Demon influence and demon possession are discriminated in the N.T. Instances of the latter are Mt. 4. 24; 8. 16, 28, 33; 9. 32; 12. 22; Mk. 1. 32; 5. 15, 16, 18; Lk. 8. 36; Acts 8. 7; 16. 16. They are unclean, sullen, violent, and malicious (Mt. 8. 28; 9. 33; 10. 1; 12. 43; Mk. 1. 23; 5. 3-5; 9. 17, 20; Lk. 6. 18; 9. 39). They know Jesus Christ as Most High God, and recognize His supreme authority (Mt. 8. 31, 32; Mk. 1. 24; Acts 19. 15; Jas. 2. 19). They know their eternal fate to be one of torment (Mt. 8. 29; Lk. 8. 31). They inflict physical maladies (Mt. 12. 22; 17. 15-18; Lk. 13. 16), but mental *disease* is to be distinguished from the disorder of mind due to demoniacal control. Demon influence may manifest itself in religious asceticism and formalism (1 Tim. 4. 1-3), degenerating into uncleanness (2 Pet. 2. 10-12). The sign of demon influence in religion is departing from the faith, i.e. the body of revealed truth in the Scriptures (1 Tim. 4. 1). The demons maintain especially a conflict with believers who would be spiritual (Eph. 6. 12; 1 Tim. 4. 1-3). All unbelievers are open to demon possession (Eph. 2. 2). The believer's resources are, prayer and bodily control (Mt. 17. 21), "the whole armour of God" (Eph. 6. 13-18). Exorcism in the name of Jesus Christ (Acts 16. 18) was practised for demon possession. One of the awful features of the apocalyptic judgments in which this age will end is an irruption of demons out of the abyss (Rev. 9. 1-11).

blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were ^aastonished at his ^bdoctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER 8.

Jesus heals a leper (Mk. 1. 40; Lk. 5. 12-14).

WHEN he was come down from the mountain, great multitudes followed him.

2 And, ¹behold, there came a ^cleper and worshipped him, ^dsaying, ²Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will; be thou clean. And immediately his ^eleprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the ^fgift that Moses commanded, for a testimony unto them.

Jesus heals the centurion's servant (Lk. 7. 1-10).

5 And when Jesus was entered into Capernaum, there came unto him a ^gcenturion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under ^hauthority, having soldiers under me: and I say to this *man*, Go, and he

A.D. 31.

a Mt. 13. 54; Mk. 1. 22; Lk. 4. 32.

b Or, *teaching*.

c Mt. 10. 8; 11. 5; Mk. 1. 40-45; Lk. 5. 12-15.

d Bible prayers (N.T.). Mt. 8. 25. (Mt. 6. 9; Rev. 22. 20.)

e Miracles (N.T.). vs. 2, 3, 5-17, 24-27, 28-32; Mt. 9. 2-8; (Mt. 8. 2, 3; Acts 28. 8, 9.)

f Commanded in Lev. 14. 4-32; cf. Rom. 3. 21 with Mt. 5. 17.

g A Roman commander of 100 men. *h* Cf. Mk. 1. 27; Lk. 9. 1.

i Faith. Mt. 9. 2. (Mt. 8. 10; Heb. 11. 39.)

j Mt. 3. 2, note. *k* Mt. 9. 22, 28, 29; Lk. 7. 50; 8. 48, 50.

l v. 3. *m* Lk. 8. 2, 3.

n unto him.

o Gr. *daimonizomai*, demonized. Mt. 7. 22, note.

p Lit. a word.

q Mt. 1. 22.

r Quoted from Isa. 53. 4.

s 2 Cor. 5. 21; 1 Pet. 2. 24.

goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great ⁱfaith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of ^jheaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and ^kas thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Jesus heals Peter's wife's mother (Mk. 1. 29-34; Lk. 4. 38-41).

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he ^ltouched her hand, and the fever left her: and she arose, and ^mministered ⁿunto them.

16 When the even was come, they brought unto him many that were ^opossessed with devils: and he cast out the spirit with ^phis word, and healed all that were sick:

17 That it might be ^qfulfilled which was spoken by Esaias the prophet, saying, ^rHimself ^stook our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

Professed disciples tested (Lk. 9. 57-62).

19 And a certain scribe came, and

1 (8. 2). The King, having in Chapters 5-7. declared the principles of the kingdom, makes proof, in Chapters 8., 9., of His power to banish from the earth the consequences of sin, and to control the elements of nature.

2 (8. 2). *Kurios*. The first occurrence of the word as applied to Jesus with His evident sanction. In itself the word means "master," and is so used of mere human relationships in, e.g., Mt. 6. 24; 15. 27; Mk. 13. 35; Eph. 6. 9. Both uses, divine and human, are brought together in Col. 4. 1. It is the Gr. equivalent of the Heb. Adonai (see Gen. 15. 2, note), and is so used by Jesus Christ in Mt. 22. 43-45. In the N.T. the distinctive uses of *kurios* (Lord) are: (1) As the N.T. translation of the Heb. Jehovah (LORD), e.g. Mt. 1. 20, 22; 2. 15; 3. 3; 4. 7, 10; 11. 25; 21. 9; Mk. 12. 29, 30; Lk. 1. 68; 2. 9. (2) Jesus Himself so uses *kurios*, e.g. Mt. 4. 7, 10; 11. 25; Mk. 12. 11, etc. (3) But the great use of *kurios* is as the divine title of Jesus, the Christ. In this sense it occurs in the N.T. 663 times. That the intent is to identify Jesus Christ with the O.T. Deity is evident from Mt. 3. 3; 12. 8; 21. 9 (Psa. 118. 26); 22. 43-45; Lk. 1. 43; John 8. 58; 14. 8-10; 20. 28; Acts 9. 5; 13. 33 (Psa. 2). See John 20. 28, note.

said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus ^asaith unto him, The foxes have holes, and the birds of the air *have* nests; but the ¹Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and ^blet the ^cdead bury their dead.

Jesus stills the waves (Mk. 4. 36-41. Lk. 8. 22-25).

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, ^dsaying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of ^elittle faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

Jesus casts out demons at Gadara (Mk. 5. 1-21; Lk. 8. 26-40).

28 And when he was come to the other side into the country of the ^fGergesenes, there met him two ^gpossessed with ^hdevils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, ⁱWhat have we to do with thee, Jesus, thou Son of God? art thou come hither to ^jtorment us before the time?

A.D. 31.

^a Cf. vs. 21, 22; Mt. 10. 36; John 6. 68, 69.

^b Or, leave the dead to bury their own dead.

^c Death (spir-
itual). Lk. 15.
24. (Mt. 8. 22;
Eph. 2. 5.)

^d Bible prayers
(N.T.). Mt. 9.
18. (Mt. 6. 9;
Rev. 22. 20.)

^e Mt. 17. 20; Mk.
16. 17, 18.

^f Gadarenes.

^g Gr. *daimo-
nizomai*, de-
monized. Mt.
7. 22, note.

^h demons.

ⁱ Lk. 5. 8; Acts
1. 25; 24. 25.

^j Cf. Mt. 25. 41
with Rev. 19.
20.)

^k demons.
Mt. 7. 22, note.

^l Mt. 7. 6; Lk.
15. 15, 16.

^m v. 29; Lk. 4.
29; Acts 16. 9.

ⁿ Mt. 4. 13; 11.
23.

^o Mk. 2. 1-12;
Lk. 5. 17-26.

^p Faith.
Mt. 9. 22. (Mt.
8. 10; Heb. 11.
39.)

^q Forgiveness.
vs. 2, 5, 6; Mt.
12. 31, 32. (Mt.
6. 12; Mt. 26.
28.)

^r Mt. 8. 8; Mk. 1.
27; Rom. 10.
8-13.

^s Sin. Rom. 3.
23, note.

^t See Mt. 8. 20,
note.

^u Mt. 21. 23-27;
John 3. 35; 5.
27; Acts 2. 36;
4. 7-12.

30 And there was a good way off from them an herd of many swine feeding.

31 So the ^kdevils besought him, saying, If thou cast us out, suffer us to go away into the ^lherd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallon to the ^gpossessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would ^mdepart out of their coasts.

CHAPTER 9.

Jesus returns to Capernaum: heals the palsied man (Mk. 2. 3-12; Lk. 5. 18-26).

AND he entered into a ship, and passed over, and came into his ⁿown city.

2 And, behold, they ^obrought to him a man sick of the palsy, lying on a bed: and Jesus seeing their ^pfaith said unto the sick of the palsy; Son, be of good cheer; thy sins be ^qforgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to ^rsay, Thy ^ssins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the ^tSon of man hath ^upower on earth

1 (8. 20). Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Cor. 15. 45-47; as Son of David is distinctively His Jewish name, and Son of God His divine name. Our Lord constantly uses this term as implying that His mission (e.g. Mt. 11. 19; Lk. 19. 10), His death and resurrection (e.g. Mt. 12. 40; 20. 18; 26. 2), and His second coming (e.g. Mt. 24. 37-44; Lk. 12. 40), transcended in scope and result all merely Jewish limitations. When Nathanael confesses Him as "King of Israel," our Lord's answer is, "Thou shalt see greater things . . . the angels of God ascending and descending upon the Son of man." When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of man shall come, not then to Israel only but to the race (Mt. 10. 5, 6 with v. 23). It is in this name, also, that universal judgment is committed to Him (John 5. 22, 27). It is also a name indicating that in Him is fulfilled the O.T. foreview of blessing through a coming man (Gen. 1. 26, note; 3. 15; 12. 3; Psalms. 8. 4; 80. 17; Isa. 7. 14; 9. 6, 7; 32. 2; Zech. 13. 7).

to forgive ^asins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 ^bAnd he arose, and departed to his house.

8 But when the multitude saw *it*, they ^cmarvelled, and glorified God, which had given such power unto men.

The call of Matthew (Mk. 2. 14; Lk. 5. 27-29).

9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, *d* Follow me. And he arose, and followed him.

Jesus answers the Pharisees (Mk. 2. 15-20; Lk. 5. 29-35).

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners ^ecame and sat down with him and his disciples.

11 And when the *f* Pharisees saw *it*, they said unto his disciples, ^gWhy eateth your Master with publicans and ^asinners?

12 But when Jesus heard *that*, he said unto them, They that be ^hwhole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, ⁱI will have mercy, and not sacrifice: for I am not come to call the *j*frighteous, but sinners to *k*repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the ^lbridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Parables of the garment and bottles (Mk. 2. 21, 22; Lk. 5. 36-39).

16 No man putteth a piece of new ^mcloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old ⁿbottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

A.D. 31.

a Sin. Rom. 3.23, *note*.

b Miracles (N.T.). vs. 2-8, 18, 20-22, 23-25, 27-30, 32-35; Mt. 12.10-13.

(Mt. 8.2,3; Acts 28.8,9.)

c Acts 2.43; 5.11.

d Mt. 4.18-22.

e Mt. 4.13.

f v.3; Lk. 7.39.

g Mt. 11.19.

h Lk. 18.9-14; John 9.39-41.

i Quoted from Hos. 6.6.

j Rom. 10.10, *note*.

k Repentance. Mt. 11.20. (Mt. 3.2; Acts 17.30.)

l Mk. 2.19, 20; Lk. 5.34, 35;

John 3.29; Eph. 5.28-32; Rev. 19.6-9.

m Parables (N.T.). vs. 16, 17; Mt. 13.3-9. (Mt. 5.13-16; Lk. 21.29-31.)

n wine-skins.

o Mk. 5.22-43; Lk. 8.41-56.

p Bible prayers (N.T.). Mt. 9.27.

(Mt. 6.9; Rev. 22.20.)

q Mt. 8.3.

r Faith. Mt. 9.29. (Mt. 8.10; Heb. 11.39.)

s John 11.11-14. 1 Thes. 4.13, 14.

t Mt. 8.3, 15. Cf. Rom. 6.10 with Eph. 2.5, 6.

u Resurrection. vs. 23-25; Mt. 10.8. (Mt. 9.25; 1 Cor. 15.52.)

v Bible prayers (N.T.). Mt. 11.25, 26. (Mt. 6.9; Rev. 22.20.)

w Mt. 15.22; Lk. 18.38, 39.

x Faith. Mt. 17.20-22. (Mt. 8.10; Heb. 11.39.)

Jesus heals the woman with an issue of blood, and raises the daughter of a ruler (Jairus) (Mk. 5. 22-43; Lk. 8. 41-56).

18 While he spake these things unto them, behold, there came a ^ocertain ruler, and worshipped him, ^psaying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so *did* his disciples.

20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and ^qtouched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy ^rfaith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but ^ssleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and ^ttook her by the hand, and the maid ^uarose.

26 And the fame hereof went abroad into all that land.

Two blind men healed: a demon cast out.

27 And when Jesus departed thence, two blind men followed him, crying, and ^vsaying, ^wThou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your ^xfaith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the mul-

titudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out ^a devils through the prince of the devils.

Jesus preaches and heals in Galilee (Mk. 6. 5, 6).

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the ^b gospel of the kingdom, and healing every sickness and every disease among the people.

36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER 10.

The twelve instructed and sent forth (Mk. 6. 7-13; Lk. 9. 1-6).

AND when he had called unto him his ^c twelve disciples, he gave them ^d power against un-

A.D. 31.

a demons. See Mt. 7.22, note.

b Gospel. Mt. 11.5. (Mt. 3.2; Rev. 14.6.)

c Mk. 3.13-19; Lk. 6.12-16.

d Mk. 6.7-12; Lk. 9.1-6.

e Mk. 3.13-19; Lk. 6.12-16; Acts 1.13.

f Mt. 4.21, note.

g The kingdom was promised to the Jews. Gentiles could be blessed only through Christ crucified and risen. Cf. John 12. 20-24.

h Gr. *apollumi*. John 8.16, note; Mt. 15. 24, 26; Acts 13.46.

i Mt. 3.2; 4.17.

j v.1; 2 Cor. 12. 12.

k Resurrection. Mt. 17. 3. (Mt. 9.25; 1 Cor. 15.52.)

l Lk. 10.7; 1 Cor. 9.4-15; 1 Tim. 5.18.

clean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the ^e names of the twelve ¹ apostles are these; The first, Simon, who is called Peter, and Andrew his brother; ^j James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Lebbaeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the ^g Gentiles, and into any city of the Samaritans enter ye not:

6 But go rather to the ^h lost sheep of the house of Israel.

7 And as ye go, preach, saying, The ⁱ kingdom of heaven is at hand.

8 ^j Heal the sick, cleanse the lepers, ^k raise the dead, cast out ^a devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the ^l workman is worthy of his meat.

1 (10. 2). "Apostle," = "one sent forth," is used of our Lord (Heb. 3. 1). Elsewhere it is used of the twelve who were called to that office by our Lord during His earth ministry; of Paul, called to the apostleship by the risen and ascended Lord, and of Barnabas (Acts 14. 14), specially designated by the Holy Spirit (Acts 13. 2). Of Matthias, chosen by lot by the eleven to take the place of Judas Iscariot (Acts 1. 16-26), it is said: "And he was numbered with the eleven" (Acts 1. 26).

The "signs of an apostle" were: (1) They were chosen directly by the Lord Himself, or, as in the case of Barnabas, by the Holy Spirit (Mt. 10. 1, 2; Mk. 3. 13, 14; Lk. 6. 13; Acts 9. 6, 15; 13. 2; 22. 10, 14, 15; Rom. 1. 1). (2) They were endued with sign gifts, miraculous powers which were the divine credentials of their office (Mt. 10. 1; Acts 5. 15, 16; 16. 16-18; 28. 8, 9). (3) Their relation to the kingdom was that of heralds, announcing, to Israel only (Mt. 10. 5, 6), the kingdom as at hand (Mt. 4. 17, note), and manifesting kingdom powers (Mt. 10. 7, 8). (4) To one of them, Peter, the keys of the kingdom of heaven, viewed as the sphere of Christian profession, as in Mt. 13., were given (Mt. 16. 19). (5) Their future relation to the kingdom will be that of judges over the twelve tribes (Mt. 19. 28). (6) Consequent upon the rejection of the kingdom, and the revelation of the mystery hid in God (Mt. 16. 18; Eph. 3. 1-12), the church, the apostolic office was invested with a new endowment, the baptism with the Holy Spirit (Acts 2. 1-4); a new power, that of imparting the Spirit to believers; a new relation, that of foundation stones of the new temple (Eph. 2. 20-22); and a new function, that of preaching the glad tidings of salvation through a crucified and risen Lord to Jew and Gentile alike. (7) The indispensable qualification of an apostle was that he should have seen the risen Lord (Acts 1. 22; 1 Cor. 9. 1).

2 (10. 9). Cf. Mk. 6. 8, 9; Lk. 9. 3. The central thought, urgency, must be kept in mind. The emphasis is upon "provide." Time is not to be taken to search for additional staves or shoes. The disciples were to go in their ordinary sandals, with such staff as they might have, or with none. Cf. Paul, Rom. 1. 15.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, ^a nor hear your words, when ye depart out of that house or city, ^b shake off the dust of your feet.

15 Verily I say unto you, It shall be more ^c tolerable for the land of Sodom and Gomorrha ^d in the day of judgment, than for that city.

16 Behold, I ^e send you forth as ^f sheep in the midst of wolves: be ye therefore wise as ^g serpents, and harmless as ^h doves.

17 But ⁱ beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, ^j take no thought how or what ye shall speak: ^k for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the ^l Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against ^m their parents, and cause them to be put to death.

22 And ye shall be hated of all ⁿ men for my name's sake: but he that ^o endureth to the end shall be saved.

A.D. 31.

^a Inspiration. Mt. 11.13. (Mt. 4.1; Rev. 22.19.)

^b Lk. 10.10-12; Acts 13.51.

^c Mt. 11.22.

^d Day of judgment. Mt. 11.22. (Mt. 10.15; Rev. 20.11.)

^e Mt. 7.15; Lk. 10.3.

^f Cf. 2 Cor. 12.16; Col. 4.5.

^g Phil. 2.14-16.

^h 1 Pet. 3.13, 14.

ⁱ Mt. 13.11-13; Lk. 12.11, 12; 21.14-19.

^j An instruction to martyrs, not to preachers.

^k Holy Spirit. Mt. 12.18, 28, 32. (Mt. 1.18; Acts 2.4.)

^l Mt. 24.13.

^m Mt. 24.4-30.

ⁿ See Mt. 8.20, note.

^o John 15.19-21.

^p John 8.48 with Acts 2.13.

^q Beelzebub, title of a heathen deity.

^r Mk. 4.22; Lk. 12.2, 8; 1 Cor. 4.5.

^s Acts 5.20; Col. 1.23.

^t 2 Cor. 5.11.

^u Mt. 5.22, note.

^v Lk. 12.4-7.

^w 1-4 penny, or 1-2 cent.

^x Lk. 21.18; Acts 27.34.

^y Ps. 119.46; Lk. 12.8; Rev. 3.8.

^z Mt. 7.23; Lk. 12.9.

^a John 9.18.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have ^m gone over the cities of Israel, till the ⁿ Son of man be come.

24 ^o The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the ^p master of the house ^q Beelzebub, how much more ^r shall they call them of his household?

26 Fear them not therefore: for there is ^s nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, ^t that ^u speak ye in light: and what ye hear in the ear, ^v that preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear ^w him which is able to destroy both soul and body in ^x hell.

29 Are not two ^y sparrows sold for a ^z farthing? and one of them shall not fall on the ground without your Father.

30 But the very ^a hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall ^b confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also ^c deny before my Father which is in heaven.

34 Think not that I am come to send ^d peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at ^e variance against his father, and

¹(10. 16). The scope of vs. 16-23 reaches beyond the personal ministry of the twelve, covering in a general sense the sphere of service during the present age. Verse 23 has in view the preaching of the remnant (Isa. 1. 9; Rom. 11. 5, note) in the tribulation (Psa. 2. 5; Rev. 7. 14, note), and immediately preceding the return of Christ in glory (Deut. 30. 3; Acts 1. 9-11, note). The remnant then will not have gone over the cities of Israel till the Lord comes.

²(10. 34). Peace is spoken of in Scripture in three ways: (1) "Peace with God" (Rom. 5. 1); this is the work of Christ into which the individual enters by faith (Eph. 2. 14-17). (2) "The peace of God" (Phil. 4. 7); inward peace, the state of soul of that believer who, having entered into peace with God through faith in Christ, has also committed to God through prayer and supplication with thanksgiving all his anxieties (Lk. 7. 50; Phil. 4. 6). (3) Peace "on earth" (Lk. 2. 14; Psa. 42. 7; 85. 10; Isa. 9. 6, 7; 11. 1-12); the universal prevalence of peace in the earth under the kingdom. Mt. 10. 34 was Christ's warning that the truth which He was proclaiming would not bring in the kingdom-age of peace, but conflict rather. (Cf. John 14. 27.)

the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not ^a worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ^bHe that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's ^creward; and he that receiveth a ^drighteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a ^ecup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER 11.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

John the Baptist sends disciples to question Jesus (Lk. 7. 18-35).

2 Now when ^fJohn had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The ^gblind ^hreceive their sight,

A.D. 31.

^a Lk. 14. 26;
² Cor. 5. 16.
^b Mt. 25. 40.
45; Acts. 9. 4.

^c Rewards.
vs. 41, 42; Mt.
16. 27. (Mt.
5. 12; 1 Cor.
3. 14.)

^d Righteous-
ness. Rom.
10. 10, note.

^e Lk. 21. 1-4.
^f Mt. 4. 12;
14. 3.

^g Mt. 9. 27.
^h 2 Cor. 4. 3, 4.

ⁱ Gospel.
Mt. 24. 14.
(Mt. 3. 2;
Rev. 14. 6.)

^j In prison,
the King
rejected,
John's faith
wavers; the
Lord ex-
horts and
encourages
His servant.
Cf. John 15.
20.

^k find cause
of offence.

^l Lk. 7. 24-30.

^m Quoted
from Mal.
3. 1.

ⁿ Eph. 3. 4-10;
Heb. 11. 40;
1 Pet. 1.
10-12.

^o Mt. 3. 2,
note.

^p Lk. 5. 19, 20;
16. 16.

^q Inspiration.
Mt. 12. 3-5,
40. (Mt. 4. 1;
Rev. 22. 19.)

^r See Mt. 17.
10, note.

^s Mt. 17. 12.
^t demon.

See Mt. 7.
22, note.

^u See Mt. 8.
20, note.

^v Lk. 5. 29-32;
7. 36; John
2. 1-11.

and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the ⁱgospel preached to them.

6 And ^jblessed is *he*, whosoever shall not ^kbe offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, ^lWhat went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft ^mclothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, ⁿBehold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is ^oleast in the ^pkingdom of heaven is ^qgreater than he.

12 And from the days of John the Baptist until now the kingdom of heaven ^rsuffereth ^sviolence, and the violent take it by force.

13 ^tFor all the prophets and the law prophesied until John.

14 And if ye will receive *it*, ^uthis is ^vElias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking and they say, He hath a ^wdevil.

19 The ^xSon of man came ^yeating and drinking, and they say,

1 (11. 11). Positionally, not morally. John Baptist was as great, morally, as any man "born of woman," but as to the *kingdom* he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified. The least in the kingdom when it is set up in glory (see "Kingdom (N.T.)," Lk. 1. 31-33; 1 Cor. 15. 24) will be in the fullness of power and glory. It is not heaven which is in question, but Messiah's kingdom. (See Mt. 3. 2, note; 6. 33, note.)

2 (11. 12). It is much disputed whether the "violence" here is external, as against the kingdom in the persons of John the Baptist and Jesus; or that, considering the opposition of the scribes and Pharisees, only the violently resolute would press into it. Both things are true. The King and His herald suffered violence, and this is the primary and greater meaning, but also, some were resolutely becoming disciples. (Cf. Lk. 16. 16.)

Behold a man gluttonous, and a winebibber, a friend of publicans and ^asinners. But wisdom is justified of her children.

Jesus, rejected, predicts judgment.

20 ¹Then began he to upbraid the cities wherein most of his mighty works were done, because they ^brepented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the ^cday of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to ^dhell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and ^esaid, I thank thee, O Father, Lord of heaven and earth, because

A.D. 31.

^a *Sin.* Rom. 3.23, *note.*

^b *Repentance.* vs. 20,21; (Mt. 12.41. (Mt. 3.2; Acts 17.30.)

^c *Day of judgment.* Mt.12.36, 41,42. (Mt. 10.15; Rev. 20.11.)

^d *Lk.* 16.23, *note.*

^e *Bible prayers* (N.T.). Mt. 15.22. (Mt. 6.9; Rev. 22.20.)

^f *Psa.* 8.2; 1 Cor.1.19-21,27-31.

^g *Kingdom* (N.T.). Mt. 12.3, *note.* (Lk.1.31-33; 1 Cor.15.28.)

^h *John* 1.38, 39; 6.35,37.

ⁱ *Phil.* 2.5-8; 1 Cor.3.18;

1 John 3.2.

^j *Sabbath.* Cf.Gen.2.3.

thou hast ^fhid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

The new message of Jesus: not the kingdom, but personal discipleship.

28 ²⁰ Come unto ^h me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for ⁱ I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER 12.

Jesus declares Himself Lord of the sabbath (Mk. 2. 23-28; Lk. 6. 1-5).

AT that time Jesus went on the ³sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

¹(11. 20). The kingdom announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been *morally* rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc., having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later (Mt. 27. 31-37).

²(11. 28). The new message. The rejected King now turns from the rejecting nation and offers, not the *kingdom*, but *rest* and *service* to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus.

³(12. 1). (1) The sabbath ("cessation") appears in Scripture as the day of God's rest in the finished work of creation (Gen. 2. 2, 3). For 2500 years absolutely no mention is made of it. Then the sabbath was revealed (Ex. 16. 23; Neh. 9. 13, 14); made a part of the law (Ex. 20. 8-11); and invested with the character of a "sign" between Jehovah and Israel, a perpetual reminder to Israel of their separation to God (Ex. 31. 13-17). It was observed by complete rest (Ex. 35. 2, 3), and by Jehovah's express order a man was put to death for gathering sticks on the sabbath day (Num. 15. 32-36). Apart from maintaining the continual burnt-offering (Num. 28. 9), and its connection with the annual feasts (Ex. 12. 16; Lev. 23. 3, 8; Num. 28. 25), the seventh-day sabbath was never made a day of sacrifice, worship, or any manner of religious service. It was simply and only a day of complete rest for man and beast, a humane provision for man's needs. In Christ's words, "The sabbath was made for man, and not man for the sabbath" (Mk. 2. 27). (2) Our Lord found the observance of the day encrusted with rabbinical evasions (Mt. 12. 2) and restrictions, wholly unknown to the law, so that He was Himself held to be a sabbath-breaker by the religious authorities of the time. The sabbath will be again observed during the kingdom-age (Isa. 66. 23). (3) The Christian first day perpetuates in the dispensation of grace the principle that one-seventh of the time is especially sacred, but in all other respects is in contrast with the sabbath. One is the seventh day, the other the first. The sabbath commemorates God's creation rest, the first day Christ's resurrection. On the seventh day God rested, on the first day Christ

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not ^aread ¹what ^bDavid did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the ^cshewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the ^dpriests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* ^egreater than the temple.

7 But if ye had known what *this* meaneth, ^fI will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the ^gSon of man is Lord even of the sabbath day.

The healing of the withered hand on the sabbath (Mk. 3. 1-6; Lk. 6. 6-11).

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he

A.D. 31.

a Inspiration.

vs. 3-5, 40;

Mt. 19. 4-8.

(Mt. 4. 1;

Rev. 22. 19.)

b Kingdom

(N.T.).

Mt. 12. 38-

45. (Lk. 1.

31-33; 1 Cor.

15. 28.)

c John 6. 35.

d Col. 2. 16, 17.

e Heb. 3. 4.

f Quoted

from Hos.

6. 6.

g See Mt. 8.

20.

h Miracles

(N.T.).

vs. 10-13, 22;

Mt. 14. 19-

21. (Mt. 8. 2,

3; Acts 28.

8, 9.)

i Ps. 2. 2.

j Quoted

from Isa.

42. 1-4.

k Holy Spirit.

vs. 18, 28, 32;

Mt. 22. 43.

(Mt. 1. 18;

Acts 2. 4.)

l Christ (First

Advent).

Mt. 21. 1-5.

(Mt. 1. 18;

Acts 1. 9.)

m i.e. hope.

n Gr. *daimonizomai*,

demonized.

Mt. 7. 22,

note.

o Mt. 9. 27;

21. 9.

p demons.

Mt. 7. 22,

note.

q Mt. 9. 34;

Mk. 3. 22, 30;

Lk. 11. 14, 20.

stretched *it* forth; and *h* it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might ⁱdestroy him.

Jesus and the multitudes (at the sea of Tiberias) (Mk. 3. 7-12).

15 But when Jesus knew *it*, he withdrew himself from thence; and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 *j* Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my ^kspirit upon him, and he shall shew judgment to the ²¹Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles ^mtrust.

A demoniac healed: the Pharisees blaspheme (Mk. 3. 22-30; Lk. 11. 14-23).

22 Then was brought unto him one ⁿpossessed with a devil, blind, and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the ^oSon of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out ^pdevils, but by ^qBeelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them,

was ceaselessly active. The sabbath commemorates a finished creation, the first day a finished redemption. The sabbath was a day of legal obligation, the first day one of voluntary worship and service. The sabbath is mentioned in the Acts only in connection with the Jews, and in the rest of the N.T. but twice (Col. 2. 16; Heb. 4. 4). In these passages the seventh-day sabbath is explained to be to the Christian not a day to be observed, but a type of the present rest into which he enters when "he also ceases from his own works" and trusts Christ.

1 (12. 3). Our Lord's action is highly significant. "What David did" refers to the time of his rejection and persecution by Saul (1 Sam. 21. 6). Jesus here is not so much the rejected *Saviour* as the rejected *King*; hence the reference to David.

2 (12. 18). This too is significant. The rejected King of Israel will turn to the Gentiles (cf. Mt. 10. 5, 6). In *fulfilment* this awaited the *official* rejection, crucifixion, and resurrection of Christ, and the final rejection of the risen Christ (Lk. 24. 46, 47; Acts 9. 15; 13. 46; 28. 25-28; Rom. 11. 11).

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if ^aSatan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your ^bchildren cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

The unpardonable sin: ascribing to Satan the works of the Spirit (Mk. 3. 29, 30).

31 Wherefore I say unto you, All manner of ^csin and blasphemy shall be ^dforgiven unto men: but the ^eblasphemy against the Holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be ^dforgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this ^fworld, neither in the *world* to come.

Destiny in words.

33 Either make the ^gtree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for ^hthe tree is known by his fruit.

34 O ⁱgeneration of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the ^jday of judgment.

A.D. 31.

a Satan.
vs. 26, 27;
Mt. 13. 39.
(Mt. 4. 1;
Rev. 20. 10.)

b Lk. 9. 49, 50;
10. 17; Acts
19. 13-16.

c Sin.
Rom. 3. 23,
note.

d Forgiveness.
vs. 31, 32;
Mt. 18. 21,
27, 32, 35.
(Mt. 6. 12;
Mt. 26. 28.)

e Ascribing to Satan the work of the Holy Spirit. Cf.
vs. 24, 32, 40.

f i.e. age.

g Mt. 7. 17, 18.

h Jas. 3. 12.

i progeny.
Mt. 3. 7;
23. 33.

j Day of judgment.
vs. 36, 41,
42; Mk. 6.
11. (Mt.
10. 15; Rev.
20. 11.)

k Mt. 16. 1-4;
Mk. 8. 11;
cf. John 2.
18-22.

l Kingdom
(N.T.).
Mt. 12. 46-
50. (Lk. 1.
31-33;
1 Cor. 15.
28.)

m Recorded
in Jonah
1. 17.

n Lk. 11. 32.

o Repentance.
Mk. 1. 4.
(Mt. 3. 2;
Acts 17. 30.)

p Lk. 11. 31.

q Lk. 11. 24-26.

r Eph. 4. 17.

s Cf. Mt. 24.
34, note.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The sign of the prophet Jonas: Jesus foretells His death and resurrection (Lk. 11. 29, 30).

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a ^ksign from thee.

39 But he answered and said unto them, An evil and adulterous ^lgeneration seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as ^mJonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 ¹The men of ⁿNineveh shall rise in judgment with this generation, and shall condemn it: because they ^orepented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 ^pThe queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The worthlessness of self-reformation (Lk. 11. 24-26).

43 ^qWhen the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself ^rseven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked ^sgeneration.

The new relationships (Mk. 3. 31-35; Lk. 8. 19-21).

46 ²While he yet talked to the people, behold, his mother and his

¹(12. 41). Again the rejected King announces judgment (cf. Mt. 10. 20-24). Israel, in the midst of the Pharisaic revival of outward religious strictness, was like a man out of whom a demon had "gone," i.e. of his own volition. He would come back and find an empty house, etc. The personal application is to a mere self-cleansed moralist.

²(12. 46). Rejected by His "kinsmen according to the flesh" (cf. Rom. 9. 3),

brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, ^athy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For ^bwhosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER 13.

The mysteries of the kingdom of heaven: (1) the sower (Mk. 4. 1-25; Lk. 8. 4-18).

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he ¹spake many things unto them in ^cparables, saying, Behold, a ²sower went forth to sow;

4 And when he sowed, some

A.D. 31.

^a Mk. 3. 31-35; Lk. 8. 19-21.

^b *Kingdom* (N.T.). Mt. 13. 1-50. (Lk. 1. 31-33; 1 Cor. 15. 28.)

^c *Parables* (N.T.). vs. 3-9, 18-23, 24-30, 36-43, 31, 32, 33, 44, 45, 46, 47-50; Mt. 18. 12-14. (Mt. 5. 13-16; Lk. 21. 29-31.)

^d Mk. 4. 10, 11; Lk. 8. 9, 10.

^e Mt. 3. 2, note.

^f John 7. 16, 17; 8. 43.

seeds fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the ^{3d}mysteries of the ^ekingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: ^fbecause they seeing see not; and hearing they hear not, neither do they understand.

our Lord intimates the formation of the new family of faith which, overstepping mere racial claims, receives "whosoever" will be His disciple (vs. 49, 50. Cf. John 6. 28, 29).

¹(13. 3). These seven parables, called by our Lord "mysteries of the kingdom of heaven" (v. 11), taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry, and ends with the "harvest" (vs. 40-43). Briefly, that result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom.

²(13. 3). This marks a new beginning. To labour in God's *vineyard* (Israel, Isa. 5. 1-7) is one thing, to go forth sowing the seed of the word in a field which is the *world*, quite another (cf. Mt. 10. 5). One-fourth of the seed takes permanent root, and the result is "wheat" (v. 25; 1 Pet. 1. 23), or "children of the kingdom" (v. 38). This parable (vs. 3-9, 18-23) is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord Himself.

³(13. 11). A "mystery" in Scripture is a previously hidden truth, now revealed, but in which a supernatural element still remains despite the revelation. The greater mysteries are: (1) The mysteries of the kingdom of heaven (Mt. 13. 3-50); (2) the mystery of Israel's blindness during this age (Rom. 11. 25, with context); (3) the mystery of the translation of living saints at the end of this age (1 Cor. 15. 51, 52; 1 Thes. 4. 14-17); (4) the mystery of the N.T. church as one body composed of Jew and Gentile (Eph. 3. 1-11; Rom. 16. 25; Eph. 6. 19; Col. 4. 3); (5) the mystery of the church as the bride of Christ (Eph. 5. 28-32); (6) the mystery of the inliving Christ (Gal. 2. 20; Col. 1. 26, 27); (7) the "mystery of God even Christ," i.e. Christ as the incarnate fullness of the Godhead embodied in whom all the divine wisdom for man subsists (Col. 2. 2, 9; 1 Cor. 2. 7); (8) the mystery of the processes by which godlikeness is restored to man (1 Tim. 3. 16); (9) the mystery of iniquity (2 Thes. 2. 7; Mt. 13. 33); (10) the mystery of the seven stars (Rev. 1. 20); (11) the mystery of Babylon (Rev. 17. 5, 7).

14 And in them is fulfilled the prophecy of Esaias, which saith, ^aBy hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be *converted*, and I should heal them.

16 But ^cblessed are your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many ^lprophets and ^drighteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the ^ekingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and ^fanon with joy receiveth it;

21 Yet hath he not root in him-

A.D. 31.

^a Quoted from Isa. 6.9, 10. cf. Mk. 4.12; Lk. 8.10; John 12.39-41.

^b i.e. turned again.

^c Lk. 8.11-15; 10.23, 24.

^d Righteousness. Rom. 10.10, note.

^e Mt. 3.2, note. ^f at once.

^g Cf. Heb. 6. 4-6 with 10. 34; Acts 14. 22.

^h i.e. age.

ⁱ Lk. 8.15.

^j Phil. 1.11; Col. 1.6, 10.

^k 1 Pet. 1.23; 1 John 3.9.

^l Acts. 20.29, 30.

self, but dureth for a while: for when ^otribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this ^hworld, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But ⁱhe that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth ^jfruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

Second mystery, the tares among the wheat (vs. 24-30, 36-43).

24 ² Another parable put he forth unto them, saying, ^e The kingdom of heaven is likened unto a man which sowed ^k good seed in his field:

25 But while men slept, his enemy came and sowed ^l tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said

1 (13. 17). The prophets saw in blended vision the rejection and crucifixion of the King (see "Christ, sacrifice," Gen. 4. 4; Heb. 10. 18, note), and also His glory as David's Son (Zech. 12. 8, note), but "what manner of *time* the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow," was not revealed to them—only that the vision was not for themselves (1 Pet. 1. 10-12). That revelation Christ makes in these parables. A period of time is to intervene between His sufferings and His glory. That interval is occupied with the "mysteries of the kingdom of heaven" here described.

2 (13. 24). This parable is also interpreted by our Lord (vs. 36-43). Here the "good seed" is not the "word," as in the first parable (vs. 19, 23), but rather that which the word has produced (1 Pet. 1. 23), viz., the children of the kingdom. These are, providentially (v. 37), "sown," i.e. scattered, here and there in the "field" of the "world" (v. 38). The "world" here is both geographical and ethnic—the earth-world, and also the world of men. The wheat of God at once becomes the scene of Satan's activity. Where children of the kingdom are gathered, there, "among the wheat" (vs. 25, 38, 39), Satan "sows" "children of the wicked one," who profess to be children of the kingdom, and in outward ways are so like the true children that only the angels may, in the end, be trusted to separate them (vs. 28-30, 40-43). So great is Satan's power of deception that the tares often really suppose themselves to be children of the kingdom (Mt. 7. 21-23). Many other parables and exhortations have this mingled condition in view (e.g. Mt. 22. 11-14; 25. 1-13, 14-30; Lk. 18. 10-14; Heb. 6. 4-9). Indeed, it characterizes Matthew from Chapter 13. to the end. The parable of the wheat and tares is not a description of the world, but of that which professes to be the kingdom. Mere unbelievers are never called children of the devil, but only *religious* unbelievers (cf. v. 38; John 8. 38-44; Mt. 23. 15).

unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let ^a both grow together until the harvest; and in the time of harvest I will say to the reapers, ¹Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Third mystery, the grain of mustard seed (Mk. 4. 30-32).

31 ²Another parable put he forth unto them, saying, The ^bkingdom of heaven is like to a grain of ^cmustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of

A.D. 31.

^a Phil. 3. 18, 19; 2 Thes. 3. 6; 2 Tim. 2. 19.

^b Mt. 3. 2, note.

^c Mk. 4. 30-32; Lk. 13. 18, 19; Acts 1. 15.

^d vs. 4. 19.

^e Leaven. (Mt. 16. 6.)

^f v. 25; Gal. 2. 4; 3. 1.

^g John 6. 32-35.

^h 1 Cor. 5. 6; 15. 33; Gal. 5. 6-9.

ⁱ Psal. 78. 2.

all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the ^d birds of the air come and lodge in the branches thereof.

Fourth mystery, the leaven (Lk. 13. 20, 21).

33 ³Another parable spake he unto them; The kingdom of heaven is like unto ^{4e}leaven, which a woman took, and ^fhid in ^gthree measures of meal, till the ^hwhole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, ⁱI will open my mouth in

¹(13. 30). The gathering of the tares into bundles does not imply immediate judgment. At the end of this age (v. 40) the tares are set apart for burning, but first the wheat is gathered into the barn (John 14. 3; 1 Thes. 4. 14-17).

²(13. 31). This parable prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning (Acts 1. 15; 2. 41; 1 Cor. 1. 26) to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Dan. 4. 20-22. How insecure was such a refuge the context in Daniel shows.

³(13. 33). That interpretation of the parable of the Leaven which makes (with variation as to details) the leaven to be the Gospel, introduced into the world ("three measures of meal") by the church, and working subtly until the world is converted ("till the whole was leavened") is open to fatal objection: (1) It does violence to the unvarying symbolical meaning of leaven, and especially to the meaning fixed by our Lord Himself (Mt. 16. 6-12; Mk. 8. 15. See "Leaven," Gen. 19. 3; Mt. 13. 33). (2) The implication of a converted world in this age ("till the whole was leavened"), is explicitly contradicted by our Lord's interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world; of good fish and bad in the very kingdom-net itself. (3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling leaven. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense (see "Leaven," Gen. 19. 3, *refs.*), and is defined by our Lord as evil doctrine (Mt. 16. 11, 12; Mk. 8. 15). Meal, on the contrary, was used in one of the sweet-savour offerings (Lev. 2. 1-3), and was food for the priests (Lev. 6. 15-17). A woman, in the bad ethical sense, always symbolizes something out of place, *religiously* (see Zech. 5. 6, *note*). In Thyatira it was a woman teaching (cf. Rev. 2. 20 with Rev. 17. 1-6). Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for the nourishment of the children of the kingdom (Mt. 4. 4; 1 Tim. 4. 6; 1 Pet. 2. 2), would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself (1 Tim. 4. 1-3; 2 Tim. 2. 17, 18; 4. 3, 4; 2 Pet. 2. 1-3).

⁴(13. 33). Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the O.T. in an evil sense. (2) The use of the word in the N.T. explains its symbolic meaning. It is "malice and wickedness," as contrasted with "sincerity and truth" (1 Cor. 5. 6-8). It is evil doctrine (Mt. 16. 12) in its threefold form of Pharisaism, Sadduceism, and Herodianism (Mt. 16. 6; Mk. 8. 15). The leaven of the Pharisees was externalism in religion (Mt. 23. 14, 16, 23-28); of the Sadducees, scepticism as to the supernatural and as to the Scriptures (Mt. 22. 23, 29); of the Herodians, worldliness—a Herod party amongst the Jews (Mt. 22. 16-21; Mk. 3. 6). (3) The use of the word in Mt. 13. 33 is congruous with its universal meaning.

parables; I will utter things which have been kept secret from the foundation of the ^a world.

The second mystery explained.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, ^b Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the ^c world; the good seed are the children of the ^d kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the ^e devil; the harvest is the ^f end of the world; and the reapers are the ^g angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the ^f end of this world.

41 The ^h Son of man shall send forth his ⁱ angels, and they shall ^j gather out of his ^d kingdom all things that offend, and ^j them which do ^k iniquity;

42 And shall cast them into a

A.D. 31.

a i.e. earth.

b Mk. 4. 13, 33, 34.

c kosmos (Mt. 4. 8), = mankind.

d Mt. 3. 2, note.

e Satan: Gr. diabolos, accuser. Mt. 16. 23. (Mt. 4. 1; Rev. 20. 10.)

f consummation of the age. Mt. 24. 3.

g Heb. 1. 4, note.

h See Mt. 8. 20, note.

i Lk. 17. 26-37.

j Sin. Rom. 3. 23, note.

k i.e. lawlessness.

l Judgments (the seven). Mt. 16. 27.

(Mt. 13. 42; Rev. 20. 12.)

m Rom. 10. 10, note. Col. 3. 4;

2 Thes. 1. 5-10.

n v. 15; Acts 28. 26; Rev. 2. 7.

o Rom. 11. 25-27.

p 1 Cor. 6. 19, 20; Psal. 22. 1;

2 Cor. 8. 9.

q Eph. 5. 25-27. Rev. 21. 21.

furnace of fire: there shall be wailing and ^l gnashing of teeth.

43 ¹ Then shall the ^m righteous shine forth as the sun in the kingdom of their Father. ⁿ Who hath ears to hear, let him hear.

Fifth mystery, the hid treasure.

44 Again, the ^d kingdom of heaven is like unto ^o treasure ² hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and ^p selleth all that he hath, and buyeth that field.

Sixth mystery, the pearl.

45 Again, the ^d kingdom of heaven is like unto a merchant man, seeking goodly ³ pearls:

46 Who, when he had found ^q one pearl of great price, went and sold all that he had, and bought it.

Seventh mystery, the drag-net.

47 Again, ⁴ the kingdom of ^d heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they

¹(13. 43). The kingdom becomes the kingdom of the "Father" when Christ, having "put all enemies under His feet," including the last enemy, death, has "delivered up the kingdom to God, *even the Father*" (1 Cor. 15. 24-28; Rev. 20. 2). There is triumph over death at the first resurrection (1 Cor. 15. 54, 55), but death, "the last enemy," is not *destroyed* till the end of the millennium (Rev. 20. 14).

²(13. 44). The interpretation of the parable of the Treasure, which makes the buyer to be a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (v. 38) to be the world. The seeking sinner does not buy, but forsakes, the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again (cf. Mk. 7. 24; Acts 4. 20). At every point the interpretation breaks down.

Our Lord is the Buyer at the awful cost of His blood (1 Pet. 1. 18), and Israel, especially Ephraim (Jer. 31. 5-12, 18-20), the lost tribes hidden in "the field," the world (v. 38), is the treasure (Ex. 19. 5; Psal. 135. 4). Again, as in the separation of tares and wheat, the angels are used (Mt. 24. 31; Jer. 16. 16). The divine Merchantman buys the field (world) for the sake of the treasure (v. 44; Rom. 11. 28), beloved for the fathers' sakes, and yet to be restored and saved. The note of joy (v. 44) is also that of the prophets in view of Israel's restoration (Deut. 30. 9; Isa. 49. 13; 52. 1-3; 62. 4-7; 65. 18, 19). (See "Israel," Gen. 11. 10; Rom. 11. 26.)

³(13. 45). The true church, "one body" formed by the Holy Spirit. As Israel is the hid treasure, so the church is the pearl of great cost. Covering the same period of time as the mysteries of the kingdom, is the mystery of the church (Rom. 16. 25, 26; Eph. 3. 3-10; 5. 32). Of the true church a pearl is a perfect symbol: (1) A pearl is one, a perfect symbol of unity (1 Cor. 10. 17; 12. 12, 13; Eph. 4. 4-6). (2) A pearl is formed by accretion, and that not mechanically, but vitally, through a living one, as Christ adds to the church (Acts 2. 41, 47; 5. 14; 11. 24; Eph. 2. 21; Col. 2. 19). (3) Christ, having given Himself for the pearl, is now preparing it for presentation to Himself (Eph. 5. 25-27). The kingdom is not the church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body (1 Cor. 12. 12, 13), compose the true church, the pearl.

⁴(13. 47). The parable of the Net (Gr. *drag-net*) presents another view from

drew to shore, and sat down, and ^agathered the good into vessels, but cast the bad away.

49 So shall it be at the ^bend of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the ^cfurnace of fire: there shall be wailing and gnashing of ^dteeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then saith he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

Jesus returns to Nazareth: again rejected (Mk. 6. 1-6; cf. Lk. 4. 16-32).

53 And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were ^eastonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the ^fcarpenter's son? is not his mother called Mary? and his brethren, ^gJames, and ^hJoses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

A.D. 32.

^a Mt. 25. 31-46.

^b consummation of the age. Mt. 24. 3.

^c v. 42; Rev. 19. 20.

^d Kingdom (N.T.). vs. 1-50; Mt. 15. 21-28. (Lk. 1. 31-33; 1 Cor. 15. 28.)

^e John 7. 15.

^f John 6. 42; 7. 41, 48, 52.

^g Son of Alphaeus, Mt. 4. 21, note.

^h Mk. 6. 5, 6; John 5. 44, 46, 47.

ⁱ Called Antipas; son of Herod the Great (Mt. 2. 1, note) and Malthea, a Samaritan woman; brother of Archelaus (Mt. 2. 22).

^j Married (1) a daughter of King Aretas; (2) Herodias, wife of his half-brother, Philip.

^k vs. 1, 6.

^l See Lk. 3.

1, refs.

^m Lk. 18. 23;

Acts 7. 52.

58 And he did not many mighty works there ⁿbecause of their unbelief.

CHAPTER 14.

Herod's troubled conscience. Murder of John the Baptist (Mk. 6. 14-29; Lk. 9. 7-9).

AT that time ⁱHerod the tetrarch heard of the fame of Jesus, ²And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

³For ^jHerod had laid hold on John, and bound him, and put *him* in prison for ^kHerodias' sake, his brother Philip's wife.

⁴For John said unto him, It is not lawful for thee to have her.

⁵And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

⁶But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

⁷Whereupon he promised with an oath to give her whatsoever she would ask.

⁸And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

⁹And the king was ^lsorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

¹⁰And he sent, and beheaded John in the prison.

¹¹And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

¹²And his disciples came, and

that of the wheat and tares of the mysteries of the kingdom as the sphere of profession, but with this difference: there Satan was the active agent; here the admixture is more the result of the tendency of a movement to gather to itself that which is not really of it. The kingdom of heaven is like a net which, cast into the sea of humanity, gathers of every kind, good and bad. And these remain together *in the net* (v. 49), and not merely in the sea, until the end of the age. It is not even a converted net, much less a converted sea. Infinite violence has been done to sound exegesis by the notion that the world is to be converted *in this age*. Against that notion stands our Lord's own interpretation of the parables of the Sower, the Wheat and Tares, and the Net.

Such, then, is the mystery form of the kingdom (see Mt. 3. 2, note; 6. 33, note). It is the sphere of Christian profession during this age. It is a mingled body of true and false, wheat and tares, good and bad. It is defiled by formalism, doubt, and worldliness. But within it Christ sees the true children of the true kingdom who, at the end, are to "shine forth as the sun." In the great field, the world, He sees the redeemed of all ages, but especially His hidden Israel, yet to be restored and blessed. Also, in this form of the kingdom, so unlike that which is to be, He sees the church, His body and bride, and for joy He sells all that He has (2 Cor. 8. 9) and buys the field, the treasure, and the pearl.

took up the body, and buried it, and went and ^atold Jesus.

13 When Jesus heard of it, he ^bdeparted thence by ^cship into a desert place apart: and when the people had heard ^dthereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with ^dcompassion toward them, and he healed their sick.

The five thousand fed (Mk. 6. 30-44; Lk. 9. 10-17; John 6. 1-14).

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; ^egive ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, ^fBring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the ^gfive loaves, and the two fishes, and looking up to heaven, he ^hblessed, and brake, and gave the loaves to ⁱhis disciples, and the disciples to the multitude.

20 ⁱAnd they did all eat, and were filled: and they took up of the fragments that ^jremained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Jesus walks on the water: Peter's little faith (Mk. 6. 45-56; John 6. 15-21).

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a ^kmountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, ^ltossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw

A.D. 32.

^a John 1.35-37; 11.21.

^b Mt.12.15; Mk.6.32-46.

^c boat.

^d Mt.9.36.

^e Mt.10.8. 2 Cor.4.5,6.

^f Mt.28.18.

^g John 6.1-14; 14.19.

^h John 6.23; 11.41,42; 1 Cor.11.24.

ⁱ *Miracles* (N.T.). vs. 19-21,24-33,35,36; Mt.15. 21-28. (Mt. 8.2,3; Acts 28.8,9.)

^j Mt.15.27.

^k Mk.6.46; Lk.5.16.

^l Mt.6.47-52; John 6. 16-21.

^m Lk.24.36-40; John 14-27; 16.33.

ⁿ John 14.27; 16.33.

^o Heb.13.13.

^p Heb.10.32-34.

^q Lk.8.24,25. ^r Mt.8.26.

^s Mt.16.16; 27.54; Psa. 46.10; John 1.49.

^t Mk.5.24,34.

^u Mt.23.16-18; Mk.7. 1-23.

^v Mt.23.23; John 18.28; *contra*, Rom.3.31.

^w Quoted from Ex. 20.12.

^x Quoted from Ex. 21.17.

^y *surely die*. Cf.1 Tim. 5.4-8.

^z i.e. dedicated to God. Mt. 5.23,24. See Mk.7.11, *ref.*

him walking on the sea, they were ^mtroubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, ⁿBe of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, ^obid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the ^pwind boisterous, he was afraid; and beginning to sink, ^qhe cried, saying, Lord, save me.

31 And immediately Jesus stretched forth ^rhis hand, and caught him, and said unto him, O thou of ^slittle faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the ^tSon of God.

34 And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only ^utouch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER 15.

Jesus rebukes scribes and Pharisees (Mk. 7. 1-23).

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the ^vtradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the ^wcommandment of God by your tradition?

4 For God commanded, saying, ^xHonour thy father and mother: and, ^yHe that curseth father or mother, let him ^zdie the death.

5 But ye say, Whosoever shall say to ^ahis father or ^bhis mother, *It is a ^cgift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus

have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 ^aThis people draweth nigh unto me with their ^bmouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 And he called the multitude, and said unto them, Hear, and understand:

11 ^cNot that which goeth into the mouth defileth a man; but that which ^dcometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be ^erooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also ^fyet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the ^gheart; and they defile the man.

19 For out of the heart proceed ^hevil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the *things* which defile a man: but to eat with unwashen hands defileth not a man.

The Syrophenician woman's daughter healed (Mk. 7. 24-30).

21 Then Jesus went thence, and ⁱdeparted into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and ^jcried unto him, saying, Have

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^a Quoted from Isa. 29.13.

^b vs. 8, 9. 2 Tim. 3.5.

^c Rom. 14.14-23; Col. 2. 20, 23.

^d Rom. 3.10-18; Tit. 1.15.

^e Mt. 5.22; 1 Cor. 6.7.

^f Or, even yet.

^g Jas. 3.10-12. ^h Gal. 5.19-21.

ⁱ Bible prayers (N.T.). Mt. 26.39. (Mt. 6.9; Rev. 22.20.)

^j Mt. 1.1; 22.41, 42; Psal. 132.11.

^k Gr. *apolumi*. John 3.16, note.

^l Psal. 145.18. ^m Mt. 7.6; John 4.22.

ⁿ Lit. little dogs.

^o Kingdom (N.T.). vs. 21-28; Mt. 16.20, 21. (Lk. 1.31-33; 1 Cor. 15. 28.)

^p Lk. 7.7, 9; cf. Mk. 6.6. Faith honours God, knowing that he is faithful; cf. 1 John 5.10.

^q Mt. 9.27-29; 21.21, 22.

^r Miracles (N.T.). vs. 21-28, 32-39; Mt. 17.14-18. (Mt. 8.2, 3; Acts 28.8, 9.)

^s Mk. 7.25; Lk. 7.38; 8. 41; 10.39.

^t Mt. 21.12-16; Lk. 5.25, 26; 19.37, 38.

^u Mt. 9.36-38; Mk. 8. 1-9.

mercy on me, O Lord, *thou* ^{son} of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the ^klost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, ^lhelp me.

26 But he answered and said, It is not meet to take the children's bread, and cast *it* to ^mdogs.

27 And she said, Truth, Lord: yet the ⁿdogs eat of the crumbs which fall from their masters' table.

28 ^oThen Jesus answered and said unto her, O woman, ^pgreat is thy faith: be it unto thee even ^qas thou wilt. And her daughter was made ^rwhole from that very hour.

The multitudes healed (Cf. Mk. 7. 31-37.)

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were lame, blind, dumb, maimed, and many others, and* ^scast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they ^tglorified the God of Israel.

The four thousand fed (Mk. 8. 1-9.)

32 Then Jesus called his disciples *unto him*, and said, I have ^ucompassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And

1 (15. 21). For the first time the rejected Son of David ministers to a Gentile. It is a precurseful fulfilment of Mt. 12. 18. Addressed by a Gentile as Son of David, He makes no reply, for a Gentile has no claim upon Him in that character (see Mt. 2. 2, note; Eph. 2. 12). Addressing Him as "Lord," she obtained an immediate answer. See Rom. 10. 12, 13.

they said, ^aSeven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left ^bseven baskets full.

38 And they that did eat were ^cfour thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER 16.

Jesus rebukes the blind Pharisees (Mk. 8. 10-12).

THE Pharisees also with the Sadducees came, and ^dtempting desired him that he would shew them ^ea sign from heaven.

2 He answered and said unto them, When it is ^fevening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A ^gwicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

Jesus interprets the symbol of leaven (Mk. 8. 13-21).

6 Then Jesus said unto them, Take heed and beware of the ^hleaven of the Pharisees and of the Sadducees.

7 And they reasoned among

A.D. 32.

^a v.37; Mt. 14.17.

^b Mt.14.20.

^c Mt.14.21.

^d *Temptation.* Mt.19.3. (Mt.4.1; Jas.1.14.)

^e Mt.12.38-41; Mk.8.10-13.

^f Lk.12.54-57.

^g Mt.21.23-27.

^h *Leaven.* vs.6,11,12; Lk.12.1. (Mt.13.33; Mt.16.6.)

ⁱ John 12.37.

^j A different

Gr. word

from that

translated

"baskets"

in v.9.

^k Gal.1.6-9;

Col.2.4,18.

^l Mk.8.27-33;

Lk.9.18-22.

^m Also vs.27,

28. See Mt.

8.20, *note.*

ⁿ John 6.67.

^o Mt.14.33;

John 6.69;

11.27; Acts

9.20.

^p Mt.11.27;

1 John 4.15;

5.1.5; John

1.12,13.

^q *Son of*

Jonas.

^r John 6.63.

^s *Church (the*

true). Acts

2.47. (Mt.

16.18; Heb.

12.23.)

^t *Gr. hades.*

Lk.16.23,

note.

themselves, saying, *It is because we have taken no bread.*

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not ⁱyet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many ^jbaskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the ^kleaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Peter's confession. (Cf. Mt. 16. 13-20; Mk. 8. 27-30; Lk. 9. 18-21; John 6. 68, 69.)

13 When Jesus came into the coasts of ^lCæsarea Philippi, he asked his disciples, saying, Whom do men say that I the ^mSon of man am?

14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ⁿye that I am?

16 And Simon Peter answered and said, Thou art the ^oChrist, the Son of the living God.

First mention of the church.

17 And Jesus answered and said unto him, ^pBlessed art thou, Simon ^qBar-jona: for ^rflesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art ¹Peter, and upon this rock I will build my ^{2s}church; and the gates of ^thell shall not prevail against it.

1(16. 18). There is in the Gk. a play upon the words, "thou art Peter [*petros*—literally, 'a little rock'], and upon this rock [*Petra*] I will build my church." He does not promise to build His church upon Peter, but upon Himself, as Peter himself is careful to tell us (1 Pet. 2. 4-9).

2(16. 18). Gr. *ecclesia* (*ek* = "out of," *kaleo* = "to call"), a called-out assembly. The word is used of any assembly; the word itself implies no more, as, e.g., the town-meeting at Ephesus (Acts 19. 39), and Israel, called out of Egypt and assembled in the wilderness (Acts 7. 38). Israel was a true "church," but not in any sense the N.T. church—the only point of similarity being that both were "called out" and by the same God. All else is contrast. See Acts 7. 38, *note*; Heb. 12. 23, *note*.

19 And I will give unto thee the ^akeys of the ^akingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then ^{2b}charged he his disciples that they should tell no man that he was ^cJesus the Christ.

Christ foretells His death and resurrection (Mk. 8. 31-38; Lk. 9. 22-27).

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and ^dsuffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to ^erebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, ^fSatan: thou art an ^goffence unto me: for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any ^{man} will come after me, let him deny himself, and take up his ^hcross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man ⁱprofited, if he shall gain the whole ^jworld, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come

A.D. 32.

^a Mt. 3.2, note.

^b Kingdom (N.T.) vs. 20, 21; Mt. 16. 28; (Lk. 1.31-33; 1 Cor. 15.28.)

^c Omit "Jesus."

^d Mt. 17.12.

^e v. 16; John 13. 36-38.

^f Satan. Mt. 25.41. (Mt. 4. 1; Rev. 20.10.)

^g Gal. 1.8; John 18.10,11.

^h Mk. 8.34-38; Lk. 9.23-26;

2 Cor. 4.10,11.

ⁱ Mk. 8.36,37; Lk. 12.20,21; Jas. 5.1-6.

^j i.e. kosmos = world-system.

^k Rewards. Mk. 9.41. (Mt. 5.12; 1 Cor. 3.14.)

^l Judgments (the seven). Mt. 25.31-46.

(Mt. 13.42; Rev. 20.12.)

^m Kingdom (N.T.). Mt. 17.1-3. (Lk. 1.31-33;

1 Cor. 15.28.)

ⁿ Mk. 9.2-10; Lk. 9.27-36.

^o See Mt. 4.21, note.

^p Rev. 1.13-16; Heb. 2.9;

2 Cor. 4.6.

^q Resurrection. Mt. 22.23.

28-31. (Mt. 9.25; 1 Cor. 15.52.)

^r Kingdom (N.T.) vs. 1-3; Mt. 19.27,28.

(Lk. 1.31-33; 1 Cor. 15.28.)

^s Mt. 3.17; 1 Pet. 1.21.

in the glory of his Father with his angels; and then he shall ^kreward every man ^laccording to his works.

The transfiguration: a picture of the future kingdom (Mk. 9. 2-13; Lk. 9. 28-36).

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in ^ahis ^mkingdom.

CHAPTER 17.

AND ⁿafter six days Jesus taketh Peter, ^oJames, and John his brother, and bringeth them up into an high mountain apart,

2 And ³was ^ptransfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them ^qMoses and Elias talking with ^rhim.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved ^sSon, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

¹(16. 19). Not of the church, but of the kingdom of heaven in the sense of Mt. 13., i.e. the sphere of Christian profession. A key is a badge of power or authority (cf. Isa. 22. 22; Rev. 3. 7). The apostolic history explains and limits this trust, for it was Peter who opened the door of Christian opportunity to Israel on the day of Pentecost (Acts 2. 38-42), and to Gentiles in the house of Cornelius (Acts 10. 34-46). There was no assumption by Peter of any other authority (Acts 15. 7-11). In the council James, not Peter, seems to have presided (Acts 15. 19; cf. Gal. 2. 11-15). Peter claimed no more for himself than to be an apostle by gift (1 Pet. 1. 1), and an elder by office (1 Pet. 5. 1).

The power of binding and loosing was shared (Mt. 18. 18; John 20. 23) by the other disciples. That it did not involve the determination of the eternal destiny of souls is clear from Rev. 1. 18. The keys of death and the place of departed spirits are held by Christ alone.

²(16. 20). The disciples had been proclaiming Jesus as Christ, the covenanted King of a kingdom promised to the Jews, and "at hand." The church, on the contrary, must be built upon testimony to Him as crucified, risen from the dead, ascended, and made "Head over all things to the church" (Eph. 1. 20-23). The former testimony was ended, the new testimony was not yet ready, because the blood of the new covenant had not yet been shed, but our Lord begins to speak of His death and resurrection (v. 21). It is a turning-point of immense significance.

³(17. 2). The transfiguration scene contains, in miniature, all the elements of the future kingdom in manifestation: (1) The Lord, not in humiliation, but in

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the ^aSon of man be risen again from the dead.

10 And his disciples asked him, saying, ¹Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, ^bElias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

The powerless disciples: the mighty Christ (Mk. 9. 14-29; Lk. 9. 37-43).

14 And ^cwhen they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to ^dme.

18 And Jesus rebuked the ^edevil; and he departed out of him: and ^fthe child was cured from that very hour.

19 Then came the disciples to

A.D. 32.

^a Also vs. 12, 22. See Mt. 8.20, note.

^b Mt. 11.14; Lk. 1.17; Mk. 9.11-13.

^c Mk. 9.14-29; Lk. 9.37-42; Psa. 72.4-6.

^d Mt. 14.18; John 15.5; Phil. 4.13.

^e demon. Mt. 7.22, note.

^f Miracles (N.T.). vs. 14-18, 24-27; Mt. 20.30-34. (Mt. 8.2, 3; Acts 28.8, 9.)

^g Lit. little faith. Mt. 16.8; 21.21; Lk. 17.6.

^h Faith. Mk. 9.23. (Mt. 8.10; Heb. 11.39.)

ⁱ The two best MSS. omit v.21.

^j Acts 13.2, 3; 2 Cor. 12.9.

^k Mt. 16.21; Mk. 9.30-32; Lk. 9.43-45.

^l anticipated.

^m 1 Pet. 2.11.

Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your ^gunbelief: for verily I say unto you, If ye have ^hfaith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 ⁱHowbeit this kind goeth not out but by ^jprayer and fasting.

Jesus again foretells His death and resurrection (Mk. 9. 30-32; Lk. 9. 43-45).

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be ^kbetrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

The miracle of the tribute money. (Cf. Mk. 12. 13.)

24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus ^lprevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of ^mstrangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth,

glory (v. 2). (2) Moses, glorified, representative of the redeemed who have passed through death into the kingdom (Mt. 13. 43; cf. Lk. 9. 30, 31). (3) Elijah, glorified, representative of the redeemed who have entered the kingdom by translation (1 Cor. 15. 50-53; 1 Thes. 4. 14-17). (4) Peter, James, and John, not glorified, representatives (for the moment) of Israel in the flesh in the future kingdom (Ezk. 37. 21-27). (5) The multitude at the foot of the mountain (v. 14), representative of the nations who are to be brought into the kingdom after it is established over Israel (Isa. 11. 10-12, etc.).

¹(17. 10). Cf. Mt. 11. 14; Mk. 9. 11, 12, 13; Lk. 1. 17; Mal. 3. 1; 4. 5, 6. The passages must be construed together. (1) Christ confirms the specific and still unfulfilled prophecy of Mal. 4. 5, 6: "Elias shall truly first come and restore all things." Here, as in Malachi, the prediction fulfilled in John the Baptist, and that yet to be fulfilled in Elijah, are kept distinct. (2) But John the Baptist had come already, and with a ministry so completely in the spirit and power of Elijah's future ministry (Lk. 1. 17) that in an adumbrative and typical sense it could be said: "Elias is come already." Cf. Mt. 10. 40; Phm. 12, 17, where the same thought of identification, while yet preserving personal distinction, occurs (cf. John 1. 27).

thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER 18.

The sermon on the child-text (Mk. 9. 33-37; Lk. 9. 46-48).

AT the same time came the disciples unto Jesus, saying, ^aWho is the greatest in the ^bkingdom of heaven?

2 And Jesus called a little ^cchild unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But whoso shall ^doffend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 Woe unto the ^eworld because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore ^fif thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into ^glife halt or maimed, rather than having two hands or two feet to be cast into ^heverlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into ⁱhell fire.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their ^jangels do always behold the face of my Father which is in heaven.

The lost sheep: the seeking Lord. (Cf. Lk. 15. 3-7.)

11 For the ^kSon of man is come to ^lsave that which was ^mlost.

12 How think ye? ⁿif a man have an ^ohundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

A.D. 32.

^a Lk. 9.46-48.

^b Mt. 3.2, note.

^c Lk. 18.14-17; Ps. 131.2.

^d *cause to stumble.* Mk. 9.42; Lk. 17.1,2.

^e *kosmos* = mankind.

^f Mt. 4.8, note.

^g Mt. 5.29,30; Mk. 9.43-48.

^h *Life (eternal).* vs. 8,9. Mt. 19.16-29.

ⁱ (Mt. 7.14; Rev. 22.19.)

^j The Greek has the before "everlasting."

^k Gr. *gehen-na*. Mt. 5.22, note.

^l Heb. 1.4, note.

^m See Mt. 8.20, note.

ⁿ Rom. 1.16, note.

^o Gr. *apolumi*. John 3.16, note.

^p *Parables* (N.T.). vs. 12-14, 23-35; Mt. 20.1-16.

^q (Mt. 5.13-16; Lk. 21.29-31.)

^r Lk. 15.4-7.

^s Lk. 17.3,4; Gal. 6.1,2; Eph. 4.30-32.

^t *Sin.* Rom. 3.23, note.

^u Mt. 16.19.

^v John 20.22, 23.

^w *Or, assembly.* 1 Cor. 5.3-5; 6.1,5.

^x *the Gentile and the tax gatherer.*

^y Mt. 16.19; John 20.22, 23.

^z 1 Pet. 3.7.

^{aa} Acts 20.7; 1 Cor. 14.26.

^{ab} Cf. v.15; Lk. 17.4.

^{ac} Rom. 3.23, note.

^{ad} *Forgiveness.* vs. 21, 27, 32, 35; Mk. 2.5-10.

^{ae} (Mt. 6.12; Mt. 26.28.)

^{af} Ps. 78.40.

^{ag} *Or, make settlement with.*

^{ah} Rom. 3.19, 20; 5.8.

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Discipline in the future church.

15 Moreover if thy ^pbrother shall ^qtrespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of ^rtwo or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the ^schurch: but if he neglect to hear the church, let him be unto thee as an ^theathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall ^ubind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall ^vagree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

The simplest form of a local church.

20 For ^wwhere two or three are gathered together in my name, there am I in the midst of them.

The law of forgiveness (Lk. 17. 3, 4).

21 Then came Peter to him, and said, Lord, how ^xoft shall my brother ^ysin against me, and I ^zforgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until ^aseventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would ^btake account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had ^cnot to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying,

Lord, have patience with me, and I ^a will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and ^b forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred ^c pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he ^d would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, ^e I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the ^f tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER 19.

Jesus again in Judæa.

AND it came to pass, *that* when Jesus had finished these sayings, he ^g departed from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he ^h healed them there.

Christ and divorce. (Cf. Mt. 5. 31, 32; Mk. 10. 1-12; Lk. 16. 18; 1 Cor. 7. 10-15.)

3 The Pharisees also came unto him, ⁱ tempting him, and saying unto him, ^j Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, ^k Have ye not read, *that* he which made *them* at the beginning made them male and female,

5 And said, ^m For this cause shall a man leave father and mother,

A.D. 33.

^a Lk. 15. 19.

^b Eph. 1. 7.

^c *denarius* = 7 1-2 pence; 15 cents.

^d Eph. 4. 31, 32; Col. 3. 12, 13.

^e Lk. 7. 41-43.

^f The ground of law, of exact justice. Cf. grace, Rom. 3. 23, 24; Eph. 4. 30; also John 1. 16, *note*.

^g Mk. 10. 1-12; John 10. 40. See also Mt. 7. 28.

^h Mt. 4. 23; 12. 15; Mk. 7. 23-25.

ⁱ *Temptation.* Mt. 22. 18. (Mt. 4. 1; Jas. 1. 14.)

^j Mt. 5. 31; 1 Cor. 7. 10-16.

^k The passage is significant as Jesus' confirmation of the Genesis narrative of creation.

^l *Inspiration.* vs. 4-8; Mt. 22. 31, 32. (Mt. 4. 1; Rev. 22. 19.)

^m Quoted from Gen. 2. 24. Cf. Eph. 5. 29-32. 1 Cor. 6. 16.

ⁿ Referring to Deut. 24. 1-4.

^o Thus confirming the Mosaic authorship of Deut.

^p Rom. 8. 3; Heb. 3. 15; 7. 18, 19.

^q Mt. 5. 32; Lk. 16. 18; 1 Cor. 7. 10, 11. But see v. 11; 1

Cor. 7. 7. Cf. John 16. 12.

^r John 16. 12. 1 Cor. 7. 7, 8.

^s 1 Tim. 4. 1-3.

^t Mt. 3. 2, *note*. u Mt. 18. 3;

1 Pet. 2. 2.

^v *Life (eternal).* vs. 16, 17, 29; Mt. 25. 46. (Mt. 7. 14; Rev. 22. 19.)

^w Lk. 10. 25-28. Cf. Rom. 3. 19; 10. 1-4.

and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did ⁿ Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, ^o Moses because of the ^p hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, ^q Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them ^r All men cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have ^s made themselves eunuchs for the ^t kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Jesus receives and blesses little children (Mk. 10. 13-16; Lk. 18. 15-17).

13 Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for ^u of such is the ^v kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

The rich young ruler (Mk. 10. 17-30; Lk. 18. 18-30; cf. Lk. 10. 25-30).

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have ^v eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, ^w keep the commandments.

18 He saith unto him, Which?

Jesus said, ^aThou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

¹⁹ ^bHonour thy father and *thy* mother: and, ^cThou shalt love thy neighbour as thyself.

²⁰ The young man saith unto him, All these things have I ^dkept from my youth up: what lack I yet?

²¹ Jesus said unto him, If thou wilt be ^eperfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

²² But when the young man heard that saying, he went away sorrowful: for he had great possessions.

²³ Then said Jesus unto his disciples, Verily I say unto you, That a ^frich man shall hardly enter into the ^gkingdom of heaven.

²⁴ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

²⁵ When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be ^hsaved?

²⁶ But Jesus beheld *them*, and said unto them, With men this is ⁱimpossible; but with God all things are possible.

The apostles' future place in the kingdom.

²⁷ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

²⁸ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the ^jregeneration ^kwhen the Son of man shall sit in the ^lthrone of his glory, ye also shall sit upon twelve thrones, ²judging the twelve tribes of Israel.

²⁹ And ^mevery one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

A.D. 33.

^a Quoted from Ex. 20. 13.

^b Quoted from Ex. 20. 12; Eph. 6. 1, 2.

^c Quoted from Lev. 19. 18.

Cf. Lk. 10. 29-37; Rom. 3. 9.

^d Phil. 3. 6, 7; *contra* vs. 7-9.

^e See Mt. 5. 48, *note*.

^f Mk. 10. 23-27; Lk. 18. 24-27; Jas. 5. 1-3.

^g Matt. 3. 2, *note*.

^h Rom. 1. 16, *note*. Cf. Mt. 13. 3-9.

ⁱ Mk. 10. 27.

^j *Christ (Second Advent)*.

Mt. 23. 39.

(Mt. 19. 28; Acts 1. 9-11.)

^k See Mt. 25. 31; Rev. 3. 21.

Cf. Lk. 1. 31-33.

^l *Kingdom* (N.T.) vs. 27. 28. Mt. 21.

1-11. (Lk. 1. 31-33; 1 Cor. 15. 28.)

^m Mk. 10. 29; Lk. 18. 29. Cf. Heb. 11. 36-40; 1 Pet. 1. 3-5.

ⁿ Mt. 21. 31.

^o *Parables* (N.T.) vs. 1-16; Mt. 21. 28-32. (Mt. 5. 13-16; Lk. 21. 29-31.)

^p Mt. 21. 28-33; John 15. 1-5. Cf. Mt. 28. 19, *note*.

^q Lk. 14. 21; Mt. 21. 43.

^r Mk. 13. 34; John 9. 4; 1 Cor. 12. 7-11.

^s 2 Cor. 5. 10.

^t 1 Cor. 3. 14, *note*; 9. 24; 2 Tim. 4. 7, 8.

^u Rom. 14. 10, 11.

^v Lk. 17. 7-10; 1 Cor. 16. 17.

³⁰ ⁿBut many *that* are first shall be last; and the last *shall* be first.

CHAPTER 20.

Parable of the labourers in the vineyard.

FOR the kingdom of heaven is ^olike unto a man *that* is an householder, which went out early in the morning to hire labourers into his ^pvineyard.

² And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

³ And he went out about the third hour, and saw ^qothers standing idle in the market place,

⁴ And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

⁵ Again he went out about the sixth and ninth hour, and did likewise.

⁶ And about the eleventh hour he went out, and found others standing idle, and saith unto them,

⁷ Why stand ye here all the day idle?

⁷ They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

⁸ So when ^seven was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

⁹ And when they came that *were* hired about the eleventh hour, they ^treceived every man a penny.

¹⁰ But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

¹¹ And when they had received *it*, they ^umurmured against the goodman of the house,

¹² Saying, These last have wrought *but* one hour, and thou hast made them ^vequal unto us, which have borne the burden and heat of the day.

¹³ But he answered one of them,

1 (19. 28). *Palingenesia* = "re-creation," "making new." The word occurs once again, in Tit. 3. 5. There it refers to the new birth of a believing person; here to the re-creation of the social order, and renewal of the earth (Isa. 11. 6-9; Rom. 8. 19-23) when the kingdom shall come. (See "Kingdom (O.T.)," Zech. 12. 8, *note*; 1 Cor. 15. 24, *note*.)

2 (19. 28). Disclosing how the promise (Isa. 1. 26) will be fulfilled when the kingdom is set up. The kingdom will be administered over Israel through the apostles, according to the ancient theocratic judgeship (Jud. 2. 18).

and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine is, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do *a* what I will with mine own? Is thine eye evil, because I am good?

16 So the *b* last shall be first, and the first last: for many be called, but few chosen.

Jesus again foretells His death and resurrection (Mk. 10. 32-34; Lk. 18. 31-34. See Mt. 12. 38-42; 16. 21-28; 17. 22, 23).

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 *c* Behold, we go up to Jerusalem; and the *d* Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the *e* Gentiles to *f* mock, and to *g* scourge, and to *h* crucify him: and the third day he shall *i* rise again.

James and John, through their mother, make an ambitious request (Mk. 10. 35-45).

20 Then came to him the *j* mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my *k* two sons may sit, the one on thy right hand, and the other on the left, in thy *l* kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the *m* cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be*

A.D. 33.

a Rom. 9. 20, 21.

b Mt. 19. 20; 22. 14, *refs.*

c Mt. 16. 21.

d Mt. 26. 47-57.

e Mt. 27. 1.

f Mt. 26. 67, 68.

g Mt. 27. 26.

h Mt. 27. 35.

i Mt. 28. 5, 6.

j Cf. Mk. 10. 35-37.

k Cf. Rev. 3. 21, 22.

l Mt. 3. 2, *note.*

m Mt. 26. 39; 27. 46; Lk. 22. 41, 42;

John 18. 11;

2 Cor. 5. 21;

Gal. 3. 13;

1 Pet. 2. 24;

3. 18.

n Lk. 22. 23-27.

o Mt. 23. 11;

1 Pet. 5. 3.

p *servant.*

1 Cor. 9. 19-22.

q *bond servant.*

r Mt. 8. 20, *note.*

Phil. 2. 7.

s v. 22, "cup,"

refs.; Rom. 3. 24, *note.*

t Cf. Mk. 10. 46-52; Lk. 18. 35-43.

u Psa. 89. 3-5, 19-37; Mt. 1. 1; Lk. 1. 31, 32; Acts 15. 14-17.

v Mt. 15. 28; John 5. 6.

w Mt. 9. 36.

14. 14; 15. 32; 18. 27.

x *Miracles*

(N.T.). vs. 30-34; Mt. 21. 18-22.

(Mt. 8. 2, 3; Acts 28. 8, 9.)

given to them for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with *n* indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall *o* not be so among you: but whosoever will be great among you, let him be your *p* minister;

27 And whosoever will be chief among you, let him be your *q* servant:

28 Even as the *r* Son of man came not to be ministered unto, but to minister, and to give his life a *s* ransom for many.

The healing of two blind men (Mk. 10. 46-52. Cf. Lk. 18. 35-43).

29 And as they *t* departed from Jericho, a great multitude followed him.

30 And, behold, *1* two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou u* son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, *v* What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had *w* compassion on *them*, and touched their eyes: and *x* immediately their eyes received sight, and they followed him.

CHAPTER 21.

The King's public offer of Himself as King (Zech. 9. 9; Mk. 11. 1-10; Lk. 19. 29-38).

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of

1 (20. 30). A discrepancy has been imagined between this account and those in Mk. 10. 46; Lk. 18. 35. Matthew and Mark obviously refer to a work of healing as Jesus *departed* from Jericho. Bartimæus, the active one of the two, the one who cried, "Jesus, thou Son of David," is specifically mentioned by Mark. Of the other one of the "two," we know nothing. The healing described by Luke (18. 35) occurred before Jesus entered Jericho. As to the form of appeal, "Son of David" (cf. Mt. 9. 27; 15. 22; 21. 9), Jesus must have been so addressed constantly. The narratives therefore supplement, but in no wise contradict each other.

Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 *a* Tell ye the daughter of Sion, *b* Behold, thy *c* King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, *d* Hosanna to the son of David: Blessed is he that cometh in the name of the *e* Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the *f* multitude said, This is Jesus the prophet of Nazareth of Galilee.

Jesus' second purification of the temple (Mk. 11. 15-18; Lk. 19. 45-47. Cf. John 2. 13-16).

12 And Jesus went into the temple of God, and *g* cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, *h* My house shall be called the house of prayer; but *i* ye have made it a den of thieves.

14 And the *j* blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, *k* Hosanna to the son of David; they were sore displeased,

A.D. 33.

a Quoted from Zech. 9.9.

b Christ (*First Advent*), Mt. 21.42. (Mt. 1. 18; Acts 1.9.)

c Kingdom (N. T.), vs. 1-11; Mt. 21.33-43. (Lk. 1.31-33; 1 Cor. 15.28.)

d Cf. Mt. 27.22; Psa. 118.26.

e i.e. Jehovah.

f Cf. v.9.

g Lk. 19.45; Mk. 11.15-18. Cf. John 2.13-25, which introduced, as this cleansing closed, the offer of Christ to Israel as King.

h Quoted from Isa. 56.7.

i 1 Pet. 4.17.

j Cf. Lk. 14.21; Acts 3.1-10.

k See Mt. 20.30, *refs.*

l Psa. 8.2.

m John 11.54.

n John 11.1, 2; Lk. 10.39-42. Cf. Mk. 11. 1-11; Lk. 19. 29-36; John 12.1-8. With no other place is the human Christ so tenderly associated, while it also was the place of manifestation of His divine power (John 11.43, 44).

o John 4.6; Mk. 11.12-14.

p Lit. a solitary fig tree. The withered fig tree is a parabolic miracle concerning Israel (Lk. 13.6-9). Cf. Mt. 24.32, 35; a prophecy that Israel shall again bud.

q Miracles (N. T.), vs. 18-22. Mk. 1.23-26. (Mt. 8.2, 3; Acts 28.8, 9.)

r Mt. 17.20; Mk. 11.23; Lk. 17.6; 1 Cor. 13.2.

s Mt. 7.7-11; John 15.7; 1 John 5.14, 15.

t Mk. 11.27-33; Lk. 20.1-8.

u John 1.19-28. *v* Cf. v.46.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, *l* Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he *m* left them, and went out of the city into *n* Bethany; and he lodged there.

The barren fig tree cursed (Mk. 11. 12-14, 20-24; Lk. 13. 6-9).

18 Now in the morning as he returned into the city, he *o* hungered.

19 And when he saw a *p* fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree *q* withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have *r* faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

22 And *s* all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

Jesus' authority questioned (Mk. 11. 27-33; Lk. 20. 1-8).

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what *t* authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The *u* baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we *v* fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said

1 (21. 4). The King's final and official offer of Himself. (Cf. Zech. 9. 9.) Acclaimed by an unthinking multitude whose real belief is expressed in v. 11, but

unto them, ^a Neither tell I you by what authority I do these things.

Parable of the two sons.

28 But what think ye? ^b A certain man had two sons; and he came to the first, and said, Son, go work to day in my ^c vineyard.

29 He answered and said, I will not: but afterward he ^d repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went ^e not.

31 Whether of them twain did the will of ^f his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of ^g righteousness, and ye believed him not: but the publicans and the harlots ^h believed him: and ye, when ye had seen ⁱ it, repented not afterward, that ye might believe him.

Parable of the householder demanding fruit from his vineyard (Mk. 12. 1-9; Lk. 20. 9-19. Cf. Isa. 5. 1-7).

33 Hear another parable: There was a certain householder, which planted a ^j vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to ^k husbandmen, and went into a far country:

34 And when the ^l time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his ^m son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the ⁿ heir; come, let us kill him, and let us seize on his inheritance.

A.D. 33.

^a Cf. v. 32. See Mt. 3. 3.

^b Parables (N. T.), vs. 23-32; Mt. 21. 33-43; 22. 2-14; (Mt. 6. 13-16; Lk. 21. 29-31.)

^c See Mt. 20. 1; "vineyard," refs.

^d Cf. Lk. 15. 20, the other perfect illustration of repentance. See Acts 17. 30, note.

^e Mt. 7. 21-23; 15. 8.

^f See Rom. 10. 10, "righteousness," note.

^g Lk. 3. 12, 13.

^h Mt. 23. 2; John 15. 1; Jas. 5. 7, 8.

ⁱ Mk. 11. 13.

^j John 8. 16; Heb. 1. 2.

^k Heb. 1. 2; Rom. 8. 16, 17.

^l Cf. v. 43 with 1 Pet. 2. 9.

^m Psa. 118. 22, 23.

ⁿ Christ (as Stone), vs. 42-44; Acts 4. 11. (Mt. 7. 24; 1 Pet. 2. 8.)

^o Christ (First Advent), Mt. 26. 31. (Mt. 1. 18; Acts 1. 9.)

^p Jehovah, Psa. 118. 23.

^q i. e. national Israel, the barren vine. (vs. 33-41.)

^r Kingdom (N. T.), vs. 33-43; Mt. 23. 37-39; (Lk. 1. 31-33; 1 Cor. 15. 28.)

^s Or, Who-so-ever falls on this stone shall be crushed to-gether (i. e. the Jews, Rom. 9. 32, 33; 1 Cor. 1. 23); but on whom-so-ever it may fall, he will be scattered as dust (Gr. "winnowed," i. e. the Gentile nations).

^t v. 26; Mt. 14. 5; Mk. 11. 18, 32.

^u Mt. 13. 13, 14.

^v Mt. 3. 2, note.

^w Parables (N. T.), vs. 2-14; Mt. 24. 32, 33. (Mt. 5. 13-16; Lk. 21. 29-31.)

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 ¹ They say unto him, He will miserably destroy those wicked men, and will let out ² his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, ³ The stone which the builders ⁴ rejected, the same is become the head of the corner: this is the ⁵ Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto ⁶ you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 ⁷ And whosoever shall fall on this ⁸ stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they ⁹ feared the multitude, because they took him for a prophet.

CHAPTER 22.

Parable of the marriage feast (Lk. 14. 16-24).

AND Jesus answered and spake unto them again by ¹⁰ parables, and said;

2 The ¹¹ kingdom of heaven is ¹² like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

with no welcome from the official representatives of the nation, He was soon to hear the multitude shout: "Crucify Him."

¹ (21. 43). Matthew here as in verse 31 uses the larger word, kingdom of God. (Cf. Mt. 6. 33, note.) The kingdom of heaven (Mt. 3. 2, note; 1 Cor. 15. 24, summary) will yet be set up. Meantime the kingdom of God and His righteousness is taken from Israel nationally and given to the Gentiles (Rom. 9. 30-33).

² (21. 44). Christ as the "Stone" is revealed in three ways: (1) To Israel Christ,

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and ^aburned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 ^bGo ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the ^chighways, and gathered together all as many as they found, ^dboth bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there ^aman which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither not having a ^ewedding garment? And he was ^fspeechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into ^gouter darkness; there shall be weeping and gnashing of teeth.

14 For ^hmany are called, wbut ⁱfew are chosen.

Jesus answers the Herodians (Mk. 12. 13-17; Lk. 20. 20-26).

15 ⁱThen went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the ^jHerodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give ^ktribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why ^ltempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought unto him a penny.

20 And he said unto them, Whose

A.D. 33.

^a Fulfilled as to Jerusalem A. D. 70. Lk. 21. 20-24.

^b The world-wide call. Mt. 28. 16-20; Rev. 22. 17.

^c Acts 28. 28.

^d Matt. 13. 47.

^e Rom. 10. 1-3; *contra*, Phil. 3. 7-9.

^f Rom. 3. 19.

^g Mt. 13. 40-43, 49, 50.

^h Mt. 20. 16; 23. 37; Rom. 8. 30.

ⁱ In the different classes, vs. 15-40; Jesus meets representatives of all Israel, Pharisees, Sadducees, Herodians (Mt. 3. 7, *note*).

For them, silenced but unrepentant, no message is left but "woe" (Mt. 23).

^j Cf. Mk. 8. 15.

^k Cf. Mt. 17. 24-27.

^l *Temptation*. Mt. 26. 41. (Mt. 4. 1; Jas. 1. 14.)

^m 1 Pet. 2. 13-17.

ⁿ 1 Cor. 3. 23; 12. 27; 2 Cor. 6. 15.

^o *Resurrection*. vs. 23, 28-31; Mt. 27. 52, 53.

(Mt. 3. 25; 1 Cor. 15. 52.)

^p Quoted from Deut. 25. 5, 6.

^q Or, *ye deceive yourselves*, etc. Jesus' answer gives the three incapacities of the rationalist; self-deception (Rom. 1. 21, 22); ignorance of the spiritual content of Scripture (Acts 13. 27); disbelief in the intervention of divine power (2 Pet. 3. 5-9).

Cf. 1 Tim. 1. 4; 4. 7; 6. 4; 2 Tim. 2. 24-26.

^r Mt. 27. 52, 53.

^s Heb. 1. 4, *note*.

^t *Inspiration*. vs. 31, 32; Mt. 24. 15, 37-39.

(Mt. 4. 1; Rev. 22. 19.)

^u Quoted from Ex. 3. 6.

is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, ^mRender therefore unto Cæsar the things which are Cæsar's; and unto ⁿGod the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

Jesus answers the Sadducees (Mk. 12. 18-27; Lk. 20. 27-38).

23 The same day came to him the Sadducees, which say that there is no ^oresurrection, and asked him,

24 Saying, Master, Moses said, ^pIf a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, ^qYe do err, not knowing the scriptures, nor the power of God.

30 For in the ^rresurrection they neither marry, nor are given in marriage, but are ^sas the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read ^tthat which was spoken unto you by God, saying,

32 ^uI am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

Jesus answers the Pharisees (Mk. 12. 28-34. Cf. Lk. 10. 25-28).

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

coming not as a splendid monarch but in the form of a servant, is a stumbling stone and rock of offence (Isa. 8. 14, 15; Rom. 9. 32, 33; 1 Cor. 1. 23; 1 Pet. 2. 8); (2) to the *church*, Christ is the foundation stone and the head of the corner (1 Cor. 3. 11; Eph. 2. 20-22; 1 Pet. 2. 4, 5); (3) to the Gentile world-powers (see "Gentiles," Lk. 21. 24; Rev. 16. 19) He is to be the smiting stone of destruction (Dan. 2. 34). Israel stumbled *over* Christ; the church is built *upon* Christ; Gentile world-dominion will be broken *by* Christ. (See "Armageddon," Rev. 16. 14; 19. 19.)

35 Then one of them, *which was a* ^{1a}lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is the* ^bgreat commandment in the ^claw?

37 Jesus said unto him, ^dThou shalt love the ^eLord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, ^fThou shalt love thy neighbour as thyself.

40 On these two commandments hang ^gall the law and the prophets.

Jesus questions the Pharisees (Mk. 12. 35-37; Lk. 20. 41-44).

41 While the Pharisees were gathered together, Jesus ^hasked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David ⁱin ^jspirit call him Lord, saying,

44 ^kThe LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

CHAPTER 23.

The marks of a Pharisee (Mk. 12. 38-40; Lk. 20. 45-47).

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For ^lthey bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but *they themselves* will not move them with one of their fingers.

5 But all their works they do for to ^mbe seen of men: they make broad their ⁿphylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

A.D. 33.

a Cf. Lk. 10. 25.

b Cf. Lk. 10. 27.

c *Law (of Moses)*, vs. 36-39. Lk. 1. 6. (Mt. 5. 18; Gal. 3. 1-29.)

d Quoted from Deut. 6. 5. Cf. Rom. 3. 19; Gal. 3. 10.

e *Jehovah*.

f Quoted from Lev. 19. 18. Cf. Lk. 10. 29-37; Rom. 7. 14, 15.

g Mt. 7. 12; Rom. 13. 8-10.

h Cf. Mt. 21. 24; John 19. 7.

i Jesus' question is not personal but doctrinal:

"Whose son is the Messiah?" Cf. Acts 2. 25-36; Rom. 1. 3, 4.

j *Lit. in the Spirit*. Cf. Mk. 12. 36; Acts 2. 30.

k *Holy Spirit*. Mt. 28. 19. (Mt. 1. 18; Acts 2. 4.)

l Quoted from Ps. 110. 1.

m Cf. Mt. 11. 29, 30; Acts 15. 10; Gal. 5. 1; Col. 2. 16.

n Mt. 6. 1, 2, 5, 16.

o Passages of Scripture enclosed in a small case, bound upon arm or forehead.

p Gr. *teacher*. i.e. authoritative teacher.

q *Lit. Neither may ye be called leaders, because your leader is Christ*.

r The best MSS. omit v. 14.

s *condemnation*.

t Acts 2. 10.

u *Gehenna*. Mt. 5. 22, note.

v Mt. 15. 14.

w Or, *bound*; also v. 18, "guilty".

x *Sanctify, holy (things)*, vs. 17-19; Mt. 27. 53. (Mt. 4. 5; Rev. 22. 11.)

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your ^oMaster, *even* Christ; and all ye are brethren.

9 And call no *man* your ^pfather upon the earth: for one is your Father, which is in heaven.

10 ^qNeither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Jesus denounces woe upon the Pharisees (Mk. 12. 38-40; Lk. 20. 47).

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 ^rWoe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater ^sdamnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye ^tcompass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of ^uhell than yourselves.

16 Woe unto you, ye ^vblind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is ^wa debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that ^xsanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

¹(22. 35). Gr. *nomikos*, "of the law"; occurs also, Lk. 7. 30; 10. 25; 11. 45, 46, 52; 14. 3; Tit. 3. 13. Except in the last instance, "lawyer" is another name for "scribe" (Mt. 2. 4, note). In Tit. 3. 13 the term has the modern meaning.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay ^atithe of mint and anise and cummin, and have omitted the ^bweightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which ^cstrain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the ^doutside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto ^ewhited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and ^finiquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye ^gbuild the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the ^hchildren of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the ⁱdamnation of ^jhell?

34 Wherefore, behold, I ^ksend unto you prophets, and wise men, and scribes: and some of them ye shall ^lkill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

A.D. 33.

^a Lk. 11. 42; 18. 12.
^b 2 Tim. 3. 5.
^c strain out.
^d Mk. 7. 4, 8, 9; Lk. 11. 39, 40.
^e Lk. 11. 44; Acts 23. 3; Phil. 3. 4-6.
^f Lit. Lawlessness. Rom. 3. 23, note.
^g Lk. 11. 47, 48.
^h Acts 7. 51, 52.
ⁱ Gk. condemnation.
^j v. 15, ref.
^k The Jews' treatment of the apostles is proved, vs. 31-33.
^l John 16. 2; Acts 5. 40; 7. 54-60.
^m Rev. 18. 24.
ⁿ Jesus' confirmation of Gen. 4. 8-10. Cf. Heb. 12. 24.
^o Lk. 20. 14, 15.
^p Rev. 18. 21-24. It is the way also of history: judgment falls upon one generation for the sins of centuries. The prediction was fulfilled in the destruction of Jerusalem, A.D. 70.
^q Lk. 13. 34, 35; 19. 41, 42.
^r Mt. 11. 28-30; John 10. 30.
^s Kingdom (N. T.), vs. 37-39. Mt. 24. 29-51. (Lk. 1. 31-33; 1 Cor. 15. 28.)
^t Christ (Second Advent.). Mt. 24. 27-30. (Mt. 19. 28; Acts 1. 9-11.)
^u Jesus leaves that which He abandons to judgment. See Mk. 8. 21, 23, note, in the light of Mt. 11. 21, 22. Cf. Rev. 18. 4.
^v Psa. 79. 1; Lk. 19. 44.
^w Mk. 13. 3-37; Lk. 21. 7-37.
^x Lk. 17. 20-37.
^y v. 30; 2 Pet. 3. 4.
^z consummation of the age.

35 That upon you may come ^mall the righteous blood shed upon the earth, from the blood of righteous ⁿAbel unto the blood of ^oZacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall ^pcome upon this generation.

The lament over Jerusalem
(Lk. 13. 34, 35).

37 O ^qJerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would ^rI have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, ^still ye shall say, ^tBlessed is he that cometh in the name of the Lord.

CHAPTER 24.

The Olivet discourse: (1) destruction of the temple foretold (Mk. 13. 1, 2; Lk. 21. 5, 6).

AND Jesus went out, and ^udeparted from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, ^vThere shall not be left here one stone upon another, that shall not be thrown down.

The Olivet discourse: (2) the threefold question (Mk. 13. 3, 4; Lk. 21. 7).

3 And ^was he sat upon the mount of Olives, the disciples came unto him privately, saying, ^xTell us, ^ywhen shall these things be? and what *shall* be the sign of thy ^zcoming, and of the ²end of the world?

The Olivet discourse: (3) the course of this age (Mk. 13. 5-13; Lk. 21. 8-19).

4 And Jesus answered and said

¹(23. 39). Three "untils" of Israel's blessing: (1) Israel must say, "Blessed is he" (Mt. 23. 39; cf. Rom. 10. 3, 4). (2) Gentile world-power must run its course (Lk. 21. 24; Dan. 2. 34, 35). (3) The elect number of the Gentiles must be brought in. Then "the Deliverer shall come out of Zion," etc. (Rom. 11. 25-27).

²(24. 3). Mt. 24. with Lk. 21. answers the threefold question. The order is as follows: "When shall these things be?"—i.e. destruction of the temple and city.

unto them, Take heed that no man deceive you.

5 For ^amany shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of ^bwars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For ^cnation shall rise against nation, and kingdom against kingdom: and there shall be ^dfamines, and pestilences, and ^eearthquakes, in divers places.

8 All these are the beginning of sorrows.

9 Then shall they ^fdeliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall ^gmany be offended, and shall betray one another, and shall hate one another.

11 And many ^hfalse prophets shall rise, and shall deceive many.

12 And because ⁱiniquity shall abound, the love of many shall wax ^kcold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this ^lgospel of the ^mkingdom shall be preached in all the ⁿworld for a witness unto all nations; and then shall the end come.

A.D. 33.

a v. 24; John 5. 43; 1 John 2. 18.
b Rev. 6. 2-4.
c Cf. Hag. 2. 22.
d Rev. 6. 5, 6.
e Rev. 6. 12.
f Mt. 10. 17, 18.
g Cf. Dan. 12. 10.
h 2 Pet. 2. 1; Rev. 13. 11; 19. 20.
i i.e. lawlessness.
j Sin. Rom. 3. 23, note.
k 2 Thes. 2. 3, 4; 2 Tim. 3. 1.
l Gospel. Mt. 26. 13; Mt. 3. 2; Rev. 14. 6.)
m Mt. 3. 2, note.
n *noikoumene* = inhabited earth. (Lk. 2. 1.)
o The Beast. John 5. 43; (Mt. 24. 15; Rev. 19. 20.)
p Inspiration. vs. 15, 37-39; Mt. 26. 54; (Mt. 4. 1; Rev. 22. 19.)
q Referring to Dan. 9. 27.
r Tribulation (the great). vs. 21, 22; Rev. 3. 10; (Psa. 2. 5; Rev. 7. 14.)
s i.e. earth.
t Rev. 12. 6-17.

The Olivet discourse: (4) the great tribulation (Mk. 13. 14-23).

15 When ye therefore shall see the ^oabomination of desolation, ^pspoken of by ^qDaniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 ^rThen let them which be in Judæa flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be ^tgreat tribulation, such as was not since the beginning of the ^sworld to this time, no, nor ever shall be.

22 And except those days should be ^ushortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24 For there shall arise false Christs, and false prophets, and

Answer, Lk. 21. 20-24. Second and third questions: "And what shall be the sign of thy coming, and of the end of the age?" Answer, Mt. 24. 4-33. Verses 4 to 14 have a double interpretation: They give (1) the character of the age—wars, international conflicts, famines, pestilence, persecutions, and false Christs (cf. Dan. 9. 26). This is not the description of a converted world. (2) But the same answer (vs. 4-14) applies in a specific way to the *end* of the age, viz.: Daniel's seventieth week (Dan. 9. 24-27, *note* 2). All that has characterized the *age* gathers into awful intensity at the *end*. Verse 14 has specific reference to the proclamation of the good news that the kingdom is again "at hand" by the Jewish remnant (Isa. 1. 9; Rev. 14. 6, 7; Rom. 11. 5, *note*). Verse 15 gives the sign of the abomination (Dan. 9. 27, *note*)—the "man of sin," or "Beast" (2 Thes. 2. 3-8; Dan. 9. 27; 12. 11; Rev. 13. 4-7).

This introduces the great tribulation (Psa. 2. 5; Rev. 7. 14, *note*), which runs its awful course of three and a half years, culminating in the battle of Rev. 19. 19-21, *note*, at which time Christ becomes the smiting stone of Dan. 2. 34. The *detail* of this period (vs. 15-28) is: (1) The abomination in the holy place (v. 15); (2) the warning (vs. 16-20) to believing Jews who will then be in Jerusalem; (3) the great tribulation, with renewed warning as to false Christs (vs. 21-26); (4) the sudden smiting of the Gentile world-power (vs. 27, 28); (5) the glorious appearing of the Lord, visible to all nations, and the regathering of Israel (vs. 29-31); (6) the sign of the fig-tree (vs. 32, 33); (7) warnings, applicable to this present age over which these events are ever impending (vs. 34-51; Phil. 4. 5). Careful study of Dan. 2. 7., 9., and Rev. 13. will make the interpretation clear. See, also, "Remnant" (Isa. 1. 9; Rom. 11. 5).

¹(24. 16). Cf. Lk. 21. 20-24, which passage refers in express terms to a destruction of Jerusalem which was fulfilled by Titus, A.D. 70; the passage in Matthew to a future crisis in Jerusalem after the manifestation of the "abomination." See "Beast" (Dan. 7. 8; Rev. 19. 20); and "Armageddon" (Rev. 16. 14; 19. 17). As the circumstances in both cases will be similar, so are the warnings. In the former case Jerusalem was destroyed; in the latter it will be delivered by divine interposition.

shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

The Olivet discourse: (5) the return of the King in glory (Mk. 13. 24-37; Lk. 21. 25-36).

27 For as the ^a lightning cometh out of the east, and shineth even unto the west; ^b so shall also the coming of the ^c Son of man be.

28 For wheresoever the ^d carcass is, there will the eagles be gathered together.

29 Immediately after the tribulation of ^e those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see ^f the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall ^g send his ^h angels with a great sound of a trumpet, and they ⁱ shall gather together his elect from the four winds, from one end of heaven to the other.

Parable of the fig tree (Mk. 13. 28, 29; Lk. 21. 29-31).

32 Now learn a ^j parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33 So likewise ye, when ye shall ^k see all these things, know that ^l it is near, even at the doors.

34 Verily I say unto you, ^m This generation shall not pass, till all these things be fulfilled.

35 ⁿ Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour

A.D. 33.

^a 1 Thes. 5. 1-3.
^b Lk. 17. 26, 27;

1 Thes. 5. 3;
2 Pet. 2. 6; 3. 6.
^c Also v. 37, 39,
44. See Mt. 8.
20, note.

^d Armageddon
(battle of).
Rev. 19. 17.
(Rev. 16. 14;
19. 21.)

^e Day of Jehova-
hah. vs. 29-31;
Mt. 25. 31-46.
(Mt. 24. 29-31;
Rev. 19. 11-21.)

^f Christ
(Second Ad-
vent). Mt. 24.
36-50. (Mt. 19.
28; Acts 1.
9-11.)

^g Psa. 50. 4, 5;
Mt. 13. 41.

^h Heb. 1. 4,
note.

ⁱ Israel
(prophecies).
Lk. 1. 31-33.
(Mt. 24. 31;
Rom. 11. 26.)

^j Parables (N. T.). vs. 32, 33;
Mt. 25. 1-13.
(Mt. 5. 13-16;
Lk. 21. 29-31.)

^k v. 15; 1 Thes.
5. 1-5.

^l Or, he
Mt. 12. 45;
23. 35, 36.

^m Psa. 119. 89.
160; 138. 2;
Mt. 5. 18; 1
Pet. 1. 23, 25.

ⁿ vs. 42, 44;
Acts 1. 7.

^p Heb. 11. 7;
1 Pet. 3. 20.

^q Christ
(Second Ad-
vent). vs. 36-
50; Mt. 25. 31-
46. (Mt. 19. 28;
Acts 1. 9-11.)

^r Mt. 25. 13;
Rev. 3. 3.

^s on what day.
Mt. 25. 10; Lk.
12. 35-40, 43;
21. 34-36.

^t Lk. 12. 42-46;
1 Cor. 4. 2. It
is faithful-
ness, not abil-
ity, in the

Lord's serv-
ice that is
first approved
by Him.

^u John 21. 15;
1 Pet. 5. 2.

^v Heb. 10. 37;
2 Pet. 3. 4, 9;
Rev. 22. 7, 12,
20.

^x Kingdom (N. T.). vs. 29-51;
Mt. 25. 31-46.
(Lk. 1. 31-33;
1 Cor. 15. 28.)

^y Mt. 7. 21, 23;
25. 3, 11, 12;
2 Pet. 2. 20-22.

^o knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the ^p days of Noe were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; ^q so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two women shall be grinding at the mill; the one shall be taken, and the other left.

42 ^r Watch therefore: for ye know not ^s what hour your Lord doth come.

43 But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ^t ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a ^u faithful and wise servant, whom his lord hath made ruler over his household, ^v to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, ^w My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall ^x come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint ^y him his portion with the ^z hypocrites: there shall be weeping and gnashing of teeth.

1 (24. 34). Gr. *genea*, the primary definition of which is, "race, kind, family, stock, breed." (So all lexicons.) That the word is used in this sense here is sure because none of "these things," i.e. the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation—nation, or family of Israel—will be preserved unto "these things"; a promise wonderfully fulfilled to this day.

CHAPTER 25.

The Olivet discourse: (6) the Lord's return tests the real state of the kingdom in mystery.

THEN ¹shall the kingdom of ^aheaven be ^blikened unto ten ²virgins, which took their lamps, and went forth to meet the bridegroom.

² And five of them were ^cwise, and five were ^dfoolish.

³ They that were foolish took their lamps, and took no oil with them:

⁴ But the wise took oil in their vessels with their lamps.

⁵ While the bridegroom tarried, they all slumbered and slept.

⁶ And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

⁷ Then all those virgins arose, and trimmed their lamps.

⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are ^egone out.

⁹ But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

¹⁰ And while they went to buy, the bridegroom came; and they that were ^fready went in with him to the marriage: and the door was shut.

¹¹ Afterward came also the other virgins, saying, Lord, Lord, ^gopen to us.

¹² But he answered and said, Verily I say unto you, I know you not.

¹³ Watch therefore, for ye ^hknow neither the day nor the hour wherein the ⁱSon of man cometh.

The Olivet discourse: (7) the Lord's return tests the servants.

¹⁴ For ^jthe kingdom of heaven is as a man traveling into a far country, who called his own ser-

A.D. 33.

a Mt. 3.2,

note.

b Parables (N.T.) vs.

1-13, 14-30;

Mk. 2. 21.

(Mt. 5. 13-16;

Lk. 21. 29-31.)

c Mt. 7. 24, 25.

d Mt. 7. 26, 27;

22. 11; Lk. 12.

20, 21.

e going out.

f Mt. 24. 44;

Col. 1. 12-14.

g Lk. 13. 25-30.

h Mt. 24. 36, 42.

i Also v. 31;

Mt. 8. 20,

note.

j Omit the itali-

cised words.

k Lk. 19. 12-27;

1 Tim. 6. 20.

l Lk. 12. 48;

Rom. 12. 6-8;

1 Cor. 12. 7.

m Eph. 5. 16;

1 Tim. 4. 13;

2 Pet. 1. 5-8.

n 1 Pet. 4. 10;

2 Pet. 1. 9-12.

o Rom. 14. 10-

12; 2 Cor. 5.

10.

p The Lord's

commendation

may be earned

by the weak-

est of His

servants; it is

given for

faithful

service.

q Lk. 16. 10-12;

1 Cor. 4. 2;

2 Tim. 4. 7, 8.

r The same

commendation

is gained by

the servant

with two tal-

ents as five; he

with five; he

was equally

faithful

though his

gift was less.

s Ps. 16. 11;

John 15. 10, 11;

Heb. 12. 1, 2.

t Mt. 20. 11, 12.

Cf. 1 John 5. 3.

u Mt. 22. 12,

13; 24. 48-50.

vants, and delivered unto them his ^kgoods.

¹⁵ And unto one he gave five talents, to another two, and to another one; to every man ^laccording to his several ability; and straightway took his journey.

¹⁶ Then he that had received the five talents went and ^mtraded with the same, and made *them* other five talents.

¹⁷ And likewise he that *had* received two, he also gained other two.

¹⁸ But he that had received one went and digged in the earth, and ⁿhid his lord's money.

¹⁹ After a long time the lord of those servants cometh, and ^oreckoneth with them.

²⁰ And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverdst unto me five talents: behold, I have gained beside them five talents more.

²¹ His lord said unto him, ^pWell done, *thou* good and faithful servant: thou hast been ^qfaithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

²² He also that had received two talents came and said, Lord, thou deliverdst unto me two talents: behold, I have gained two other talents beside them.

²³ His lord said unto him, ^rWell done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the ^sjoy of thy lord.

²⁴ Then he which had received the one talent came and said, Lord, I knew thee that thou art an ^thard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

²⁵ And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.

²⁶ His lord answered and said unto him, *Thou* ^uwicked and slothful servant, thou knewest

¹(25. 1). This part of the Olivet discourse goes beyond the "sign" questions of the disciples (Mt. 24. 3), and presents our Lord's return in three aspects: (1) As testing profession, vs. 1-13; (2) as testing service, vs. 14-30; (3) as testing the Gentile nations, vs. 31-46.

²(25. 1). The kingdom here is the sphere of profession, as in Mt. 13. All alike have lamps, but two facts fix the real status of the foolish virgins: They "took no oil," and the Lord said, "I know you not." Oil is the symbol of the Holy Spirit, and "If any man have not the spirit of Christ, he is none of his" (Rom. 8. 9). Nor could the Lord say to any believer, however unspiritual, "I know you not."

that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the ex-changers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto ^aevery one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even ^bthat which he hath.

30 And ^ccast ye the unprofitable servant into ^douter darkness: there shall be weeping and gnashing of teeth.

The Olivet discourse: (8) the Lord's return tests the Gen-tile nations. (Cf. Joel 3. 11-16.)

31 When the Son of man shall ^ecome in his glory, and all the ^fholy ^gangels with him, ^hthen shall he sit upon the throne of his glory:

32 ⁱAnd before him shall be ^jgathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the ^ksheep on his right hand, but the ^lgoats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the ^mkingdom prepared for you from the foundation of the ⁿworld:

35 For I was an ^ohungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the ^prighteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger,

A.D. 33.

^a Mt. 13. 12; Lk. 19. 26; John 15. 2.

^b Lk. 8. 18, last clause.

^c Mt. 7. 21-23.

^d the outer darkness.

^e Christ (Second Advent.). Mk. 13. 24-27. (Mt. 19. 28; Acts 1. 9-11.)

^f Sanctify, holy (persons) (N.T.). Mk. 6. 20. (Mt. 4. 5; Rev. 22. 11.)

^g Heb. 1. 4, note.

^h Day of Jeho-vah. vs. 31-46; Acts 2. 19, 20. (Mt. 24. 29-31; Rev. 19. 11-21.)

ⁱ Psa. 96. 13; John 5. 28, 29; Rev. 20. 11-15.

^j Psa. 79. 13; 100. 3; John 10. 11.

^k Cf. Zech. 10. 3. ^l Mt. 3. 2, note. m i.e. earth.

ⁿ Mt. 10. 40; Heb. 11. 37, 38.

^o Rom. 10. 10, note.

^p Mt. 10. 40-42; Acts 9. 2, 4, 5.

^q Mt. 7. 23.

^r Satan. Gr. diabolos, ac-cuser. Mk. 1. 13. (Mt. 4. 1; Rev. 20. 10.)

^s vs. 35, 40, 45, *vs.*

^t Acts 9. 4.

^u Kingdom (N. T.). vs. 31-46; Acts 1. 6, 7.

(Lk. 1. 31-33; 1 Cor. 15. 28.)

^v Judgments (the seven). Lk. 14. 14.

(Mt. 13. 42; Rev. 20. 12.)

^w "Eternal" and "ever-lasting" are the same word.

^x Day of de-struction.

2 Thes. 1. 7-10. (Mt. 25. 31-46; Rev. 20. 11-15.)

^y Life (eter-nal). Lk. 10. 25. (Mt. 7. 14; Rev. 22. 19.)

and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the ^zleast of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, ^zDepart from me, ye cursed, into everlasting fire, prepared for the ^zdevil and his ^zangels:

42 For I was an ^zhungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, ^zInasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 ^zAnd these shall go away ^zinto everlasting ^zpunishment: but the ^zrighteous into ^zlife eternal.

CHAPTER 26.

The Jewish authorities consult to put Jesus to death (Mk. 14. 1, 2; Lk. 22. 1, 2).

AND it came to pass, when Je-sus had finished all these say-ings, he said unto his disciples,

2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be cru-cified.

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

1 (25. 32). This judgment is distinguished from the judgment of the great white throne. Here there is no resurrection; the persons judged are living nations; no books are opened; three classes are present, sheep, goats, brethren; the time is at the return of Christ (v. 31); and the scene is on the earth. All these particulars are in contrast with Rev. 20. 11-15. The test in this judgment is the treatment accorded by the nations to those whom Christ here calls "my brethren." These "brethren" are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation. See "Remnant" (Isa. 1. 9; Rom. 11. 5). The test in Rev. 20. 11-15, is the possession of eternal life. See, for the other six judgments, John 12. 31, *note*; 1 Cor. 11. 31, *note*; 2 Cor. 5. 10, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

4 And ^a consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an ^buproar among the people.

Jesus anointed by Mary of Bethany (Mk. 14. 3-9; John 12. 1-8).

6 Now when Jesus was in ^c Bethany, in the house of Simon the ^d leper,

7 There came unto him a ^e woman having an alabaster box of very precious ointment, and poured it on his ^h head, as he sat at meat.

8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but ^f me ye have not always.

12 For in that she hath poured this ointment on my body, she did it ^g for my ^h burial.

13 Verily I say unto you, Whosoever this ⁱ gospel shall be preached in the whole ^j world, ^k there shall also this, that this woman hath done, be told for a memorial of her.

Judas Iscariot sells the Lord (Mk. 14. 10, 11; Lk. 22. 3-6).

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for ^k thirty pieces of silver.

A.D. 33.

^a John 11.47; Acts 4.25-28.

^b Mt. 21.26; Mk. 14.2.

^c Mk. 14.3; John 12.1-8.

^d Mk. 16.9; Lk. 15.2.

^e i.e. Mary of Bethany.

^f Lk. 5.34,35; John 16.28.

^g Supply to prepare me.

^h Mt. 16.21-23; Mk. 16.1.

ⁱ Gospel. Mk. 1.1,14,15. (Mt. 3.2; Rev. 14.6.)

^j i.e. earth.

^k Predicted in Zech. 11. 12,13.

^l Lk. 9.51; John 8.20; 16.32.

^m John 6.70, 71; 13.21.

ⁿ Psa. 41.9; 55.12-14; John 13.18, 26.

^o Mk. 9.12; Lk. 24.25-27, 44-46; John 19.28.

^p John 17.12; Acts 1.25.

16 And from that time he sought opportunity to betray him.

The preparation of the passover (Mk. 14. 12-16; Lk. 22. 7-13).

17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, ⁱ My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

The last passover (Mk. 14. 17-21; Lk. 22. 14-20, 24-30).

20 Now when the even was come, he ² sat down with the twelve.

(Here read John 13. 2-30.)

21 And as they did eat, ¹ he said, Verily I say unto you, that one of you shall ^m betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that ⁿ dippeth ^h his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is ^o written of him: but woe unto that man by whom the Son of man is betrayed! ^p it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Jesus institutes the Lord's Supper (Mk. 14. 22-25; Lk. 22. 17-20; 1 Cor. 11. 23-25).

26 And as they were eating, Je-

1 (26. 7). No contradiction of John 12. 3 is implied. The ordinary anointing of hospitality and honour was of the feet (Lk. 7. 38) and head (Lk. 7. 46). But Mary of Bethany, who alone of our Lord's disciples had comprehended His thrice repeated announcement of His coming death and resurrection, invested the anointing with the deeper meaning of the preparation of His body for burying. Mary of Bethany was not among the women who went to the sepulchre with intent to embalm the body of Jesus.

2 (26. 20). The order of events on the night of the Passover supper appears to have been: (1) The taking by our Lord and the disciples of their places at the table; (2) the contention who should be greatest; (3) the feet-washing; (4) the identification of Judas as the traitor; (5) the withdrawal of Judas; (6) the institution of the supper; (7) the words of Jesus while still in the room (Mt. 26. 26-29; Lk. 22. 35-38; John 13. 31-35; 14. 1-31); (8) the words of Jesus between the room and the garden (Mt. 26. 31-35; Mk. 14. 26-31; John 15. 1, 16., 17.); it seems probable that the high-priestly prayer (John 17.) was uttered after they reached the garden; (9) the agony in the garden; (10) the betrayal and arrest; (11) Jesus before Caiaphas; Peter's denial.

sus ^a took bread, and ^b blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my ^c body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my ^d blood of the ^e new ^f testament, which is shed for many for the ^g remission of ^h sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's ⁱ kingdom.

(Here read John 14. 1-31.)

Jesus foretells Peter's denial (Mk. 14. 26-31; Lk. 22. 31-34; John 13. 36-38).

30 And when they had sung an ^j hymn, they went out into the mount of Olives.

(Here read John 15., 16., 17.)

31 Then saith Jesus unto them, ^k All ye shall be offended because of me this night: for it is written, ^l I will smite the ^m shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though ⁿ all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the ^o cock crow, thou shalt deny me thrice.

A.D. 33.

^a Mk. 14. 22-25, Lk. 22. 19, 20.

^b 1 Cor. 10. 16.

^c 1 Cor. 11. 23-29; 1 Pet. 2. 24.

^d *Sacrifice (of Christ)*. John 1. 29, (Mt. 26. 28; Heb. 10. 18.)

^e *Covenant (new)*. Mk. 14. 24. (Mt. 26. 28; Heb. 8. 8-12.)

^f *covenant*.

^g *Forgiveness*. (Mt. 6. 12.)

^h *Sin*. Rom. 3. 23, note.

ⁱ Mt. 3. 2, note.

^j Mk. 14. 26.

^k Mk. 14. 27.

^l Quoted from Zech. 13. 7.

^m *Christ (First Advent)*. Mt. 27. 9, 10 (Mt. 1. 18; Acts 1. 9.)

ⁿ Mk. 14. 29-31; Lk. 22. 31-34; John 13. 36-38.

^o Mk. 13. 35; John 18. 27.

^p Mk. 14. 32-42; Lk. 22. 40-46; John 18. 1.

^q John 12. 27.

^r *Bible prayers (N.T.)*. Mt. 27. 46. (Mt. 6. 9; Rev. 22. 20.)

^s Heb. 5. 7.

^t *Psa.* 40. 8.

^u *Temptation*. Lk. 8. 13. (Mt. 4. 1; Jas. 1. 14.)

^v *Psa.* 103. 14-16; Rom. 7. 15; 8. 23; Gal. 5. 17.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Jesus' agony in the garden (Mk. 14. 32-42; Lk. 22. 39-46; John 18. 1).

36 Then ^p cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be ^q sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

The first prayer (Mk. 14. 35; Lk. 22. 41, 42).

39 And he went a little farther, and fell on his face, and ^r prayed, saying, O my Father, if it be possible, let this ^s cup pass from me: nevertheless not as I will, ^t but as thou wilt.

The sleeping disciples (Mk. 14. 37, 38, 40; Lk. 22. 45, 46).

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into ^u temptation: ^v the spirit indeed is willing, but the flesh is weak.

¹ (26. 28). Forgiveness. Summary: The word translated "remission" in Mt. 26. 28; Acts 10. 43; Heb. 9. 22, is elsewhere rendered "forgiveness." It means, to send off, or away. And this, throughout Scripture, is the one fundamental meaning of forgiveness—to separate the sin from the sinner. Distinction must be made between divine and human forgiveness: (1) Human forgiveness means the remission of penalty. In the Old Testament and the New, in type and fulfilment, the divine forgiveness follows the *execution* of the penalty. "The priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. 4. 35). "This is my blood of the new covenant, which is shed for many for the remission [sending away, forgiveness] of sins" (v. 28). "Without shedding of blood there is no remission" (Heb. 9. 22). See "Sacrifice" (Gen. 4. 4; Heb. 10. 18, note). The sin of the justified *believer* interrupts his fellowship, and is forgiven upon confession, but always on the ground of Christ's propitiating sacrifice (1 John 1. 6-9; 2. 2). (2) Human forgiveness rests upon and results from the divine forgiveness. In many passages this is assumed rather than stated, but the principle is declared in Eph. 4. 32; Mt. 18. 32, 33.

² (26. 39). The "cup" must be interpreted by our Lord's own use of that symbol in speaking of His approaching sacrificial death (Mt. 20. 22; John 18. 11). In view of John 10. 17, 18, He could have been in no fear of an unwilling death. The value of the account of the agony in the Garden is in the evidence it affords that He knew fully what the agony of the cross would mean when His soul was made an offering for sin (Isa. 53. 10) in the hiding of the Father's face. Knowing the cost to the utmost, He voluntarily paid it.

The second prayer (Mk. 14. 39; Lk. 22. 44).

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

The third prayer (Mk. 14. 41).

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, ^aSleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of ^bsinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

The betrayal and arrest of Jesus (Mk. 14. 43-50; Lk. 22. 47-53; John 18. 3-11).

47 And ^cwhile he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall ^dkiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and ^ekissed him.

50 And Jesus said unto him, *Friend*, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and ^fdrew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place:

A.D. 33.

^a Psa. 69.20;

John 2.25.

^b Sin. Rom. 3.23, note.

^c Mk. 14.43;

Lk. 22.47;

John 18.3;

Acts 1.16.

^d v.50; Mk.

14.44,45;

Lk. 22.48.

^e Psa. 55.13.

^f Gr. *Hetaire*,

comrade.

Perhaps the

most touch-

ing thing in

the Bible.

The Lord

does not dis-

own Judas.

^g Mk. 14.47;

Lk. 22.49-51;

John 18.

10,11.

^h Lk. 2.13,14.

ⁱ Heb. 1.4,

note.

^j v.24; John

19.28; Acts

13.29.

^k *Inspira-*

tion. Mt. 28.

19,20. (Mt.

4.1; Rev.

22.19.)

^l Mk. 14.

48,49; Lk.

22.52,53.

^m Mk. 14.50.

Cf. 2 Tim.

4.16.

ⁿ Mk. 14.53;

Lk. 22.54;

John 18.

12-14.

^o Mk. 14.54;

John 18.

15,16

^p court.

^q officers.

^r Psa. 35.11;

Mk. 14.55-60.

^s Mt. 27.40;

John 2.19-22.

^t John 19.10,

11.

^u Mk. 14.61-64;

Lk. 22.69-71.

for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than ^htwelve legions of ⁱangels?

54 But how then shall the ^jscriptures be ^kfulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, ^lAre ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples ^mforsook him, and fled.

Jesus brought before Caiaphas and the Sanhedrin (Mk. 14. 53-65. Cf. John 18. 12, 19-24).

57 And they that had laid hold on Jesus ^lled him away to ⁿCaiaphas the high priest, where the scribes and the elders were assembled.

58 But ^oPeter followed him afar off unto the high priest's ^ppalace, and went in, and sat with the ^qservants, to see the end.

59 Now the chief priests, and elders, and all the council, sought ^rfalse witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to ^sdestroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it *which* these witness against thee?

63 But Jesus ^theld his peace. And the high priest answered and said unto him, I ^uadjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou

1(26. 57). A comparison of the narratives gives this order of events on the crucifixion day: (1) Early in the morning Jesus is brought before Caiaphas and the Sanhedrin. He is condemned and mocked (Mt. 26. 57-68; Mk. 14. 55-65; Lk. 22. 63-71; John 18. 19-24). (2) The Sanhedrin lead Jesus to Pilate (Mt. 27. 1, 2, 11-14; Mk. 15. 1-5; Lk. 23. 1-5; John 18. 28-38). (3) Pilate sends Jesus to Herod (Lk. 23. 6-12; John 19. 4). (4) Jesus is again brought before Pilate, who releases Barabbas and delivers Jesus to be crucified (Mt. 27. 15-26; Mk. 15. 6-15; Lk. 23. 13-25; John 18. 39, 40; 19. 4-16). (5) Jesus is crowned with thorns, and mocked (Mt. 27. 26-30; Mk. 15. 15-20; John 19. 1-3). (6) Suicide of Judas (Mt. 27. 3-10). (7) On the way to Calvary, the cross is laid upon Simon: Jesus discourses to the women (Mt. 27. 31, 32; Mk. 15. 20-23; Lk. 23. 26-33; John 19. 16. 17). For the order of events at the crucifixion see Mt. 27. 33, note.

hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man ^asitting on the right hand of power, and ^bcoming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his ^cblasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they ^dspit in his face, and buffeted him; and others ^esmote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

Peter denies the Lord (Mk. 14. 66-72; Lk. 22. 55-62; John 18. 15-18, 25-27).

69 Now Peter ^fsat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another ¹maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy ²speech bewrayeth thee.

74 Then began he to ^hcurse and to swear, saying, I know not the man. And immediately the ⁱcock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER 27.

The Sanhedrin deliver Jesus to Pilate (Mk. 15. 1; Lk. 23. 1; John 18. 28).

WHEN the morning was come, all the chief priests and elders

A.D. 33.

^a Psa. 110. 1; Mk. 16. 19; Acts 7. 55, 56.

^b Mt. 24. 30; Rev. 1. 7.

^c John 10. 31-36.

^d Mk. 14. 65; Lk. 22. 63-65; John 18. 22, 23.

^e John 19. 3.

^f Mk. 14. 66-72; Lk. 22. 55-62; John 18. 15-18, 25-27.

^g Acts 2. 7

^h Contra, Mt. 16. 16, 17.

ⁱ v. 34.

^j Mk. 15. 1; Lk. 23. 1; John 18. 28.

^k Quoted from Zech. 11. 12, 13.

^l Sin. Rom. 3. 23, note.

^m Acts 1. 16-19.

ⁿ Lk. 24. 27, 44.

^o Christ (First Advent). Mt. 27. 34, 35. (Mt. 1. 18; Acts 1. 19.)

^p Jehovah.

^q Mk. 15. 2-5; Lk. 23. 3.

^r John. 18. 33-37; 1 Tim. 6. 13.

ers of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led him away, and ^jdelivered him to Pontius Pilate the governor.

Judas' unavailing remorse.
(Cf. Acts 1. 16-19.)

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the ^kthirty pieces of silver to the chief priests and elders,

4 Saying, I have ^lsinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou to *that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and ^mhanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was ⁿfulfilled that which was spoken by ²Jeremy the prophet, saying, And they took the ^othirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the ^pLord appointed me.

Jesus interrogated by Pilate
(Mk. 15. 2-5; Lk. 23. 2, 3; John 18. 29-38).

11 And Jesus stood before the governor: and the governor ^qasked him, saying, Art thou the King of the Jews? And Jesus said unto him, ^rThou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

¹(26. 71). Cf. v. 69; Mk. 14. 69; Lk. 22. 58; John 18. 25. There is no discrepancy in these accounts. Let it be remembered that an excited crowd had gathered, and that Peter was interrogated in two places: "With the servants" (Mt. 26. 58) where the first charge was made (v. 69); "the porch" where a great number of people would be gathered, and where the second and third interrogations were made by "another maid" and by "they," i.e. the crowd (vs. 71, 73; John 18. 25).

²(27. 9). The allusion is to Jer. 18. 1-4; 19. 1-3, but more distinctly to Zech. 11. 12, 13.

Jesus or Barabbas? (Mk. 15. 6-15; Lk. 23. 13-25; cf. John 18. 38-40).

15 Now at that feast the governor was ^awont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for ^benvy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a ^cdream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, ^dBarabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be ^ecrucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took ^fwater, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, ^gHis blood be on us, and on our children.

Barabbas released (Mk. 15. 15; Lk. 23. 24, 25).

26 Then released he Barabbas unto them: and when he had

A.D. 33.

^a Mk. 15. 6-15; Lk. 23. 17-25; John 18. 39, 40.

^b Mt. 21. 38; John 15. 22-25.

^c Mt. 5. 12.

^d John 5. 43; Acts 3. 14.

^e Lk. 23. 21.

^f A ref. to Deut. 21. 6.

^g Mt. 23. 35; Acts 5. 28.

^h John 19. 1.

ⁱ Mk. 15. 19, 20.

^j Mk. 16. 16-20; John 19. 2, 3.

^k Lk. 23. 11. Cf. Psa. 69. 19.

^l Gal. 3. 13.

^m Mk. 15. 20.

ⁿ vs. 30, 31; Psa. 22. 6.

^o Mt. 26. 67.

^p Mk. 15. 21; Lk. 23. 26; 2 Cor. 4. 10.

^q the place, etc.

^r Mk. 15. 22; Lk. 23. 33; John 19. 17.

^s Psa. 69. 21; Mk. 15. 23; Lk. 23. 36.

^t Christ (First Advent).

(Mt. 27. 50. (Mt. 1. 18; Acts 1. 9.)

^u Psa. 22. 18; Mk. 15. 24; Lk. 23. 34; John 19. 23, 24.

^hscourged Jesus, he delivered him to be crucified.

The King crowned with thorns, and led away to crucifixion (Mk. 15. 16-23; Lk. 23. 26-32; John 19. 16, 17).

27 Then the soldiers of the governor ⁱtook Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they ^jstripped him, and put on him a ^kscarlet robe.

29 And when they had platted a crown of ^lthorns, they put it upon his head, and a ^mreed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they ⁿspit upon him, and took the reed, and ^osmote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to ^pbear his cross.

The crucifixion (Mk. 15. 22-32; Lk. 23. 33-43; John 19. 17-24).

33 ¹And when they were come unto a place called Golgotha, that is to say, ^qa ^rplace of a skull,

34 They gave him ^svinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

The law fulfilled in Christ (Mt. 5. 17, 18; Gal. 3. 11-14).

35 And they crucified him, and parted his garments, casting lots: that it might be ^tfulfilled which was spoken by the prophet, ^uThey parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

¹(27. 33). Order of events at the crucifixion: (1) The arrival at Golgotha (Mt. 27. 33; Mk. 15. 22; Lk. 23. 33; John 19. 17). (2) The offer of the stupefying drink refused (Mt. 27. 34; Mk. 15. 23). (3) Jesus is crucified between two thieves (Mt. 27. 35-38; Mk. 15. 24-28; Lk. 23. 33-38; John 19. 18-24). (4) He utters the first cry from the cross, "Father, forgive," etc. (Lk. 23. 34). (5) The soldiers part His garments (Mt. 27. 35; Mk. 15. 24; Lk. 23. 34; John 19. 23). (6) The Jews mock Jesus (Mt. 27. 39-44; Mk. 15. 29-32; Lk. 23. 35-38). (7) The thieves rail on Him, but one repents and believes (Mt. 27. 44; Mk. 15. 32; Lk. 23. 39-43). (8) The second cry from the cross, "To-day shalt thou be with me," etc. (Lk. 23. 43). (9) The third cry, "Woman, behold thy son" (John 19. 26, 27). (10) The darkness (Mt. 27. 45; Mk. 15. 33; Lk. 23. 44). (11) The fourth cry, "My God," etc. (Mt. 27. 46, 47; Mk. 15. 34-36). (12) The fifth cry, "I thirst" (John 19. 28).

37 And set up over his head his accusation written, ¹THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves ^acrucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, ^bwagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He ^csaved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will ^dbelieve him.

43 He ^etrusted in ^fGod; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, ^gcast the same in his teeth.

The death of Jesus Christ (Mk. 15. 33-41; Lk. 23. 44-49; John 19. 30-37).

45 Now from the sixth hour there was ^hdarkness over all the land unto the ninth hour.

46 And about the ninth hour

A.D. 33.

^a Quoted from Isa. 53. 12.

^b Psa. 22. 7, 8, 11-13; 109. 25.

^c Lk. 15. 2; John 3. 14, 15; Heb. 9. 22.

^d believe on.

^e Psa. 22. 8.

^f Jehovah.

^g Mk. 15. 32;

Lk. 23. 39-43.

^h Mk. 15. 33;

Lk. 23. 44.

ⁱ Bible prayers

(N.T.). Mk.

10. 47. (Mt. 6.

9; Rev. 22. 20.)

^j God. Psa. 22.

1; 88. 14.

^k Psa. 22. 3

gives the answer to this

significant and terrible

cry.

^l Psa. 69. 21.

^m Mk. 15. 37;

Lk. 23. 46;

John 10. 18; 19.

30; 1 Cor. 15. 3.

ⁿ Christ (First

Advent). Mt.

28. 5, 6. (Mt. 1.

18; Acts 1. 9.)

^o Mk. 15. 38;

Lk. 23. 45;

Heb. 9. 7, 8, 11,

12; 10. 19, 20.

^p Resurrection. vs. 52, 53;

Lk. 7. 11-15.

(Mt. 9. 25;

1 Cor. 15. 52.)

^q Sanctify,

holy (things)

(N.T.). Acts

6. 13. (Mt. 4.

5; Rev. 22. 11.)

Jesus cried with a loud voice, ^tsaying, Eli, Eli, lama sabachthani? that is to say, My ⁱGod, my God, ^kwhy hast thou forsaken me?

47 Some of them that stood there, when they heard ^{that}, said, This ^{man} calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with ^lvinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, ^{2m}yielded up the ⁿghost.

The Dispensation of Law ends.
(See John 1. 16, note; Heb. 9. 3-8; 10. 19, 20.)

51 And, behold, the ^{3o}veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the ⁴graves were opened; and many bodies of the saints which slept ^parose,

53 And came out of the graves after his resurrection, and went into the ^qholy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they

(13) The sixth cry, "It is finished" (John 19. 30). (14) The seventh cry, "Father, into thy hands," etc. (Lk. 23. 46). (15) Our Lord dismisses His spirit (Mt. 27. 50; Mk. 15. 37; Lk. 23. 46; John 19. 30).

¹(27. 37). Cf. Mk. 15. 26; Lk. 23. 38; John 19. 19. These accounts supplement, but do not contradict each other. No one of the Evangelists quotes the entire inscription. All have "The King of the Jews." Luke adds to this the further words, "This is"; Matthew quotes the name, "Jesus"; whilst John gives the additional words "of Nazareth." The narratives combined give the entire inscription: "This is [Matthew, Luke] Jesus [Matthew, John] of Nazareth [John] the King of the Jews" [all].

²(27. 50). Lit. "dismissed His spirit." The Gr. implies an act of the will. This expression, taken with Mk. 15. 37; Lk. 23. 46; John 19. 30, differentiates the death of Christ from all other physical death. He died by His own volition when He could say of His redemptive work, "It is finished." "No man taketh it from me, but I lay it down of myself" (John 10. 18).

³(27. 51). The veil which was rent was that which divided the holy place into which the priests entered from the holy of holies into which only the high priest might enter on the day of atonement (Ex. 26. 31, note; Lev. 16. 1-30). The rending of that veil, which was a type of the human body of Christ (Heb. 10. 20) signified that a "new and living way" was opened for all believers into the very presence of God with no other sacrifice or priesthood save Christ's (cf. Heb. 9. 1-8; 10. 19-22).

⁴(27. 52). That these bodies returned to their graves is neither stated nor implied. The wave-sheaf (Lev. 23. 10-12) typifies the resurrection of Christ, but a sheaf implies plurality. It was a single "corn of wheat" that fell into the ground in the crucifixion and entombment of Christ (John 12. 24); it was a sheaf which came forth in resurrection. The inference is that these saints, with the spirits of "just men made perfect" (Heb. 12. 23) from Paradise, went with Jesus (Eph. 4. 8-10) into heaven.

feared greatly, saying, ^a Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of ^b James and Josès, and the mother of Zebedee's children.

The entombment of Christ (Mk. 15. 42-47; Lk. 23. 50-56; John 19. 38-42).

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in ^c his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the ^d other Mary, sitting over against the sepulchre.

The sepulchre sealed and guarded.

62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, ^e After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have

A.D. 33.

^a Mk. 15. 39-41; Lk. 23. 47-49.

^b Son of Alpheus. Mt. 4. 21, note.

^c foretold in Isa. 53. 9.

^d Supposed to be Mary the mother of James and Josès.

^e Mt. 16. 21; 17. 23; 20. 19; 26. 61; Mk. 8. 31; 10. 34; Lk. 9. 22; 18. 33; 24. 6, 7; John 2. 19.

^f Lit. end of the sabbaths. The sabbaths end, the first day comes. Mt. 12. 1, note; John 20. 19; Acts 20. 7; 1 Cor. 16. 2; Rev. 1. 10.

^g an angel, etc.

^h Heb. 1. 4, note.

ⁱ Cf. Rev. 10. 1.

^j Acts 17. 31; Rev. 1. 17.

^k Mk. 16. 6; 2 Tim. 1. 7; Rom. 8. 15.

^l Christ (First Advent). Acts 1. 9. (Mt. 1. 18; Acts 1. 9.)

^m Lit. O joy!

a watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER 28.

The resurrection of Jesus Christ, and events of that day (Mk. 16. 1-14; Lk. 24. 1-49; John 20. 1-23).

¹ IN the ¹ end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the ^d other Mary to see the sepulchre.

² And, behold, there was a great earthquake: for ^g the ^h angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

³ ⁱ His countenance was like lightning, and his raiment white as snow:

⁴ And for fear of him the keepers did shake, and became as ^j dead men.

⁵ And the ^h angel answered and said unto the women, ^k Fear not ye: for I know that ye seek Jesus, which was crucified.

⁶ He is not here: for ^l he is risen, as he said. Come, see the place where the Lord lay.

⁷ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

⁸ And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

⁹ And as they went to tell his disciples, behold, ² Jesus met them, saying, ^m All hail. And they came and held him by the feet, and worshipped him.

¹⁰ Then said Jesus unto them,

¹(28. 1). The order of *events*, combining the narratives, is as follows: Three women, Mary Magdalene, and Mary the mother of James, and Salome, start for the sepulchre, followed by other women bearing spices. The three find the stone rolled away, and Mary Magdalene goes to tell the disciples (Lk. 23. 55-24. 9; John 20. 1, 2). Mary, the mother of James and Josès, draws nearer the tomb and sees the angel of the Lord (Mt. 28. 2). She goes back to meet the other women following with the spices. Meanwhile Peter and John, warned by Mary Magdalene, arrive, look in, and go away (John 20. 3-10). Mary Magdalene returns weeping, sees the two angels and then Jesus (John 20. 11-18), and goes as He bade her to tell the disciples. Mary (mother of James and Josès), meanwhile, has met the women with the spices and, returning with them, they see the *two* angels (Lk. 24. 4, 5; Mk. 16. 5). They also receive the angelic message, and, going to seek the disciples, are met by Jesus (Mt. 28. 8-10).

²(28. 9). The order of our Lord's *appearances* would seem to be: On the day of His resurrection: (1) To Mary Magdalene (John 20. 14-18). (2) To the women

Be not afraid: go tell my ^a brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken council, they gave large ^b money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will ^c persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

A.D. 33.

^a John 20. 17;
Heb. 2. 11, 12.
^b a large sum.
^c Cf. Acts 12. 19.
^d John 20. 24-29;
1 Cor. 16. 5, 6.
^e John 5. 22; 17. 2; Eph. 1. 22.
^f Or, disciple.
Mk. 16. 15, 16;
Lk. 24. 47, 48;
Acts 1. 8.
^g Acts 2. 38, 41.
^h Or, unto.
ⁱ Holy Spirit.
Mk. 1. 8, 10, 12.
(Mt. 1. 18;
Acts 2. 4.)
^j Inspiration.
vs. 19, 20; Mk. 1. 44.
(Mt. 4. 1;
Rev. 22. 19.)
^k Acts 4. 31; 23. 11.
^l consummation of the age.

Jesus in Galilee: the great commission (Mk. 16. 15-18).

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but ^d some doubted.

18 And Jesus came and spake unto them, saying, ^e All power is given unto me in heaven and in earth.

19 ¹ Go ye therefore, and ^f teach all nations, ^g baptizing them ^h in the ² name of the Father, and of the Son, and of the ¹ Holy Ghost:

20 Teaching them to observe all things ^j whatsoever I have commanded you: and, lo, I am ^k with you alway, even unto the ^l end of the world. Amen.

returning from the tomb with the angelic message (Mt. 28. 8-10). (3) To Peter, probably in the afternoon (Lk. 24. 34; 1 Cor. 15. 5). (4) To the Emmaus disciples toward evening (Lk. 24. 13-31). (5) To the apostles, except Thomas (Lk. 24. 36-43; John 20. 19-24). Eight days afterward: (1) To the apostles, Thomas being present (John 20. 24-29). In Galilee: (1) To the seven by the Lake of Tiberias (John 21. 1-23). (2) On a mountain, to the apostles and five hundred brethren (1 Cor. 15. 6). At Jerusalem and Bethany again: (1) To James (1 Cor. 15. 7). (2) To the eleven (Mt. 28. 16-20; Mk. 16. 14-20; Lk. 24. 33-53; Acts 1. 3-12). To Paul: (1) Near Damascus (Acts 9. 3-6; 1 Cor. 15. 8). (2) In the temple (Acts 22. 17-21; 23. 11). To Stephen, outside Jerusalem (Acts 7. 55). To John on Patmos (Rev. 1. 10-19).

¹(28. 19). With the death and resurrection of Christ begins the "dispensation of the grace of God" (Eph. 3. 2), which is defined as "his kindness toward us through Christ Jesus"; and, "the gift of God: not of works, lest any man should boast" (Eph. 2. 7-9). Under grace God freely gives to the believing sinner eternal life (Rom. 6. 23); accounts to him a perfect righteousness (Rom. 3. 21, 22; 4. 4, 5); and accords to him a perfect position (Eph. 1. 6). The predicted results of this sixth testing of man are: (1) The salvation of all who believe (Acts 16. 31); (2) judgment upon an unbelieving world and an apostate church (Mt. 25. 31-46; 2 Thes. 1. 7-10; 1 Pet. 4. 17, 18; Rev. 3. 15, 16).

(1) Man's estate at the beginning of the dispensation of grace (Rom. 3. 19; Gal. 3. 22; Eph. 2. 11, 12). (2) Man's responsibility under grace (John 1. 11, 12; 3. 36; 6. 28, 29). (3) His predicted failure (Mt. 24. 37-39; Lk. 18. 8; 19. 12-14). (4) The judgment (2 Thes. 2. 7-12).

²(28. 19). The word is singular, the "name," not names. Father, Son, and Holy Spirit is the final name of the one true God. It affirms: (1) That God is one. (2) That He subsists in a personality which is threefold, indicated by *relationship* as Father and Son; by a *mode of being* as Spirit; and by the *different parts* taken by the Godhead in manifestation and in the work of redemption, e.g. John 3. 5, 6 (Spirit), 16, 17 (Father and Son). In Mt. 3. 16, 17; Mk. 1. 10, 11; Lk. 3. 21, 22, the three persons are in manifestation together. (3) The conjunction in one name of the Three affirms equality and oneness of substance. See O.T. Names of God: Gen. 1. 1, *note*; 2. 4, *note*; 14. 18, *note*; 15. 2, *note*; 17. 1, *note*; 21. 33, *note*; 1 Sam. 1. 3, *note*; Mal. 3. 18, Summary. See "Lord," Mt. 8. 2, *note*; "Word" (Logos), John 1. 1, *note*; "Holy Spirit," Acts 2. 4, Summary. See "Christ, Deity of," John 20. 28, *note*.

WRITER. The writer of the second Gospel, Mark, called also John, was the son of one of the New Testament Marys, and nephew of Barnabas. He was an associate of the apostles, and is mentioned in the writings of Paul and of Luke (Acts 12. 12, 25; 15. 37, 39; Col. 4. 10; 2 Tim. 4. 11; Phm. 24).

The date of Mark has been variously placed between A.D. 57 and 63.

Theme. The scope and purpose of the book are evident from its contents. In it Jesus is seen as the mighty Worker, rather than as the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" (Zech. 3. 8), as Matthew is the Gospel of the "Branch . . . unto David" (Jer. 33. 15).

Everywhere the servant character of the incarnate Son is manifest. The key-verse is 10. 45, "For even the Son of man came not to be ministered unto, but to minister." The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? The distinctive character of Christ in Mark is that set forth in Phil. 2. 6-8.

But this lowly Servant, who emptied Himself of the "form of God," "and was found in fashion as a man," was, nevertheless, "the mighty God" (Isa. 9. 6), as Mark distinctly declares (1. 1), and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a Gospel of deeds, rather than of words.

The best preparation of heart for the study of Mark is the prayerful reading of Isa. 42. 1-21; 50. 4-11; 52. 13-53. 12; Zech. 3. 8; Phil. 2. 5-8.

Mark is in five principal divisions: I. The manifestation of the Servant-Son, 1. 1-11. II. The Servant-Son tested as to His fidelity, 1. 12, 13. III. The Servant-Son at work, 1. 14-13. 37. IV. The Servant-Son "obedient unto death," 14. 1-15. 47. V. The ministry of the risen Servant-Son, now exalted to all authority, 16. 1-20.

The events recorded in this book cover a period of 7 years.

CHAPTER 1.

The ministry of John the Baptist (Mt. 3. 1-11; Lk. 3. 1-16; John 1. 6-8, 19-28).

THE ^abeginning of the ^bgospel of Jesus Christ, the Son of God; ^cAs it is written in the prophets, ^cBehold, I send my messenger before thy face, which shall prepare thy way before thee.

³ The ^dvoice of one crying in the wilderness, Prepare ye the way of the ^eLord, make his paths straight.

⁴ John did baptize in the wilderness, and preach the baptism of ^frepentance for the remission of ^gsins.

⁵ And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their ^hsins.

⁶ And John was ⁱclothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

⁷ And preached, saying, There ^jcometh one mightier than I after me, the latchet of whose shoes I

A.D. 26.

^a Mt. 1. 1, Lk. 1. 1, 5; John 1. 1.
^b Gospel, vs. 1, 14, 15; Mk. 8. 35; (Mt. 3. 1, 2; Rev. 14. 6.)

^c Quoted from Mal. 3. 1; cf. Mt. 11. 10; Lk. 1. 76; 7. 27.

^d Quoted from Isa. 40. 3; cf. Mt. 3. 3; Lk. 3. 4; John 1. 23.

^e Jehovah.
^f Repentance. Mk. 2. 17. (Mt. 3. 2; Acts 17. 30.)

^g Sins. Rom. 3. 23, note.

^h Mt. 3. 4; 11. 8, 9.

ⁱ Mt. 3. 11; Lk. 3. 16; John 1. 15; 28, 33.

^j Holy Spirit. vs. 8, 10, 12; Mk. 8. 29. (Mt. 1. 18; Acts 2. 4.)

^k Mt. 3. 13
^l Psa. 69. 20; Mt. 3. 16, 17; Lk. 3. 21, 22; Acts 10. 38.

^m Straightway. n. Mt. 4. 1; Lk. 4. 1.

^o Satan. Mk. 3. 26. (Mt. 4. 1, 12; Rev. 20. 10.)

am not worthy to stoop down and unloose.

⁸ I indeed have baptized you with water: but he shall baptize you with the ^jHoly Ghost.

The baptism of Jesus (Mt. 3. 13-17; Lk. 3. 21, 22).

⁹ And it ^kcame to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

¹⁰ And straightway coming up out of the water, he saw the ^lheavens opened, and the Spirit like a dove descending upon him:

¹¹ And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

The temptation of Jesus (Mt. 4. 1-11; Lk. 4. 1-13).

¹² And ^mimmediately the spirit ⁿdriveth him into the wilderness.

¹³ And he was there in the wilderness forty days, tempted of ^oSatan; and was with the wild beasts; and the angels ministered unto him.

The first Galilean ministry
(Mt. 4. 12-17; Lk. 4. 14).

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the ^akingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The call of Peter and Andrew
(Mt. 4. 18-22; Lk. 5. 10, 11. Cf. John 1. 35-42).

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become ^bfishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw ^cJames the son of Zebedee, and John his brother, who also were in the ^dship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Jesus casts out demons in Capernaum (Lk. 4. 31-37).

21 And they went into Capernaum; and straightway on the sabbath day he entered into the ^esynagogue, and taught.

22 And they were ^fastonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an ^gunclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, ^hthou Jesus of Nazareth? art thou come to destroy us? I ⁱknow thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, ^jhe came out of him.

27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

A.D. 31.

^a See Mt. 6.33, note.

^b Mt. 13.47-50; Lk. 5.10, 11.

^c Mt. 4.21, 22.

^d boat.

^e Mt. 4.13, 23; Lk. 4.31.

^f Mt. 7.28, 29.

^g Lk. 4.33-37; Rev. 16.13.

^h Lit. *Jesus, Nazarene!*

ⁱ v. 34; Jas. 2. 19.

^j *Miracles* (N.T.) vs. 23-26, 30, 31, 32-34, 39, 40-42; Mk. 2.3-12. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^k *straightway*.

^l Mt. 8.14, 15; Lk. 4.38, 39.

^m Mt. 27.55; Phm. 11.

ⁿ Mt. 8.16, 17; Lk. 4.40, 41; John 8.12.

^o Mt. 11.4, 5; Lk. 9.11.

^p *demons*. Mt. 7.22, note.

^q vs. 24, 25; Mk. 3.12; Acts 16.17, 18.

^r Lk. 4.42-44; 5.16.

^s Mt. 10.5, 6.

^t Mt. 8.2-4; Lk. 5.12-14.

^u John 6.37.

28 And ^kimmediately his fame spread abroad throughout all the region round about Galilee.

Simon's wife's mother healed of a fever (Mt. 8. 14, 15; Lk. 4. 38, 39).

29 And ^kforthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's ^lmother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and ^kimmediately the fever left her, and she ^mministered unto them.

Demons cast out: many healed (Mt. 8. 16, 17; Lk. 4. 40, 41).

32 And at ⁿeven, when the sun did set, they brought unto him ^oall that were diseased, and them that were possessed with ^pdevils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many ^pdevils; and ^qsuffered not the devils to speak, because they knew him.

Jesus prays: a preaching tour in Galilee (Lk. 4. 42-44).

35 And in the morning, ^rrising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All ^smen seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for ^stherefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out ^pdevils.

A leper healed (Mt. 8. 2-4; Lk. 5. 12-14).

40 And there came a ^tleper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth ^hhis hand, and touched him, and saith unto him, ^uI will; be thou clean.

42 And as soon as he had spoken, ^kimmediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, ^aSee thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing ^bthose things which ^cMoses commanded, for a testimony unto them.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in *d*desert places: and they came to him from every quarter.

CHAPTER 2.

The palsied man healed (Mt. 9. 1-8; Lk. 5. 18-26).

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the ^epalsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had *f*broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy ^gsins be ^hforgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but ⁱGod only?

8 And *j*immediately when Jesus *k*perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier *l*to say to the sick of the palsy, *Thy* ^gsins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the *m*Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 ⁿAnd *j*immediately he arose, took up the bed, and went forth before them all; insomuch that they

A.D. 31.

^a Mk. 5. 43.

^b Inspiration. Mk. 7. 8-13. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

^c Commanded in Lev. 13. 49; 14. 2-4.

^d Mk. 6. 31, 32.

^e Mt. 9. 2-8;

Lk. 5. 18-26.

^f Mt. 15. 23-28; Lk. 18. 39.

^g Sin. Rom. 3. 23, *note*.

^h Forgiveness. Lk. 7. 47-49. (Mt. 6. 12, 14, 15; Mt. 26. 28.)

ⁱ John 1. 1, 14 with John 8. 11.

^j straight-way.

^k Mt. 9. 4; John 2. 25.

^l Ps. 33. 6, 9; Mk. 1. 27; Lk. 4. 32.

^m Mt. 8. 20, *note*.

ⁿ Miracles (N.T.). vs. 3, 12; Mk. 3. 1-5. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^o Mt. 15. 31; Phil. 2. 11.

^p Mt. 9. 9-13; Lk. 5. 27-32.

^q Mt. 18. 11; Lk. 19. 7, 10;

1 Tim. 1. 15.

^r repentance. Mk. 6. 12.

(Mt. 3. 2; Acts 17. 30.)

^s Mt. 6. 16-18; 9. 14-17; Lk. 5. 33-39.

^t John 3. 29.

^u John 16. 6, 20, 22.

^v Parables (N.T.). vs. 21, 22; Mk. 4. 3-20. (Mt. 5. 13-16; Lk. 21. 29-31.)

^w Gal. 3. 1-3.

^x wine-skins.

^y Gr. *apolumi*. John 3. 16, *note*.

were all amazed, and ^oglorified God, saying, We never saw it on this fashion.

The call of Levi (Matthew) (Mt. 9. 9-13; Lk. 5. 27-32).

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he ^ppassed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and ^qsinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and ^rsinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are ^swhole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to ^trepentance.

18 And the disciples of John and of the Pharisees ^uused to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^vbridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be ^wtaken away from them, and then shall they fast in those days.

Parables of the cloth and the bottles. (Cf. Mt. 9. 16, 17; Lk. 5. 36-39.)

21 No man also ^xseweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And ^yno man putteth new wine into old ^xbottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be ^ymarred: but new wine must be put into new bottles.

Jesus Lord of the sabbath
(Mt. 12. 1-8; Lk. 6. 1-5).

23 And it came to pass, that he ^awent through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what ^bDavid did, ^cwhen he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the ^dpriests, and gave also to them which were with him?

27 And he said unto them, The ^esabbath was made for man, and not man for the sabbath:

28 Therefore the ^fSon of man is Lord also of the sabbath.

CHAPTER 3.

Jesus heals the withered hand on the sabbath (Mt. 12. 10-14; Lk. 6. 6-11).

AND he entered again into the synagogue; and there was a man there which had a ^gwithered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do ^hgood on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with ⁱanger, being grieved for the hardness of their hearts, he saith unto the man, ^jStretch forth thine hand. And he stretched it out: and his hand was ^krestored whole as the other.

The multitudes healed (Mt. 12. 15, 16; Lk. 6. 17-19).

6 And the Pharisees went forth, and straightway took ^lcounsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a

A.D. 31.

^a Mt. 12. 1-8; Lk. 6. 1-5.

^b Mt. 12. 9-13; Lk. 6. 6-10.

^c Recorded in 1 Sam. 21. 1-6.

^d Heb. 13. 10.

^e Lk. 14. 5.

^f Mt. 12. 8; John 5. 16-18.

^g Mt. 12. 9-13; Lk. 6. 6-10.

^h Lk. 14. 3.

ⁱ Mt. 23. 13.

^j John 4. 50; Rom. 4. 19-25.

^k *Miracles* (N.T.). vs. 1-5, 10; Mk. 4. 37-41. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^l Psa. 109. 4, 5; Mt. 12. 14; Lk. 6. 11.

^m Mt. 12. 15; Lk. 6. 17-19.

ⁿ Mt. 14. 36; Lk. 6. 19.

^o Mt. 12. 16; Mk. 1. 25, 34; Lk. 4. 41.

^p Mt. 10. 1-4; Lk. 6. 13-16; 9. 1; John 15. 16. Cf. Rev. 21. 14 with Eph. 2. 20.

^q See Mt. 4. 21, note.

^r v. 31; John 7. 5; 8. 48; Acts 26. 24.

^s Mt. 9. 34; 10. 25; 12. 24; Lk. 11. 14, 15; John 10. 20.

^t *demons*.

^u *Satan*. vs. 22, 23, 26; Mk. 4. 15. (Mt. 4. 1-11; Rev. 20. 10.)

great ^mmultitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to ⁿtouch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly ^ocharged them that they should not make him known.

The twelve chosen (Mt. 10. 1-4; Lk. 6. 12-16).

13 And he goeth up into a mountain, and ^pcalleth unto him whom he would; and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And ^qJames the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his ^rfriends heard of it, they went out to lay hold on him: for they said, He is beside himself.

The unpardonable sin (Mt. 12. 24-29; Lk. 11. 14-20).

22 And the scribes which came down from Jerusalem said, He hath ^sBeelzebub, and by the prince of the devils casteth he out ^tdevils.

23 And he called them unto him, and said unto them in parables,

^uHow can Satan cast out Satan?

24 And if a kingdom be divided

against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if ^aSatan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a ^bstrong man's house, and spoil his goods, except he will first ^cbind the strong man; and then he will spoil his house.

28 Verily I say unto you, All ^dsins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

29 But he that shall ^eblaspheme against the ^fHoly Ghost hath never forgiveness, but is ^gin danger of eternal damnation:

30 ^hBecause they said, He hath an unclean spirit.

The new relationships (Mt. 12. 46-50; Lk. 8. 19-21).

31 There came then his ⁱbrethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the ^jwill of God, the same is my brother, and my sister, and mother.

CHAPTER 4.

The parable of the sower (Mt. 13. 1-17; Lk. 8. 4-10).

AND he began again to teach by the ^ksea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a ^lsower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the ^mfowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and

A.D. 31.

^a Mt. 12. 25-28; Lk. 11. 16-20.

^b Psa. 35. 10; Mt. 12. 29; Lk. 11. 21, 22; 13. 16.

^c Heb. 2. 14, 15; 1 John 3. 8.

^d Sin. Rom. 3. 23, note.

^e Mt. 12. 31, 32; Lk. 12. 10; 1 John 1. 7. Cf. Eph. 4. 30 with Eph. 1. 13, 14.

^f Holy Spirit. Mk. 12. 36. (Mt. 1. 18; Acts 2. 4.)

^g is bound by an eternal sin.

^h 1 Cor. 12. 3; 1 Pet. 4. 4, 5.

ⁱ Mt. 12. 46-50; Mk. 6. 3; Lk. 8. 19-21.

^j Psa. 16. 2, 3; John 20. 17; Rom. 8. 17; Heb. 2. 11, 12.

^k Mt. 13. 1, 2; Lk. 8. 4.

^l Parables (N.T.). vs. 3-20, 21-23, 26-29, 30-32; Mk. 12. 1-11. (Mt. 5. 13-16; Lk. 21. 29-31.)

^m v. 15.

ⁿ Mt. 11. 15; Rev. 2. 7.

^o Mt. 13. 11, note.

^p Mt. 13. 13-17; Lk. 8. 9, 10; John 12. 39-41; Rom. 8. 5-7; 1 Cor. 2. 14.

^q i.e. turn again.

^r Satan. Mk. 8. 33. (Mt. 4. 1-11; Rev. 20. 10.)

^s Psa. 51. 17.

^t 1 Tim. 6. 9, 10.

^u age.

^v 1 Thes. 2. 13.

immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ⁿears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the ^omystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That ^pseeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should ^qbe converted, and their ^dsins should be forgiven them.

The parable of the sower explained (Mt. 13. 18-23; Lk. 8. 11-15).

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, ^rSatan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when ^saffliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the ^tcares of this ^uworld, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and ^vreceive it, and

bring forth fruit, some thirtyfold, some sixty, and some an hundred.

Parable of the candle. (Cf. Mt. 5. 15, 16; Lk. 8. 16; 11. 33.)

21 And he said unto them, Is a candle brought to be put under a ^a bushel, or under a ^b bed? and not to be set on a candlestick?

22 ^cFor there is nothing hid, which shall not be ^dmanifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take ^eheed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

The unconscious growth.

26 And he said, So is the ^fkingdom of God, as if a man should cast ^gseed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the ^hearth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the ⁱharvest is come.

Parable of the mustard seed (Mt. 13. 31, 32, *note*; Lk. 13. 18, 19).

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is like a grain of ^jmustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the ^kfowls of the air may lodge under the shadow of it.

33 And with ^lmany such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

A.D. 31.

a Mt. 5. 15; Lk. 8. 16; 11. 33.

b Eph. 5. 14.

c For nothing is hidden except unto manifestation, nor a secret thing done that shall not be exposed.

Cf. Rev. 20. 12; *contra*, Rom. 4. 6; Heb. 10. 16, 17.

d Mt. 10. 26; Phil. 2. 15, 16.

e Jas. 1. 19; Acts 16. 14.

f See Mt. 6. 33, *note*.

g Mt. 13. 24-30, 36-43.

h 1 Cor. 3. 6, 7. *i* Rev. 14. 14-16.

j Mt. 13. 31, 32; Lk. 13. 18, 19; Acts 1. 15 with Acts 2. 41.

k 2 Cor. 11. 13-15.

l Mt. 13. 34, 35. *m* Mt. 8. 18; Lk. 8. 22.

n being filled. *o* Mt. 8. 23-27; Lk. 6. 12; 8. 23-25.

p Ps. 44. 23; Lk. 10. 40.

q Ps. 65. 7; 89. 9; 107. 29.

r *Miracles* (N.T.). vs. 37-41; Mk. 5. 1-13. (Mt. 8. 2, 3; Acts 28. 8, 9.)

s Mt. 14. 31, 32; Mk. 16. 14.

t Mt. 14. 33.

u Mt. 8. 28-34; Lk. 8. 26-36.

v Mk. 7. 25; Rev. 16. 13, 14.

w vs. 26; Mk. 3. 27. *Cf.* Rom. 3. 20 with Rom. 8. 7.

x Mt. 18. 12.

y John 5. 24.

z Mk. 1. 24.

Jesus stills the storm (Mt. 8. 23-27; Lk. 8. 22-25).

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the ^mother side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now ⁿfull.

38 And he was in the hinder part of the ship, ^oasleep on a pillow: and they awake him, and say unto him, Master, ^pcarest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, ^qPeace, be still. And the wind ^rceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no ^sfaith?

41 And they feared exceedingly, and said one to another, ^tWhat manner of man is this, that even the wind and the sea obey him?

CHAPTER 5.

The maniac of Gadara (Mt. 8. 28-34; Lk. 8. 26-37).

AND they ^ucame over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an ^vunclean spirit,

3 Who had ^whis dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been ^xoften bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any ^yman tame him.

5 And always, night and day, he was in the ^zmountains, and in the ^atombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, ^bWhat have I to do with thee, Jesus, ^cthou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, ^dthou unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are ^amany.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. ^bAnd the unclean spirits went out, and entered into the ^cswine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, ^dsitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and also concerning the swine.

17 And they began to pray him to ^edepart out of their ^fcoasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be ^gwith him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and ^htell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Jesus heals the woman with an issue of blood, and raises the daughter of Jairus (Mt. 9. 18-26; Lk. 8. 41-56).

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, ⁱJairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee, come*

A.D. 31.

^a Mt. 16. 9.
See Mt. 7. 22,
note.

^b Miracles
(N.T.). vs.
1-13; 22-24,
35-42, 25-34;
Mk. 6. 13.
(Mt. 8. 2, 3;
Acts 28. 8, 9.)

^c Lk. 15. 15.
^d Mt. 11. 28-30;
Lk. 10. 39.

^e Mt. 8. 34; Lk.
8. 37; Acts 16.
39.

^f borders.

^g Lk. 8. 38;
Rom. 5. 2. ^h

^h Lk. 8. 39;
Acts 26. 19,
20; Mk. 1. 44
with John 1.
11.

ⁱ Mt. 9. 1, 18,
19, 23-26; Lk.
8. 41, 42, 49-
56.

^j Mt. 9. 20-22;
Lk. 8. 43-48.

^k v. 42.
^l Lk. 10. 31, 32;
Rom. 5. 6; 10.
2, 3.

^m Mt. 14. 35,
36; Rom. 4. 5.

ⁿ John 2. 25.

^o Gr. *dynamis*,
power.
Cf. Lk. 6. 19;
8. 46.

^p Lk. 13. 26, 27
with Rom. 9.
6; 10. 16-18.

^q Rom. 10. 9,
10. Cf. Lk.
17. 14-19.

^r Mk. 10. 52;
Gal. 2. 16.

^s But Jesus,
overhearing
that word,
said to the
synagogue-
ruler, Fear
not, simply
have faith.
Cf. Lk. 7. 50.

^t Mt. 14. 27.
^u See Mt. 4. 21,
note.

^v John 11. 11-
14, 25; 1 Cor.
15. 55-57.

^w Acts 9. 40;
Mt. 26. 56; 27.
46.

and lay thy hands on her, that she may be healed; and she shall live.

24 And Jesus went with him; and much people followed him, and thronged him.

25 And a certain ^jwoman, which had an issue of blood ^k twelve years,

26 And had suffered many things of many physicians, and had ^lspent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and ^mtouched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in ⁿher body that she was healed of that plague.

30 And Jesus, immediately ⁿknowing in himself that ^ovirtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude ^pthronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and ^qfell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy ^rfaith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further?

36 ^sAs soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, ^tBe not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and ^uJames, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but ^vsleepeth.

40 And they laughed him to scorn. But when he had ^wput them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the ^ahand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, ^barise.

42 And straightway the damsel arose, and ^cwalked; for she was of the age of twelve years. And they were ^dastonished with a great astonishment.

43 And he ^echarged them straitly that no man should know it; and commanded that something should be given her to ^feat.

CHAPTER 6.

Jesus again at Nazareth (Mt. 13. 54-58. See Lk. 4. 16, note).

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From ^gwhence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the ^hcarpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were ⁱoffended at him.

4 But Jesus said unto them, ^jA prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he ^kcould there do no mighty work, save that he laid his hands upon a few sick folk, and ^lhealed them.

6 And he ^mmarvelled because of their unbelief. And he went round about the villages, teaching.

The twelve sent out to preach and heal (Mt. 10. 1-42; Lk. 9. 1-6).

7 And he called unto him the twelve, and began to ⁿsend them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should ^otake nothing for their journey, save a staff only; no ^pscrip, no bread, no money in their ^qpurse:

9 But be ^rshod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, ^sshake off the dust

A.D. 31.

^a Acts 3.6, 7; Rev. 1.17, 18.

^b John 5.25, 28, 29; 11.43.

^c Rom. 6.4.

^d Mk. 1.27; cf. John 12.12, 13, 17, 18.

^e Mk. 3.12.

^f 1 Pet. 2.2;

cf. Col. 3.1;

Heb. 5.14.

^g John 6.42; 7.15; Acts 2.7-11; 4.13.

^h Lk. 2.51, 52 with Phil. 2.7, 8; Acts 18.3 with John 13.16.

ⁱ Mt. 11.6;

1 Pet. 2.7, 8.

^j John 7.5; 4.44; Acts 22.17-23.

^k Mk. 9.23; 5.17; Lk. 13.34.

^l Mk. 7.24, 25;

^m Mt. 8.10-12; Isa. 59.16.

ⁿ Mt. 10.1; Mk. 3.13, 14; Lk. 9.1-6; Mt. 28.19, 20.

^o Cf. Mt. 10.9, note.

^p provision-bag.

^q belt.

^r Eph. 6.15.

^s Lk. 10.10, 11; Acts 13.51;

18.6; 28.24-29.

^t Day of judgment. Lk. 10.14. (Mt. 10.15; Rev. 20.11.)

^u Repentance. Lk. 3.3, 8.

(Mt. 3.2; Acts 17.3.)

^v Miracles (N.T.). vs. 13, 35-44, 48-51;

56; Mk. 7.24-30. (Mt. 8.2, 3; Acts 28.8, 9.)

^w Jas. 5.14.

^x Son of the

Herod of our

Lord's nativity; also vs.

16, 17, 18, 20, 21, 22. See Mt.

14.1, refs.

^y Acts 17.31.

^z Mt. 16.14; Mk. 8.28.

^a Lk. 3.19, 20.

^b kept saying.

^c Cited from Lev. 18.16.

^d Acts 24.24, 25; 2 Cor. 7.10.

^e Sanctify, holy (persons)

(N.T.). Mk. 8.38. (Mt. 4.5; Rev. 22.11.)

^f kept him safely, and, hearing him, did many things, hearing him gladly.

^g Mt. 13.5, 20; cf. Acts 2.41.

^h principal persons.

under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in ⁱthe day of judgment, than for that city.

12 And they went out, and preached that men should ^urepent.

13 And they ^vcast out many devils, and ^wanointed with oil many that were sick, and healed them.

Herod's troubled conscience; murder of John the Baptist (Mt. 14. 1-14; Lk. 9. 7-9).

14 And king ^xHerod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was ^yrisen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is ^zElias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and ^alaid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John ^bhad said unto Herod, It is not ^clawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod ^dfeared John, knowing that he was a just man and an ^eholy, ^fand observed him; and when he heard him, he did many things, and heard him ^ggladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and ^hchief estates of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give

me ^aby and by in a charger the head of John the Baptist.

26 And the king was exceeding ^bsorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent ^can executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples ^dheard of it, ^ethey came and took up his corpse, and laid it in a tomb.

Return of the apostles from their first preaching tour (Lk. 9. 10).

30 And the apostles ^fgathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves ^gapart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

The five thousand fed (Mt. 14. 13-21; Lk. 9. 10-17; John 6. 5-13).

32 And they departed into a desert place ^hby ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with ⁱcompassion toward them, because they were as sheep not having a shepherd: and he began to ^jteach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 ^kSend them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, ^lGive ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, ^mHow many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

A.D. 32.

a straightway.

b Mt. 27. 3, 4.

c a guard.

d John 1. 35-37; 3. 29, 30.

e Cf. Mt. 14. 12.

f Mt. 14. 13, 14; Lk. 9. 10.

g Mt. 12. 15.

h by boat secretly.

i Mt. 9. 36-38.

j Lk. 9. 11.

k Mt. 14. 15-21; Lk. 9. 12-17; John 6. 5-17.

l Mt. 10. 8; John 6. 5-17.

m 1 Cor. 14. 19.

n Mk. 8. 6.

o Psa. 16. 1 with John 11. 41, 42.

p Cf. Psa. 132. 15.

q Eph. 3. 20.

r Mt. 14. 22-27; John 6. 15-21.

s Mk. 1. 35; Rom. 8. 34.

t Mt. 24. 7, 9; John 16. 5, 6, 20, 33.

u Psa. 77. 19; Mt. 24. 30; Jas. 5. 8.

v Lk. 24. 37.

w 2 Thes. 1. 7.

x Psa. 46. 9, 11; 107. 29; Mt. 8. 26.

y Mk. 8. 17-21.

z Lk. 8. 40; John 4. 45.

39 And he commanded them to make all ⁿsit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and ^oblessed, and brake the loaves, and gave ^pthem to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were ^qfilled.

43 And they took up ^rtwelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

Jesus walks on the sea (Mt. 14. 22-32; John 6. 15-21).

45 And straightway he ^rconstrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he ^sdeparted into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them ^ttoiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, ^uwalking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they ^vsupposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, ^wBe of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the ^xwind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they ^yconsidered not *the miracle* of the loaves: for their heart was hardened.

Jesus heals at Gennesaret (Mt. 14. 34-36).

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they ^zknew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, unto villages, or cities, or country, they laid the sick in the streets, and besought him that they might ^atouch if it were but the border of his garment: and as many as touched him were made whole.

CHAPTER 7.

The Pharisees rebuked (Mt. 15. 1-20).

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples ^beat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the ^ctradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the ^dtradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, ^eThis people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching ^ffor doctrines the commandments of men.

8 For laying aside ^gthe commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, ^hHonour thy father and thy mother; and, Whoso curseth father or mother, ⁱlet him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, ^ja gift, by what-

A.D. 32.

^a Mk. 5. 27, 28.

^b Mt. 15. 1-9.

^c Col. 2. 8; Gal. 1. 14; 1 Pet. 1. 18; cf. Col. 2. 20-23.

^d i. e. the so-called "oral law" alleged to have been handed down from Moses; really a traditional interpretation of the written law. Cf. v. 7, ref.

^e Quoted from Isa. 29. 13.

^f as authoritative the precepts of men. Cf. v. 5. See "Pharisees," Mt. 3. 7, note.

^g Cf. Col. 2. 8, 16, 18, 20-23.

^h Inspiration. vs. 8-13, Mk. 10. 4-9, 19. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

ⁱ Quoted from Ex. 20. 12; Deut. 5. 16.

^j I shall surely die. Quoted from Ex. 21. 17; Lev. 20. 9; Deut. 21. 18-21.

^k Or, I have dedicated to God that which would relieve your need; [121] No longer do you permit him to use it for his father or mother. Cf. Mt. 15. 5, 6.

^l 1 Tim. 5. 8; Eph. 4. 28.

^m Mt. 15. 10-20; Rom. 14. 14; 1 Tim. 4. 4.

ⁿ Because it does not enter into the heart of him, but into the bowels is passed—purifying all the food.

^o Mt. 12. 34, 35; Ps. 45. 1; Jas. 3. 10-12.

^p Mt. 15. 21-28. Mk. 2. 1, 2; John 4. 4-7.

^q See Mt. 15. 21, note.

^r demon. s Mt. 8. 11, 12; 10. 5, 6; John 4. 22.

soever thou mightest be profited by me; *he shall be free.*

12 And ye ^ksuffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is ^lnothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 ^mBecause it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, ⁿout of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

Jesus and the Syrophenician woman (Mt. 15. 21-28).

24 And from thence he arose, and went into the ^oborders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he ^pcould not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a ^qGreek, a Syrophenician by nation; and she besought him that he would cast forth the ^rdevil out of her daughter.

27 But Jesus said unto her, Let the ^schildren first be filled: for it

is not meet to take the children's bread, and to ^acast it unto the dogs.

28 ^bAnd she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For ^cthis saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, ^dshe found the devil gone out, and her daughter ^elaid upon the bed.

A deaf and dumb man healed
(Mt. 15. 29-31).

31 And again, departing from the coasts of Tyre and Sidon, he ^fcame unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was ^gdeaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him ^haside from the multitude, and put his fingers into his ears, and he ⁱspit, and touched his tongue;

34 And looking up to heaven, he ^jsighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ^kears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he ^lcharged them, so much the more a great deal they published it;

37 And were beyond measure ^mastonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER 8.

The four thousand fed
(Mt. 15. 32-39).

IN those days the multitude being very great, and having ⁿnothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will ^ofaint by the way: for divers of them came from far.

4 And his disciples answered him, From ^pwhence can a man satisfy these ^qmen with bread here in the wilderness?

5 And he asked them, How many

A.D. 32.

^a Acts 13.46, 47; Col. 1.27.

^b She, however, answered, saying, True, Lord! and yet the little dogs under the table eat from the children's crumbs. Rom. 11.24; Eph. 2.11-22.

^c Lk. 18.14.

^d Miracles (N.T.). vs. 24-30, 31-37; Mk. 8.1-9. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^e Mk. 5.15.

^f Mt. 15.29.

^g Mt. 13.16, 17.

^h Mk. 5.37.

ⁱ Mk. 8.23; John 9.6.

^j Lk. 19.41; John 11.33, 35, 38.

^k Rom. 10.17.

^l Mk. 1.43, 44; 5.43.

^m Lk. 5.26.

ⁿ Mt. 15.32-38; Mk. 6.34-44.

^o Ps. 107.4, 5; Mt. 9.36.

^p Ps. 78.19, 20.

^q 1 Cor. 1.26-31.

^r Miracles (N.T.). vs. 1-9, 22-25; Mk. 9.17-29. (Mt. 8.2, 3; Acts 28.8, 9.)

^s Ps. 132.15.

^t Mt. 15.39.

^u Mt. 12.38-40; 16.1-4; John 6.30, 31.

^v Mt. 21.23-27; Lk. 16.30, 31.

^w See Mt. 13.

33, note.

^x See Mt. 14. 1, ref.

^y Ps. 115.5,

6, 8.

^z Mk. 6.35-44.

^a vs. 1-9.

loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before ^{them}; and they did set ^{them} before the people.

7 And they had a ^qfew small fishes: and he blessed, and commanded to set them also before ^{them}.

8 So they did eat, and ^rwere ^sfilled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

The Pharisees ask a sign: the meaning of leaven explained
(Mt. 16. 1-12).

10 And straightway he ^tentered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a ^usign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall ^vno sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now ^wthe disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the ^wleaven of the Pharisees, and of the leaven of ^xHerod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having ^yeyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the ^zfive loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the ^aseven among four thousand, how many baskets

full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

The blind man healed outside Bethsaida.

22 And he cometh to Bethsaida; and they bring a ^ablind man unto him, and besought him to touch him.

23 ¹And he took the blind man by the hand, and led him ^bout of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as ^ctrees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man ^dclearly.

26 And he sent him away to his house, saying, ^eNeither go into the town, nor tell *it* to any in the town.

Peter's confession of faith (Mt. 16. 13-16; Lk. 9. 18-20).

27 And Jesus ^fwent out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, ^gWhom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, ^hThou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the ⁱSon of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to ^jrebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, ^kGet thee behind me, ^lSatan: for ^mthou savourest not the things that be of God, but the things that be of men.

A.D. 32.

^a Isa. 42. 16, 18.
^b Mk. 7. 33; John 9. 35-38.

^c Acts 18. 24-28; Phil. 1. 10.

^d 1 Pet. 2. 9; 1 John 2. 27; Rev. 3. 18.

^e v. 30; Mk. 7. 36.

^f Mt. 16. 13-20; Lk. 9. 18-21.

^g Mt. 22. 42-46.

^h 1 Cor. 12. 3; 1 John 1. 2, 3; 5. 1; cf. John 1. 49.

ⁱ Mt. 8. 20, note; 16. 21-28; Mk. 9. 31; Lk. 9. 22-27; cf. Lk. 24. 6.

^j v. 29; John 21. 18, 19; 2 Pet. 1. 14, 15.

^k Mt. 4. 10; Gal. 1. 8, 9.

^l Satan. Lk. 4. 8. (Mt. 4. 1-11; Rev. 20. 10.)

^m i. e. thou art thinking man's thoughts, not the thoughts of God. Contra, Mt. 16. 17.

ⁿ Mt. 16. 24-28; Lk. 9. 23-27; 14. 27; Phil. 3. 7-10.

^o Lk. 17. 33; John 12. 24-26; Rom. 6. 1-7.

^p Gospel. Mk. 10. 29. (Mt. 3. 1, 2; Rev. 14. 6.)

^q Psa. 49. 6-8; Jas. 5. 1-3.

^r i. e. earth.

^s Mt. 10. 32, 33; John 5. 44; 12. 42, 43; Rom. 1. 16; 2 Tim. 1. 7-9; Phil. 1. 20, 21.

^t Sin. Rom. 3. 23, note.

^u Sanctify, holy (persons) (N.T.). Lk. 1. 35. (Mt. 4. 5; Rev. 22. 11.)

^v Heb. 1. 4, note. w Cf. Mt. 17. 2, note; 2 Pet. 1. 16-18.

^x See Mt. 6. 33, note.

^y See Mt. 4. 21, note.

^z Phil. 2. 9, 10; Heb. 2. 9; Rev. 1. 13-16.

^a Mk. 8. 23, 29; Phil. 2. 9.

^b Heb. 3. 5, 6.

^c Acts 20. 20-23; Acts 4. 11, 12.

^d Acts 1. 9; Rev. 1. 7.

The true use of life: value of a soul (Mt. 16. 24-27; Lk. 9. 23-26).

34 And when he had called the people *unto him* with his disciples also, he said unto them, ⁿWhosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For ^owhosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the ^pgospel's, the same shall save it.

36 For ^qwhat shall it profit a man, if he shall gain the whole ^rworld, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ^sashamed of me and of my words in this adulterous and ^tsinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the ^uholy ^vangels.

CHAPTER 9.

The transfiguration (Mt. 17. 1-8; Lk. 9. 28-36).

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have ^wseen the ^xkingdom of God come with power.

2 And after six days Jesus taketh *with him* Peter, and ^yJames, and John, and leadeth them up into an high mountain apart by themselves: and he was ^ztransfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make ^athree tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he ^bwist not what to say; for they were sore afraid.

7 And there was a ^ccloud that overshadowed them: and a voice

¹(8. 23). Our Lord's action here is most significant. Having abandoned Bethsaida to judgment (Mt. 11. 21-24), He would neither heal in that village nor permit further testimony to be borne there (v. 26). The probation of Bethsaida as a community was ended, but He would still show mercy to individuals. Cf. Rev. 3. 20. Christ is outside the door of that church, but "If any man hear my voice," etc.

came out of the cloud, saying,
 "This is my beloved Son: hear him."

8 And suddenly, when they had looked round about, they saw ^bno man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he ^ccharged them that they should tell no man what things they had seen, till the Son of man were ^drisen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that ^eElias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, ^fThat Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

The impotent disciples: the mighty Christ (Mt. 17. 14-21; Lk. 9. 37-42).

14 And when he came to ^ghis disciples, he saw a ^ggreat multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly ^hamazed, and running to ^hhim saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a ⁱdumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they ^jcould not.

19 He answereth him, and saith, O ^kfaithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and ^lwhen he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him

A.D. 32.

^a Mk. 1. 11.

^b John 3. 30; 6. 58; Col. 3. 11.

^c Mt. 17. 9-13; Mk. 8. 30.

^d Mt. 20. 19; 26. 61; 27. 63; Mk. 8. 31; Acts 2. 32.

^e Mal. 4. 5, 6. See Mt. 17. 10, note.

^f Mt. 11. 14; Lk. 1. 17.

^g Mt. 17. 14-18; Lk. 9. 37-42; Rev. 19. 11-21.

^h Mk. 10. 32.

ⁱ Mt. 12. 22.

^j Mk. 6. 7; cf. vs. 28, 29.

^k John 4. 48; 14. 12.

^l Rev. 12. 12.

^m Mk. 1. 40.

ⁿ *Faith.* Mk. 10. 46-52. (Mt. 8. 10; Heb. 11. 39.)

^o Mt. 9. 28, 29; Mk. 11. 22, 23.

^p Cf. Eph. 2. 8 with John 6. 44.

^q Mk. 1. 25-27.

^r Mt. 12. 43-45.

^s *But Jesus, grasping his hand, raised him, and he stood erect.*

Cf. Acts 3. 7.

^t *Miracles (N.T.).* vs. 17-29; Mk. 10. 46-52.

(Mt. 8. 2, 3; Acts 28. 8, 9.)

^u Acts 13. 2.

The two best MSS. omit "and fasting."

^v Cf. Mt. 17. 21.

^w Mk. 7. 24.

^x Mk. 8. 31; Mt. 8. 20, note.

^y Cf. John 16. 12, 13 with John 1. 5.

^z Mt. 18. 1-5; Lk. 9. 46-48; 22. 24-27.

^a Phil. 2. 3.

^b 1 Cor. 15. 9.

^c Mk. 10. 13-16; 1 Cor. 3. 18, 19.

into the fire, and into the waters, to destroy him: but ^mif thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst ⁿbelieve, ^oall things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; ^phelp thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, ^qI charge thee, come out of him, and enter ^rno more into him.*

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 ^sBut Jesus took him by the hand, ^tand lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, ^uThis kind can come forth by nothing, but by prayer and fasting.

Jesus foretells his death and resurrection (Mt. 17. 22, 23; Lk. 9. 43-45).

30 And they departed thence, and passed through Galilee; and he would not that any man should ^vknow it.

31 For he taught his disciples, and said unto them, ^wThe Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they ^xunderstood not that saying, and were afraid to ask him.

The dispute who should be greatest (Mt. 18. 1-6; Lk. 9. 46-48).

33 And he came to Capernaum: and being in the house he asked them, ^yWhat was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be the ^zgreatest.*

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be ^afirst, *the same shall be last of all, and servant of all.*

36 And he took a ^bchild, and set him in the midst of them: and

when he had taken him in his arms, he said unto them,

37 Whosoever shall ^areceive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

The rebuke of sectarianism
(Lk. 9. 49, 50).

38 And John answered him, saying, Master, we saw one ^bcasting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a ^cmiracle in my name, that can lightly speak evil of me.

40 For he that is not ^dagainst us is on our part.

41 For whosoever shall give you a ^ecup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his ^freward.

Jesus' solemn warning of hell.

42 And whosoever shall ^goffend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy ^hhand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into ⁱhell, into the fire that never shall be quenched:

44 Where their worm ^jdieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into ⁱhell, into the fire that ^knever shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into ⁱhell fire:

48 Where their ^lworm dieth not, and the fire is not quenched.

49 For every one shall be ^msalted with fire, and every sacrifice shall be salted with salt.

50 Salt is good: but if the salt have ⁿlost his saltiness, wherewith will ye season it? Have salt in yourselves, and have ^opeace one with another.

A.D. 32-33.

^a Mt. 10. 40;

John 13. 20.

^b Lk. 9. 49, 50.

^c *work of power upon my name, who will find it possible soon [after] to revile me.*

^d Mt. 12. 30;

1 John 2. 18

19; 4. 1-6.

^e Mt. 10. 42; 25.

40; Heb. 6. 10;

2 Tim. 1. 16-18.

^f *Rewards.*

Lk. 6. 23, 35.

(Mt. 5. 12;

1 Cor. 3. 14.)

^g *cause to stumble.*

Mt. 18. 6; Lk.

17. 1, 2; Rom.

14. 15-23;

1 Cor. 8. 7-13.

^h Mt. 5. 29, 30;

18. 8, 9; Gal. 2.

20 with Col.

3. 5-11.

ⁱ *gehenna.* Mt.

5. 22, *note.*

^j Mt. 25. 46.

^k 2 Thes. 1. 8, 9;

Rev. 19. 20;

20. 10, 14, 15.

^l Lk. 16. 22-26.

^m *Quoted*

from Lev. 2.

13; cf. Mt. 3.

11; Lk. 12. 49.

ⁿ Mt. 5. 13;

2 Tim. 3. 5;

Rev. 3. 1.

^o Col. 4. 6; Gal.

5. 15.

^p Mt. 19. 1, 2;

John 10. 40.

^q Mt. 5. 17-20;

Lk. 10. 26.

^r *Quoted from*

Deut. 24. 1-4;

Cf. Mt. 5. 31.

^s *Inspiration.*

vs. 4-9, 19.

Mk. 12. 26, 36.

(Mt. 4. 4, 7, 10;

Rev. 22. 19.)

^t *God.* Quoted

from Gen. 1.

27.

^u 1 Cor. 6. 16;

Eph. 5. 31, 32.

^v 1 Cor. 6. 16.

^w Lk. 16. 18;

1 Cor. 7. 10.

^x *little.* Cf. v.

16.

^y *moved with indignation.*

^z *to be coming*

unto me; be

not hindering

them.

^a *Lit. and, fold-*

ing them in

his arms, he

was blessing

[them], put-

ting hands

upon them.

CHAPTER 10.

Jesus' law of divorce. (Cf. Mt. 5. 31, 32; 19. 1-9; Lk. 16. 18; 1 Cor. 7. 10-15.)

AND he arose from thence, and cometh into the ^pcoasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did ^qMoses command you?

4 And they said, Moses ^rsuffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart ^she wrote you this precept.

6 But from the beginning of the creation ^tGod made them male and female.

7 For this cause shall a man ^uleave his father and mother, and cleave to his wife;

8 And ^vthey twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, ^wWhosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Jesus blesses little children
(Mt. 19. 13-15; Lk. 18. 15-17).

13 And they brought ^xyoung children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was ^ymuch displeased, and said unto them, Suffer the little children ^zto come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 ^aAnd he took them up in his

arms, put *his* hands upon them, and ¹blessed them.

The rich young ruler (Mt. 19. 16-30; Lk. 18. 18-30. Cf. Lk. 10. 25).

17 ^a And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good ^bMaster, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, ^cWhy callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the ^dcommandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have ^etreasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

The warning against riches.

23 ^f And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were ^gastonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that ^htrust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the ⁱeye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is impossible*, but with God: for with God all things are possible.

28 ^j Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or breth-

A.D. 33.

^a Mt. 19.16;

Lk. 18.18.

^b Teacher.

^c Par., Believing Me to be but a human teacher, why callest thou Me "good," etc.

^d Quoted from Ex. 20.12-16; Deut. 5.16-20.

^e Mt. 6.19, 20; 19.21; Lk. 12. 23; 16.1.

^f Mt. 19.23; Lk. 18.24.

^g Or, *amazed*, i.e. as Jews: knowing that temporal prosperity was, to the Jew as such, a token of divine favour.

^h Psa. 52. 7; 62. 10; 1 Tim. 6. 17.

ⁱ It has been thought the reference here was to a postern door set in a gate of Jerusalem.

^j Cf. Mt. 19.27-30, note.

^k Gospel. Mk. 13.10. (Mt. 3.1, 2; Rev. 14.6.)

^l Mt. 8.14; 9. 10; 26.6; Lk. 5.29; John 14.2.

^m Mt. 12.48-50. ⁿ age.

^o Mk. 8.31; 9. 31; Lk. 9.22; 18.31.

^p Cf. Mk. 8.31; 9.12.

^q See Mt. 8.20, note.

^r Mt. 26.67; 27. 30; Mk. 14.65; cf. Mt. 16.20-22; Mk. 9.30-32.

^s Cf. Mt. 19.28.

^t Cf. Mt. 20.22.

^u Cf. Acts 12.2; Rev. 1.9.

^v Lk. 12.50.

^w Cf. Mt. 13. 11; 20.23.

^x Cf. Lk. 22.25-27.

ren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the ^kgospel's,

30 But he shall receive an hundredfold now in this time, ^lhouses, and ^mbrethren, and sisters, and mothers, and children, and lands, with persecutions; and in the ⁿworld to come eternal life.

31 But many *that* are first shall be last; and the last first.

Jesus again foretells his death and resurrection (Mt. 20. 17-19; Lk. 18. 31-33).

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. ^o And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; ^pand the ^qSon of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they ^rshall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

The desire of James and John to be first (Mt. 20. 20-28).

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, ^sGrant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: ^tcan ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. ^u And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the ^vbaptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; ^wbut *it shall be given to them* for whom it is prepared.

41 ^x And when the ten heard it,

¹(10. 16). In Hebrew custom, a father's act. (Cf. Gen. 27. 38.) "He had no children that He might adopt all children."—Bengel.

they began to be much displeased with James and John.

42 But Jesus called them to *him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: ^abut whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his ^blife a ransom for many.

Bartimæus receives his sight (Mt. 20. 29-34. Cf. Lk. 18. 35-43).

46 ^cAnd they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

47 ^dAnd when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 ^eAnd Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ^fBe of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, ^gLord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy ^hfaith hath made thee whole. And ⁱimmediately he received his sight, and followed Jesus in the way.

CHAPTER 11.

The official presentation of Jesus as King (Zech. 9. 9; Mt. 21. 1-9; Lk. 19. 29-38).

AND when they came nigh to Jerusalem, unto ^jBethphage and ^kBethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against

A.D. 33.

^a Mk. 9. 35; Mt. 20. 26.

^b Or, *soul*. (Cf. Isa. 53. 10, 12.) *Gr. psuche*, the soul, or the essential life, not, as commonly, *zoe*, the active life.

^c Cf. Mt. 20. 30, note.

^d *Bible prayers* (N.T.). Lk. 11. 2. (Mt. 6. 9; Rev. 22. 20.)

^e And, *coming to a stand*, Jesus said, *Call him!*

^f Cf. Mt. 9. 2.

^g *Gr. Rabboni*, my Master, a term of reverent love. Cf. John 20. 16.

^h *Faith*. Lk. 7. 50. (Mt. 8. 10; Heb. 11. 39.)

ⁱ *Miracles* (N.T.). vs. 46-52. Mk. 11. 12-14. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^j *Meaning, house of unripe figs* (see vs. 12, 20), probably so called after the fig tree was cursed.

^k See Mt. 21. 17.

^l Mt. 3. 2, note.

^m Mk. 11. 19, ref.

ⁿ Mt. 21. 18-22.

^o Cf. Lk. 13. 6-11.

^p Fig trees which have retained their leaves through the winter usually have figs also. It was still too early for new leaves or fruit.

^q *Miracles* (N.T.). vs. 12-14; Lk. 4. 33-36. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^r See vs. 20-25; Mt. 23. 37-39.

you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the ^lkingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the ^meventide was come, he went out unto Bethany with the twelve.

The barren fig tree (Mt. 21. 19-21).

12 ⁿAnd on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a ^ofig tree afar off having ^pleaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 ^qAnd Jesus answered and said unto it, ^rNo man eat fruit of thee hereafter for ever. And his disciples heard it.

Jesus purifies the temple (Mt. 21. 12-16; Lk. 19. 45-47. Cf. John 2. 13-16).

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any

man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, ^aMy house shall be called of all nations the house of prayer? ^bbut ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and ^csought how they might destroy ^dhim: for they feared him, because all the people was ^eastonished at his doctrine.

19 And ^fwhen even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

The prayer of faith. (Cf. Jas. 5. 15.)

22 And Jesus answering saith unto them, ^gHave faith in God.

23 For verily I say unto you, That ^hwhosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But ⁱif ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

Jesus' authority questioned
(Mt. 21. 23-27; Lk. 20. 1-8).

27 And they came again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 ^jThe baptism of John, was *it* from heaven, or of men? answer me.

A.D. 33.

^a Quoted from Isa. 56.7.

^b Quoted from Jer. 7.11.

^c Mt. 21.45,46; Lk. 19.47,48.

^d Ps. 2.2.

^e Mk. 1.22.

^f *whenever*, i.e. every day when evening came.

^g *Have the faith of God*; i.e. the faith which God gives.

Cf. 1 Cor. 12.9; Eph. 2.8.

^h Mt. 17.20; Lk. 11.1, note; 17. ; John 14.13, 14.

ⁱ Mt. 6.12, note. Verse 26 is omitted from the best MSS.

^j Lk. 7.24-35.

^k Cf. Mt. 13.10-15.

^l *Parables* (N.T.). vs. 1-11; Mk. 13.28,29. (Mt. 5.13-16; Lk. 21.29-31.)

^m Israel.

Cf. Isa. 5.1-7. Israel was not fruitless, but brought forth only wild grapes. Cf. John 3.6; Hos. 10.1; *contra*, Hos. 14.8.

ⁿ vs. 2-5, the prophets and John the Baptist.

^o Jesus Himself. Cf. Heb. 1.1-3.

^p Fulfilled in the destruction of Jerusalem, A.D. 70. Cf. Lk. 21.20-24.

^q Quoted from Ps. 118.22, 23; see 1 Pet. 2.8, note.

^r *Jehovah*.

^s John 7.30.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAPTER 12.

Parable of the householder demanding fruit from his vineyard (Mt. 21. 33-46; Lk. 20. 9-19. Cf. Isa. 5. 1-7).

AND he began to speak unto ^kthem by ^lparables. A certain man planted a ^mvineyard, and set an hedge about *it*, and digged a *place* for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he ⁿsent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one ^oson, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be our's.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and ^pdestroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; ^qThe stone which the builders rejected is become the head of the corner:

11 This was the ^rLord's doing, and it is marvellous in our eyes?

12 And they ^ssought to lay hold on him, but feared the people: for they knew that he had spoken the

parable against them: and they left him, and went their way.

The question of tribute (Mt. 22. 15-22; Lk. 20. 19-26).

13 And they ^asend unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: ^bIs it lawful to give tribute to Cæsar, ^cor not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ^dpenny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, ^eRender to Cæsar the things that are Cæsar's, and to ^fGod the things that are God's. And they marvelled at him.

Jesus answers the Sadducees (Mt. 22. 23-33; Lk. 20. 27-38).

18 Then come unto him the ^gSadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, ^hIf a man's brother die, and leave his wife *behind him*, and leave no children, that his ⁱbrother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering ^jsaid unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For ^kwhen they shall rise ^lfrom the dead, they neither marry, nor are given in marriage; but are as the ^mangels which are in heaven.

26 And as touching the dead, that they rise: have ye not ⁿread in the

A.D. 33.

^a Mt. 22. 15.
^b Gal. 4. 4, 5.
^c Lk. 23. 2.
^d *denarius*.
^e Cf. Mt. 22. 19.
^f Mt. 17. 25;
Rom. 13. 7;
1 Pet. 2. 17.
^g 2 Cor. 5. 14, 15.
^h Mt. 3. 7, *note*;
22. 23, *ref*.
ⁱ Quoted from Deut. 25. 5.
^j Rom. 15. 1-3.
^k Mt. 22. 23, *ref*.
^l Cf. Mt. 22. 30.
^m *Lit. from amongst*; cf. Phil. 3. 11.
Here it is th first resurrection 1 Cor 15. 52, *note*.
ⁿ Heb. 1. 4, *note*.
^o Jesus affirms the historic truth and inspiration of Ex. 3.
^p *Inspiration*. vs. 26, 36; Mk. 12. 36. (Mt. 4. 4, 7, 10; Rev. 22. 19.)
^q Quoted from Ex. 3. 6.
^r *Jehovah*; *Elohim*.
^s Quoted from Deut. 6. 4, 5.
^t *Jehovah*.
^u Quoted from Lev. 19. 18.
^v *with intelligence*.
^w I.e. not far in knowledge. He knew the very law which utterly condemns the best man — its true office. Rom. 3. 19; 10. 3-5; Gal. 3. 10, 22-24.
^x I.e. David's Son only. Cf. Rom. 1. 3, 4.
^y *Inspiration*. (Jesus affirms the inspiration and Davidic authorship of Psa. 110.) v. 36; Lk. 1. 3. (Mt. 4. 4, 7, 10; Rev. 22. 19.)
^z *Holy Spirit*. Mk. 13. 11. (Mt. 1. 18; Acts 2. 4.)
^{aa} Quoted from Psa. 110. 1.
^{ab} *Jehovah*.
^{ac} *Adonai*.
^{ad} Psa. 110. 1.

book of Moses, how in the bush God ^ospake unto him, saying, ^p*I am the ^qGod of Abraham, and the ^qGod of Isaac, and the ^qGod of Jacob?*
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The great commandments (Mt. 22. 34-40; cf. Lk. 10. 25-37).

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, ^rHear, O Israel: The Lord our God is one ^sLord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, ^tThou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love ^uhis neighbour as himself, is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered ^vdiscreetly, he said unto him, Thou art not ^wfar from the kingdom of God. And no man after that durst ask him *any question*.

Jesus questions the Pharisees (Mt. 22. 41-46; Lk. 20. 41-44).

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the ^wson of David?

36 ^xFor David himself said by the ^yHoly Ghost, ^zThe ^aLord said to my ^bLord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he ^{then} his son? And the common people heard him gladly.

38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing,

and love salutations in the market-places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater ^a damnation.

Jesus and the widow's mite (Lk. 21. 1-4).

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two ^b mites, which make a ^c farthing.

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

CHAPTER 13.

The Olivet discourse: the disciples' questions. (Cf. Mt. 24., 25.; Lk. 21.)

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are *here*!

2 ^d And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall* be the sign when all these things shall be fulfilled?

The Olivet discourse: the course of this age.

5 And Jesus answering them began to say, Take heed lest any man ^e deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, ^f be ye not

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^a i.e. condemnation.

^b One mite = 1-4 farthing, or 1-8 cent.

^c One farthing here = 1-2 cent.

^d See Mt. 24. 3, note, on the Olivet discourse.

^e Cf. 2 Thes. 2. 1-3.

^f be ye not surprised, for it must so be, but not then is the end: i.e. vs. 7, 8 describe the age, not the end only.

^g birthpangs. Answering to the "seals." (Rev. 6.) The death-agony of this age is the birth-agony of the next.

^h Mt. 10. 17; Acts 5. 18; 12. 1-4; 25. 15.

ⁱ Cf. Mt. 24. 14. "Gospel of the Kingdom." See Rev. 14. 6, note.

^j Gospel. Mk. 14. 9. (Mt. 3. 1, 2; Rev. 14. 6.)

^k be not anxious. Cf. Phil. 4. 6-8.

^l Acts 4. 8, 31.

^m Holy Spirit. Lk. 1. 15, 17, 35, 41, 67, 80.

(Mt. 1. 18; Acts 2. 4.)

ⁿ Cf. Mic. 7. 6.

^o Not the end of the believer's life, but the end of the great tribulation.

^p In the sense of Rev. 13. 8; 20. 4.

^q See "Beast." (Mt. 24. 15; Rev. 19. 20.)

^r Or, *he*. Cf. 2 Thes. 2. 4; Rev. 13. 6, 14, 16; Dan. 11. 36; 12. 11.

^s Cf. Lk. 21. 20-24, which is a prophecy fulfilled in the destruction of Jerusalem.

A. D. 70, when the Christians escaped, and which fore-shadowed the more terrible day here described. See "Great Tribulation." (Mt. 24. 21; Rev. 7. 14.)

^t tribulation. Cf. Mt. 24. 21; See "Tribulation." (Mt. 24. 21; Rev. 7. 14.)

troubled: for *such things* must needs be; but the end *shall* not be yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of ^q sorrows.

9 But take heed to yourselves: for they shall ^h deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 ⁱ And the ^j gospel must first be published among all nations.

11 But when they shall lead you, and deliver you up, ^k take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, ^l but the ^m Holy Ghost.

12 Now the ⁿ brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the ^o end, the same shall be ^p saved.

The great tribulation (Mt. 24.

15). See "Tribulation" (Psa. 2. 5; Rev. 7. 14).

14 But ^q when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where ^r it ought not, (let him that readeth understand,) ^s then let them that be in Judæa flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be ^t affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh

should be saved: but for the ^a elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

The Lord's return in glory (Mt. 24. 27-31).

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the ^b Son of man coming in the clouds with great power and glory.

27 And then shall he send his ^c angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Parable of the fig tree. (Cf. Mt. 24. 32, 33; Lk. 21. 29-31.)

28 Now learn a ^d parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 But of that day and *that* hour knoweth no man, no, not the ^c angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

Watchfulness in view of the return of the Lord.

34 ^e For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at mid-

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^a Election (corporate). Acts 13.17. (Mk. 13.20; 1 Pet. 1.2.)

^b Christ (Second Advent). Lk. 12.35-40. (Mt. 19.28; Acts 1.9-11.) See Mt. 8.20, note.

^c Heb. 1.4, note.

^d Parables (N.T.). vs. 28, 29, 34-37; Lk. 5.36, 37. (Mt. 5.13-16; Lk. 21.29-31.)

^e Mt. 25.14.

^f Mt. 24.42; 25.13; 1 Pet. 1.13.

^g Mt. 21.17; 26.6; Lk. 7.37; John 12.1.

^h Mary of Bethany.

ⁱ See Mt. 26.7, note.

^j Gr. *denarion*. A denarius was = 8 1-2 d., 17 cents.

^k Mt. 26.11; Jhn 12.8.

^l Cf. John 19.40.

^m Mt. 26.13.

ⁿ Gospel. Mk. 16.15. (Mt. 3.1, 2; Rev. 14.6.)

^o i.e. earth.

^p Ps. 41.9; 55.12-14; Mt. 10.2-4.

night, or at the cockcrowing, or in the morning:

36 Lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, *Watch*.

CHAPTER 14.

The plot to put Jesus to death (Mt. 26. 2-5; Lk. 22. 1, 2).

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

Jesus anointed by Mary of Bethany (Mt. 26. 6-13; John 12. 1-8).

3 ^o And being in Bethany in the house of Simon the leper, as he sat at meat, there came a ^h woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his ⁱ head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than ^j three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 ^k For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to ^l anoint my body to the burying.

9 Verily I say unto you, ^m Wheresoever this ⁿ gospel shall be preached throughout the whole ^o world, *this* also that she hath done shall be spoken of for a memorial of her.

Judas covenants to betray Jesus (Mt. 26. 14-16; Lk. 22. 3-6).

10 And ^p Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

The preparation of the passover (Mt. 26. 17-19; Lk. 22. 7-13).

12 And the ^afirst day of unleavened bread, when they ^bkilled the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, The ^cMaster saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and ^dfound as he had said unto them: and they made ready the passover.

The last passover (Mt. 26. 20-24; Lk. 22. 14, 21-23; John 13. 18, 19).

17 ^eAnd in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which ^feateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

21 ^gThe Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! ^hgood were it for that man if he had never been born.

Jesus institutes the Lord's Supper (Mt. 26. 26-29; Lk. 22. 17-20; 1 Cor. 11. 23-26).

22 And as they did eat, Jesus took bread, and blessed, and ⁱbrake it, and gave to them, and said, Take, ^jeat: this is my body.

23 And he took the cup, and ^kwhen he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, ^lThis is my blood of the ^mnew ⁿtestament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until ^othat day that I drink it new in the kingdom of God.

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a Cf. Ex. 12. 8.

b sacrificed.

c John 13. 13.

d John 16. 4.

e For the order of events on the night of the last passover, see Mt. 26. 20, note.

f Ps. 41. 9.

g Cf. Acts 2. 23; Rom. 9. 19-23.

h Mt. 18. 6.

i Lk. 24. 30.

j 1 Cor. 10. 15, 16; 11. 23, 24; 1 Pet. 2. 24.

k 1 Cor. 11. 24, 25.

l 1 Cor. 10. 16; Heb. 9. 14-22.

m *Covenant (new)*. Lk. 22. 20. (Mt. 26. 28; Heb. 8. 8-12.)

n *covenant*.

o Heb. 10. 25.

p Or, *psalm*. Cf. Neh. 8. 10; Ps. 47. 6, 7; 150. 1-6.

q Quoted from Zech. 13. 7.

r Mk. 16. 7.

s Mt. 26. 33; Lk. 22. 31; John 13. 36.

t Cf. v. 50.

u Mt. 17. 1; 26. 37; Mk. 5. 37; 9. 2; 13. 3; Lk. 8. 51; 9. 28; 22. 8; John 18. 15.

v Mt. 27. 46; John 12. 27.

w Mt. 26. 39, note on the meaning of the cup.

x John 4. 34.

y Lk. 21. 36; Eph. 5. 18.

z Rom. 7. 18, 21-24; Jude 23, note.

Peter's denial foretold (Mt. 26. 31-35; Lk. 22. 31-34; John 13. 36-38).

26 And when they had sung an ^phymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, ^qI will smite the shepherd, and the sheep shall be scattered.

28 ^rBut after that I am risen, I will go before you into Galilee.

29 But ^sPeter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. ^tLikewise also said they all.

The agony in the garden. (Cf. Mt. 26. 36-46; Lk. 22. 39-46; John 18. 1.)

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he ^utaketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My ^vsoul is exceeding sorrowful unto death: tarry ye here, and watch.

The first prayer. (Cf. Mt. 26. 39; Lk. 22. 41, 42.)

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this ^wcup from me: ^xnevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 ^yWatch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the ^zflesh is weak.

The second prayer. (Cf. Mt. 26. 42; Lk. 22. 44.)

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

The third prayer. (Cf. Mt. 26. 44.)

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the ^ahour is come; behold, the Son of man is betrayed into the hands of ^bsinner.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

The betrayal and arrest of Jesus (Mt. 26. 47-56; Lk. 22. 47-53; John 18. 3-11).

43 And immediately, while he yet spake, cometh ^cJudas, one of the twelve, and with him a great ^dmultitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 ^eAnd as soon as he was come, he goeth straightway to him, and saith, ^fMaster, master; and kissed him.

46 And they laid their hands on him, and took him.

Peter smites with the sword and follows afar off. Jesus forsaken by all (Mt. 26. 51-56).

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they ^gall forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him:

52 And he left the linen cloth, and fled from them naked.

Jesus is brought before the high priest and Sanhedrin (Mt. 26. 57-68; John 18. 12-14, 19-24).

53 ^hAnd they ⁱled Jesus away to the high priest: and with him were

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^a John 17.1.

^b Sin. Rom. 3. 23, note.

^c v.10.

^d Psa. 3.1.

^e And, coming, instantly stepping forward to him, he said, Rabbi, rabbi! and eagerly kissed him.

^f Never once in the Gospel record does Judas Iscariot call Jesus Lord. He was the first Arian amongst the professed followers of Jesus. No one can in reality say that Jesus is Lord, but by the Holy Ghost (1 Cor. 12.3), but it is possible to use the term as an empty formality without believing the Lordship of Christ; Mt. 7. 21; 25. 11, 12.

^g Cf. v. 31.

^h Mt. 26. 57, note on order of events on the day of the crucifixion.

ⁱ John 18. 13.

^j See v. 68; Mt. 26. 3.

^k court.

^l John 2. 19; Mt. 26. 61; Mk. 15. 29.

^m Mt. 26. 63; Lk. 22. 67.

ⁿ 2 Cor. 5. 21.

^o Rev. 3. 21; Mt. 24. 30, 31; 25. 31; Lk. 1. 31-33.

^p Acts 14. 13, 14.

^q John 10. 33.

^r Cf. Rev. 20. 11.

^s Mt. 26. 68; Lk. 22. 64.

^t Lit. with heavy blows take him.

assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, ^keven into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him ^lsay, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it *which* these witness against thee?

61 ^m But he held his peace, and ⁿanswered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man ^ositting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest ^prent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the ^qblasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to ^rspit on him, and to cover his face, and to buffet him, and to say unto him, ^sProphecy: and the servants ^tdid strike him with the palms of their hands.

Peter denies his Lord (Mt. 26. 69-75; Lk. 22. 56-62; John 18. 16-18, 25-27).

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ^a And when he thought thereon, he wept.

CHAPTER 15.

Jesus sent before Pilate (Mt. 27. 1, 2, 11-15; Lk. 23. 1-7, 13-18; John 18. 28-40; 19. 1-16).

AND straightway in the morning the chief priests held a ^bconsultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate ^casked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, ^dAnswerest thou nothing? behold how many things they witness against thee.

5 ^eBut Jesus yet answered nothing; so that Pilate marvelled.

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

Not Jesus but Barabbas (Mt. 27. 16-26; Lk. 23. 16-25; John 18. 40).

7 And there was *one* named Barabbas, *which* lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for *envy*.

11 But the chief priests moved

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^a Lit. *having thought thereon was weeping*.

^b Psa. 2.2; Mt. 27.1; Lk. 23. 1; John 18. 28; Acts 2. 23; 4. 27.

^c Mt. 27.27-32.

^d Cf. John 19. 10.

^e Mk. 14.61.

^f See Mt. 5.22; 21.38; John 12.19.

^g Acts 3.14.

^h Psa. 2.6; Lk. 1.31-33; Acts 5.31; 15.14-17.

ⁱ Heb. 7.26.

^j John 1.29, 36.

^k Or, *the court which is the judgment-hall*.

^l *Plaited*.

^m Cf. 2 Cor. 5. 21; Gal. 3.21.

ⁿ Joy to thee!

King of the Jews!

^o And they were striking him on the head with a reed, and spitting on him.

^p 1 Pet. 4.18.

^q Mt. 27.32; Lk. 23.26.

^r It is possible that this may be the same Rufus mentioned in Rom. 16.13.

^s Mt. 27.33-44; Lk. 23.33-43; John 19.17-24.

^t The stupefying drink usually given to those crucified.

^u Cf. John 18. 11.

^v For order of events at the crucifixion, see Mt. 27.33, *note*.

^w Psa. 22.18.

^x Cf. John 19. 24.

^y Cf. John 19. 14. John uses the Roman, Mark the Hebrew computation of time.

^z See Mt. 27. 37, *note*.

^a Lk. 22.37.

the people, that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the *h* King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, *what* evil hath he done? And they cried out the more exceedingly, Crucify him.

15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Jesus crowned with thorns (Mt. 27. 27-31).

16 And the soldiers led him away into *k* the hall, called Prætorium; and they call together the whole band.

17 And they clothed him with purple, and ^lplatted a crown of ^mthorns, and put it about his head,

18 And began to salute him, ⁿHail, King of the Jews!

19 ^oAnd they ^psmote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 ^qAnd they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and ^rRufus, to bear his cross.

22 ^sAnd they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to ^tdrink wine mingled with myrrh: ^ubut he received *it* not.

Jesus crucified (Mt. 27. 33-56; Lk. 23. 33-49; John 19. 17-37).

24 ^vAnd when they had crucified him, they ^wparted his garments, ^xcasting lots upon them, what every man should take.

25 And it was the ^ythird hour, and they crucified him.

26 And the ^zsuperscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 ^aAnd the scripture was ful-

filled, which saith, And he was numbered with the transgressors.

29 ^a And they that passed by railed on him, wagging their heads, and saying, ^b Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests ^cmocking said among themselves with the scribes, ^d He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may ^e see and believe. ^f And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, ^g saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and ^h gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and ⁱ gave up the ghost.

38 And the ^j veil of the temple was rent in twain from the ^k top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Josès, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

The entombment (Mt. 27. 57-61; Lk. 23. 50-56; John 19. 38-42).

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 ^l Joseph of Arimathæa, an hon-

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^a Psa. 22. 6, 7; 109. 25.

^b John 2. 19-21.

^c Psa. 35. 16; Mt. 3. 7; 23. 33; Lk. 18. 32.

^d Lk. 7. 14; John 11. 43. Cf. John 3. 14, 15 with Heb. 9. 22.

^e Cf. John 20. 29. Also Lk. 16. 31; Acts 6. 7; Rom. 3. 3; 2 Tim. 2. 13; 1 Pet. 1. 8.

^f Cf. Mt. 27. 44; Lk. 23. 39, 40.

^g Psa. 22. 1. Cf. Psa. 88. 14.

^h Psa. 69. 21.

ⁱ See Mt. 27. 50, note.

^j Heb. 9. 6, 8; 10. 14-22.

^k God rent it down; it was rent from the top. Christ having made atonement and glorified God, the way into the holiest was now made manifest. Cf. Heb. 9. 8, 24; 10. 19-22.

^l Mt. 27. 57-59; Lk. 23. 50; John 19. 38.

^m 1 Pet. 2. 24.

ⁿ See Mt. 1. 16, note.

^o Mt. 28. 1; Lk. 24. 1; John 20. 1.

^p Mt. 28. 2.

^q *Jesus ye seek—the Nazarene, the crucified: He arose! He is not here!* The tone is of triumph. Cf. Psa. 2. 4.

^r Psa. 16. 8-11; 22. 24; 71. 20.

^s Mk. 14. 28.

ourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and ^m laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and ⁿ Mary the mother of Josès beheld where he was laid.

CHAPTER 16.

The resurrection of Jesus Christ and the events of that day. (Mt. 28. 1-15; Lk. 24. 1-49; John 20. 1-23).

AND ^o when the sabbath was past, Mary Magdalene, and ⁿ Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 ¹ And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, ^p Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ^q Ye seek Jesus of Nazareth, which was crucified: he is ^r risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, ^s as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they

¹(16. 2). For the order of events on the day of the resurrection, and for the order of our Lord's appearances after His resurrection, see Mt. 28. 1, 9, notes 1 and 2.

trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 ¹Now when *Jesus* was risen early the first *day* of the week, he ^aappeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he ^bappeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the ²eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

A.D. 33.

^a See Mt. 28.9, note.

^b Lk. 24.13-35.

c i.e. *earth*.

^d Gospel. Lk. 2.10,11. (Mt. 3.1,2; Rev. 14.6.)

^e Rom. 1.16, note.

f i.e. *condemned*.

^g Acts 4.29-31; 5.12.

^h Acts 16.18.

ⁱ Acts 2.4.

^j Acts 28.3-6.

^k Acts 28.3,5.

^l Acts 9.32-35.

^m Lk. 24.50-53; Eph. 4.8-10.

ⁿ Acts 3.13; Heb. 2.4.

15 And he said unto them, Go ye into all the ^cworld, and preach the ^dgospel to every creature.

16 He that believeth and is baptized shall be ^esaved; but he that believeth not shall be ^fdamned.

17 And these ^gsigns shall follow them that believe; In my name shall they cast out ^hdevils; they shall speak with ⁱnew tongues;

18 They shall take up ^jserpents; and if they drink any ^kdeadly thing, it shall not hurt them; they shall lay hands on the ^lsick, and they shall recover.

The ascension (Lk. 24. 50-53; Acts 1. 6-11).

19 So then after the Lord had spoken unto them, he was ^mreceived up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord ⁿworking with *them*, and confirming the word with signs following. Amen.

¹(16. 9). The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenæus and Hippolytus in the second or third century.

²(16. 14). A collective term, equivalent to "The Sanhedrin," "The Commons," not necessarily implying that eleven *persons* were present. See Lk. 24. 33; 1 Cor. 15. 5; and cf. Mt. 28. 16, where "eleven *disciples*" implies a definite number of persons.

WRITER. The writer of the third Gospel is called by Paul "the beloved physician" (Col. 4. 14); and, as we learn from the Acts, was Paul's frequent companion. He was of Jewish ancestry, but his correct Greek marks him as a Jew of the dispersion. Tradition says that he was a Jew of Antioch, as Paul was of Tarsus.

Date. The date of Luke falls between A.D. 63 and 68.

Theme. Luke is the Gospel of the human-divine One, as John is of the divine-human One. The key-phrase is "Son of man," and the key-verse (19. 10), "For the Son of man is come to seek and to save that which was lost." In harmony with this intent, Luke relates those things concerning Jesus which demonstrate how entirely human He was. His genealogy is traced to Adam, and the most detailed account is given of His mother, and of His infancy and boyhood. The parables peculiar to Luke have distinctively the human and the seeking note. But Luke is careful to guard the Deity and Kingship of Jesus Christ (Lk. 1. 32-35). Luke, then, is the Gospel of "the man whose name is The BRANCH" (Zech. 6. 12).

Luke has seven chief divisions: I. The Evangelist's Introduction, 1. 1-4. II. The human relationships of Jesus, 1. 5-2. 52. III. The baptism, ancestry, and testing of Jesus, 3. 1-4. 13. IV. The ministry of the Son of man as Prophet-King in Galilee, 4. 14-9. 50. V. The journey of the Son of man from Galilee to Jerusalem, 9. 51-19. 44. VI. The final offer of the Son of man as King to Israel, His rejection and sacrifice, 19. 45-23. 56. VII. The resurrection, resurrection ministry, and ascension of the Son of man, 24. 1-53.

The events recorded in this book cover a period of 39 years.

CHAPTER 1.

Introduction.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning ^a were eyewitnesses, and ministers of ^b the word;

3 It seemed good to me also, ^c having had perfect ^d understanding of all things ¹ from the very first, to write unto thee ^e in order, most excellent ^f Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Birth of John the Baptist foretold.

5 **THERE** was in the days of ^g Herod, the king of Judæa, a certain priest named Zacharias,

B.C. 7.

^a John 15. 27;
Acts 1. 3; 10. 39; Heb. 2. 3;
1 Pet. 5. 1;
2 Pet. 1. 16;
1 John 1. 1.
^b Rom. 15. 16;
Eph. 3. 7, 8.
^c Inspiration.
Lk. 4. 17-21, 27.
(Mt. 4. 4, 7, 10;
Rev. 22. 19.)
^d Gr. *parakolouthēkoti*, lit. followed alongside of; or, closely traced.
^e The words "in order" are emphatic, indicating Luke's purpose to reduce to order the Gospel story.
^f Acts 1. 1.
^g Herod the Great. Cf. Mt. 2. 1. note.
^h Cf. 1 Chr. 24. 1, 10.
ⁱ Righteousness. Lk. 2. 25.
^j Law (of Moses). Lk. 10. 25-37. (Mt. 5. 17, 18; Gal. 3. 1-29.)

of the course of Abia: and his ^h wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both ⁱ righteous before God, walking in all the ^j commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were ^{now} well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw ^{him},

1 (1. 3). "From the very first": Gr. *anōthen*, "from above." So translated in John 3. 31; 19. 11; Jas. 1. 17; 3. 15, 17. In no other place is *anōthen* translated "from the very first." The use by Luke of *anōthen* is an affirmation that his knowledge of these things, derived from those who had been eye-witnesses from the beginning (Lk. 1. 2), was confirmed by revelation. In like manner Paul had doubtless heard from the eleven the story of the institution of the Lord's Supper, but he also had it by revelation from the Lord (cf. 1 Cor. 11. 23), and his writing, like Luke's "*anōthen*" knowledge, thus became first-hand, not traditional, merely.

he was troubled, and fear fell upon him.

13 But the ^aangel said unto him, Fear not, Zacharias: for thy ^bprayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be ^cgreat in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the ^dHoly Ghost, ^eeven from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he ^fshall go before him in the ^gspirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a ^hpeople prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the ^aangel answering said unto him, I am ⁱGabriel, that stand in the presence of God; and am ^jsent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to ^ktake away my reproach among men.

The annunciation.

26 And in the ^lsixth month the ^aangel Gabriel was sent from God

B.C. 7.

^a Heb. 1.4. note.

^b 1 John 5.14, 15.

^c Lk. 7.28.

^d *Holy Spirit.* vs. 15, 17, 35, 41, 67, 80; Lk. 2.25, 26, 27, 40. (Mt. 1.18; Acts 2.4.)

^e Gal. 1.15.

^f Mal. 4.5. See Mt. 17. 10, note.

^g Mt. 3.4; 7.12.

^h 1 Pet. 2.9.

ⁱ i.e. *Man of God.* Cf. Ps. 103. 20; quoted from Dan. 8. 16.)

^j Lk. 7.27.

^k Ps. 69.19, 20.

^l i.e. *September*; also v. 36.

^m Mt. 1.18.

ⁿ Or, *graciously accepted*, or, *much graced.*

^o Mt. 1.21.

^p Phil. 2.9, 11.

^q v. 35.

^r Acts 15.16.

^s Lk. 3.23, 31; Mt. 1.1.

^t *Israel (prophecies).* vs. 31-33; Lk. 21.20-24. (Mt. 24. 31; Rom. 11. 26.)

^u Rev. 11.15.

^v *Kingdom (N.T.).* vs. 31-33; Mt. 2. 2. (Lk. 1.31-33; 1 Cor. 15. 28.)

^w vs. 26-35; Mt. 1.20.

^x *Sanctify, holy (persons)* (N.T.). vs. 35-49, 70; Lk. 2.23. (Mt. 4.5; Rev. 22.11.)

^y Acts 5.31; Rom. 1.3, 4; Heb. 1.1, 8.

^z Mt. 19.26; Rom. 4.21.

unto a city of Galilee, named Nazareth,

27 To a ^mvirgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the ^aangel came in unto her, and said, Hail, *thou that art* ⁿhighly favoured, the Lord is with thee: blessed art thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the ^aangel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, ^othou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be ^pgreat, and shall be called the ^qSon of the Highest: and the Lord God shall give unto him the ^rthrone of his ^sfather David:

33 And ^the shall reign over the house of Jacob for ever; and ^uof his ^vkingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, ^wand the power of the Highest shall overshadow thee: therefore also that ^xholy thing which shall be born of thee shall be called the ^ySon of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For ^zwith God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mary visits Elisabeth.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud

voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence *is* this to me, that the mother of my ^a Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she ^b that believed: for there shall be a performance of those things which were told her from the Lord.

The magnificat. (Cf. 1 Sam. 2. 1-10.)

46 And Mary said, ^c My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my ^d Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and ^e holy *is* his name.

50 And his ^f mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he ^g spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

Birth of John the Baptist.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to ^h circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

B.C. 7.

^a John 13.13.

^b v.38.

^c Psa.34.2,3.

^d Rom.1.16, *note.*

^e Psa.111.9; Rev.4.8.

^f Psa.103.17.

^g Rom.9.4,5.

^h Gal.4.4.

*iv.*13.

j v.20.

^k *Jehovah.* Psa.106.48.

^l Rom.3.24, *note.*

^m Lk.3.23,31; Mt.1.1,6,16.

ⁿ Lk.24.27,44.

^o Heb.6.13-20.

^p Rom.6.22.

^q *Sin.* Rom. 3.23, *note.*

^r *Or, sun-rising, or, branch.*

B.C. 6.]

^s vs.76-79; Mt.17.10-12.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is ⁱ John. And they marvelled all.

64 And his ^j mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the ^k Lord God of Israel; for he hath visited and ^lre-deemed his people,

69 And hath raised up an ^d horn of salvation for us in the ^m house of his servant David;

70 As he spake ⁿ by the mouth of his holy prophets, which have been since the world began:

71 That we should be ^d saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The ^o oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might ^p serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their ^q sins,

78 Through the tender mercy of our God; whereby the ^r day-spring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of ^s death, to guide our feet into the way of peace.

80 And the child grew, and waxed

strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER 2.

The birth of Jesus (Mt. 1. 18-25; 2. 1; cf. John 1. 14).

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the ^{1a} world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called ^b Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And ^c she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Adoration of the shepherds.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the ^d angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good ^e tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a ^f Saviour, which is Christ the Lord.

12 And this ^{shall} be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the ^d angel a multitude of the heavenly host praising God, and saying,

B.C. 5.

a Oikoumene
= *inhabited earth* (Lk. 2.1).

b Mt. 2.3-6.

c Mt. 1.25.

d Heb. 1.4, note.

e Gospel. vs. 10.11; Lk. 4. 18. (Mt. 3.1, 2; Rev. 14.6.)

f Rom. 1.16, note.

g Cf. Mt. 10.34, note.

h 2 Cor. 5.18, 20; Eph. 2. 14, 18.

i Gal. 4.4, 5; 5.3.

j Lk. 1.31; Mt. 1.21.

k Sanctify, *holy* (persons). Lk. 9. 26. (Mt. 4.5; Rev. 22.11.)

l Jehovah. Cf. Ex. 13.2, 12.

m Quoted from Ex. 13. 2, 12.

n Quoted from Lev. 12.8.

o Righteousness. See Index.

p Holy Spirit. vs. 25, 26, 27, 40; Lk. 3.16, 22. (Mt. 1.18; Acts 2.4.)

14 Glory to God in the highest, and ^q on earth peace, ^h good will toward men.

15 And it came to pass, as the ^d angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Circumcision of Jesus.

(Cf. Lk. 1. 59.)

21 And when eight days were accomplished ⁱ for the circumcising of the child, his name was called ^j JESUS, which was so named of the ^d angel before he was conceived in the womb.

22 And when the ^k days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the ^l Lord, ^m Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, ⁿ A pair of turtle-doves, or two young pigeons.

Adoration and prophecy of Simeon.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was ²⁰ just and devout, waiting for the consolation of Israel: and the ^p Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should

1(2. 1). Gr. *oikoumene* = "inhabited earth." This passage is noteworthy as defining the usual N.T. use of *oikoumene* as the sphere of Roman rule at its greatest extent, that is, of the great Gentile world-monarchies (Dan. 2., 7.). That part of the earth is therefore peculiarly the sphere of prophecy.

2(2. 25). The O.T. righteousness. Summary: In the O.T. "righteous" and

not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart ^ain peace, according to thy word:

30 For mine eyes have seen thy ^bsalvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the ^cGentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the ^dfall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a ^esword shall pierce through thy own soul also,) ^fthat the thoughts of many hearts may be revealed.

Adoration of Anna.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and ^gprayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for ^hredemption in Jerusalem.

Return to Nazareth: the silent years.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city ⁱNazareth.

B.C. 4.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Jesus and his parents at the passover.

41 Now his parents went to Jerusalem ^jevery year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among ^ktheir kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be ^kabout my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in ^lwisdom and stature, and in favour with God and man.

a Rev. 14. 13.

b Rom. 1. 16, note.

c 1 Cor. 1. 23; 2 Cor. 1. 16.

d Rom. 9. 32, 33; 1 Cor. 1. 23, 24; 2 Cor. 2. 16; 1 Pet. 2. 7.

e John 19. 25.

f 1 Cor. 11. 19; 1 John 2. 19.

g 1 Tim. 5. 5.

h Rom. 3. 24, note.

i Mt. 2. 23.

j Heb. 10. 1-3.

k John 9. 4.

l Col. 2. 2, 3.

"just" are English words used to translate the Hebrew words *yasher*, "upright"; *tsadiq*, "just"; *tsidkakh*, "righteous." In all of these words but one idea inheres: the righteous, or just, man is so called, because he is *right with God*; and he is right with God because he has walked "in all the commandments and ordinances of the Lord blameless" (Lk. 1. 6; Rom. 10. 5; Phil. 3. 6). The O.T. righteous man was not sinless (Eccl. 7. 20), but one who, for his sins, resorted to the ordinances, and offered in faith the required sacrifice (e.g. Lev. 4. 27-35). Cf. "Righteousness (N.T.)," Rom. 10. 10, note, and Paul's contrast, Phil. 3. 4-9. See Index.

CHAPTER 3.

The ministry of John the Baptist (Mt. 3. 1-12; Mk. 1. 1-8; John 1. 6-8, 15-36).

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and ^aHerod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, ² ^bAnnas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

³ ^cAnd he came into all the country about Jordan, preaching the baptism of ^drepentance for the remission of ^esins;

⁴ As it is written in the book of the words of Esaias the prophet, saying, ^fThe voice of one crying in the wilderness, Prepare ye the way of the ^gLord, make his paths straight.

⁵ Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

⁶ ^hAnd all flesh shall see the ⁱsalvation of God.

⁷ Then said he to the multitude that came forth to be baptized of him, O ^jgeneration of vipers, who hath warned you to flee from the wrath to come?

⁸ Bring forth therefore fruits worthy of ^krepentance, and begin not to say within yourselves, ^lWe have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

⁹ And now also the axe is laid unto the root of the trees: ^mevery tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

¹⁰ And the people asked him, saying, ⁿWhat shall we do then?

¹¹ He answereth and saith unto them, ^oHe that hath two ^pcoats, let him impart to him that hath none; and he that hath meat, let him do likewise.

¹² Then came also ^qpublicans to

A.D. 26.

^a Also v. 19. See Mt. 14. 1, ref.

^b John 11. 49; 18. 13; Acts 4. 6.

^c Mt. 3. 1; Mk. 1. 4.

^d Repentance. vs. 3, 8. (Mt. 3. 2; Acts 17. 30.)

^e Sin. Rom. 3. 23, note.

^f Quoted from Isa. 40. 3-5.

^g Jehovah. vs. 4-6.

^h Lk. 2. 30; Psa. 98. 2; Rom. 10. 12-18.

ⁱ vs. 4-6.

^j Mt. 12. 34.

^k Repentance. vs. 3, 8; Lk. 5. 32. (Mt. 3. 2; Acts 17. 30.)

^l Rom. 9. 6-8; Gal. 3. 29; 6. 15.

^m Lk. 13. 5-9; Rev. 21. 8.

ⁿ Acts 2. 37, 38; 16. 30.

^o 1 John 3. 17.

^p Jas. 2. 15-17.

^q Lk. 7. 29; Mt. 21. 32.

^r Phil. 4. 11;

^s 1 Tim. 6. 8. * Or, allowance.

^t Or, in suspense.

^u 1 Pet. 3. 21.

^v Holy Spirit. vs. 16, 22; Lk. 4. 1. (Mt. 1. 18; Acts 2. 4.)

^w Mt. 13. 30.

^x Mt. 14. 1, ref.

^y Mt. 11. 2.

^z Mt. 3. 13-15.

^a John 1. 32-34.

^b Lit. This is my Son, the beloved, in whom I delighted. Cf. John 1. 1, 2; 8. 29; Mt. 17. 5.

be baptized, and said unto him, Master, what shall we do?

¹³ And he said unto them, Exact no more than that which is appointed you.

¹⁴ And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be ^rcontent with your ^swages.

¹⁵ And as the people were ^tin expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

¹⁶ John answered, saying unto them all, I indeed ^ubaptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the ^vHoly Ghost and with fire:

¹⁷ Whose fan ^{is} in his hand, and he will thoroughly purge his floor, and will ^wgather the wheat into his garner; but the chaff he will burn with fire unquenchable.

¹⁸ And many other things in his exhortation preached he unto the people.

¹⁹ But ^xHerod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

²⁰ Added yet this above all, that he shut up ^yJohn in prison.

The baptism of Jesus (Mt. 3. 13-17; Mk. 1. 9-11).

²¹ Now when all the people were baptized, it came to pass, that ^zJesus also being baptized, and praying, the heaven was opened,

²² And the ^aHoly Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, ^bThou art my beloved Son; in thee I am well pleased.

The genealogy of Mary, mother of Jesus.

²³ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the ¹son of Heli,

²⁴ Which was the son of Matthat, which was the son of Levi,

¹(3. 23). In Matthew, where unquestionably we have the genealogy of Joseph, we are told (1. 16) that Joseph was the son of Jacob. In what sense, then, could he be called in Luke "the son of Heli"? He could not be by natural generation the son both of Jacob and of Heli. But in Luke it is not said that Heli begat Joseph, so that the natural explanation is that Joseph was the son-in-law of Heli, who was-

which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mat-tatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan,

A.D. 26.

a John 1:1.

b *Holy Spirit.* vs. 1, 14, 18; Lk. 11. 13. (Mt. 1. 18; Acts 2. 4.)

c See Mt. 4. 1, note.

d Quoted from Deut. 8. 3.

e *Jehovah.*

f *Oikoumene* = inhabited earth (Lk. 2. 1).

g John 12. 31; 14. 30; 2 Cor. 4. 4.

h *Satan.* Lk. 8. 12. (Mt. 4. 1-11; Rev. 20. 10.)

i Quoted from Deut. 6. 13; 10. 20.

j *Jehovah.*

k Ps. 91. 11, 12.

l Heb. 1. 4, note.

m After Satan's failure to tempt the Lord away from the Word, he seeks to tempt Him by it. He however mis-quotes by the omission of "in all thy ways" (Psa. 91. 11). The Lord's "ways" were those marked out for Him in perfect dependence upon His Father's will; cf. Heb. 10. 7, 9.

which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* ^a of God.

CHAPTER 4.

The temptation of Christ (Mt. 4. 1-11; Mk. 1. 12, 13).

AND Jesus being full of the ^bHoly Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days ^ctempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, ^dThat man shall not live by bread alone, but by every word of ^eGod.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the ^fworld in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is ^gdelivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, ^hSatan: for it is written, ⁱThou shalt worship the ^jLord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, ^kHe shall give his ^langels charge over thee, ^mto keep thee:

11 And in *their* hands they shall

like himself, a descendant of David. That he should in that case be called "son of Heli" ("son" is not in the Greek, but rightly supplied by the translators) would be in accord with Jewish usage (cf. 1 Sam. 24. 16). The conclusion is therefore inevitable that in Luke we have Mary's genealogy; and Joseph was "son of Heli" because espoused to Heli's daughter. The genealogy in Luke is Mary's, whose father, Heli, was descended from David.

bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, ^aThou shalt not tempt the ^bLord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

Jesus returns to Galilee (Mt. 4. 12-17; Mk. 1. 14).

14 And Jesus returned in the ^cpower of the Spirit into Galilee: and there went out a ^dfame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

Jesus in the synagogue at Nazareth.

16 And he ^lcame to ^eNazareth, where he had been brought up: and, as his custom was, ^fhe went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place ^gwhere it was written,

18 ^hThe Spirit of the Lord ⁱis upon me, because he hath anointed me to preach the ⁱgospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the ²acceptable year of the ^jLord.

20 And he closed the book, and he gave ^{it} again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ^kgracious words which proceeded out of his mouth. And they said, ^lIs not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

A.D. 27.

a Quoted from Deut.6.16.

b *Jehovah.*

c v.1; Mt.4.12.

d Mt.4.24.

e Mt.13.54.

f v.15; Mk.1. 21; John 18. 20.

g *Inspiration.* vs.17-21,27; Lk.10.16. (Mt.4.4,7,10; Rev.22.19.)

h Quoted from Isa.61.1,2.

i *Gospel.* Lk. 7.22. (Mt.3. 1,2; Rev.14. 6.)

j *Jehovah.*

k *Psa.*45.2; John 7.46.

l Mt.13.55.

m John 4.44.

n Recorded in 1 Ki.17.9; 18.1.

o Recorded in 2 Ki.5.1,14.

p John 8.37,59; 10.31,39.

q John 8.26,28, 38,47; 12.49; cf.Lk.8.25; v.36.

r Mk.1.23.

s Cf.v.34, 1.c.

t *Miracles* (N.T.). vs. 33-36, 38-40, 41; Lk.5.3-8. (Mt.8.2,3; Acts 28.8,9.)

u v.32; Lk.8. 25; John 8.26.

v vs.14,15; Mk.1.28,45.

24 And he said, Verily I say unto you, ^mNo prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the ⁿdays of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman ^{that} was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, ^osaving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 ^pAnd rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way,

Jesus goes to Capernaum, and casts out demons (Mk. 1. 23-26).

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for ^qhis word was with power.

33 And in the ^rsynagogue there was a man, which had a spirit of an ^sunclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, ^{thou}Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, ^{he}he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, ^uWhat a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the ^vfame of him went

1(4. 16). Our Lord visited Nazareth twice after beginning His public ministry. See Mt. 13. 54-58; Mk. 6. 1-6.

2(4. 19). A comparison with the passage quoted, Isa. 61. 1, 2, affords an instance of the exquisite accuracy of Scripture. Jesus stopped at, "the acceptable year of the Lord," which is connected with the first advent and the dispensation of grace (Gen. 3. 15; Acts 1. 11, *note*); "the day of vengeance of our God" belongs to the second advent (Deut. 30. 3; Acts 1. 11, *note*) and judgment,

out into every place of the country round about.

Jesus heals Peter's wife's mother, and many others (Mt. 8. 14-17; Mk. 1. 29-38).

38 And he arose out of the synagogue, and entered into Simon's house. And ^aSimon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ^bministered unto them.

40 Now when the ^csun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. ^dAnd he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: ^efor therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER 5.

The miraculous draught of fishes. (Cf. John 21. 6-8.)

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by ^fthe lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and ^gtaught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and ^hlet down your nets for a draught.

5 And Simon answering said unto him, Master, we have ⁱtoiled all the night, and have taken nothing:

A.D. 30.

^a Mt. 8. 14;
Mk. 1. 29.

^b Lk. 8. 2, 3.

^c Mt. 8. 16, 17;
Mk. 1. 32-34.

^d Mk. 1. 34.

^e Mt. 10. 7;
Mk. 1. 38.

^f Mt. 4. 18.

^g Mt. 13. 2.

^h John 21. 6.

ⁱ John 21. 3.

^j Ps. 33. 9;
Mt. 8. 8.

^k *Miracles*
(N.T.). vs.
3-8, 12-15,
18-26; Lk. 6.
6-10. (Mt. 8.
2, 3; Acts 28.
8, 9.)

^l v. 6.

^m John 21. 7.

ⁿ *Sin.* Rom. 3.
23, *note.*

^o Mt. 4. 19
cf. Mt. 8. 26.

^p Mt. 4. 22; 19.
27; Mk. 8. 34,
35; 10. 28-31,
52; Lk. 9. 23,
59-62; John
12. 26; 14. 15.

^q Mt. 8. 2-4;
Mk. 1. 40-45.

^r The leper,
knowing the
Lord's power
to heal,
seems to
question His
willingness.

^s Commanded
in Lev. 13. 49;
14. 2.

^t Mt. 14. 23;
Mk. 6. 46;
Lk. 11. 1.

nevertheless ^{at} thy word I will let down the net.

6 And when they had this done, they ^kinclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they ^lbegan to sink.

8 When Simon Peter saw *it*, ^mhe fell down at Jesus' knees, saying, Depart from me; for I am a ⁿsinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, ^oFear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they ^pforsook all, and followed him.

Jesus heals a leper (Mt. 8. 2-4; Mk. 1. 40-44).

12 And it came to pass, when he was in a certain city, behold a man full of ^qleprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, ^rif thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses ^scommanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 And he withdrew himself into the wilderness, ^tand prayed.

A paralytic healed (Mt. 9. 2-8; Mk. 2. 1-12).

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was ^upresent to heal them.

18 And, behold, men brought in a bed a man which was taken with a

palsy: and they sought *means* to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in ^a because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst ^b before Jesus.

20 And when he saw ^c their faith, he said unto him, Man, thy ^d sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh ^e blasphemies? ^f Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may ^g know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) ^h I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ⁱ glorifying God.

26 And they were all amazed, and they ^j glorified God, and were filled with fear, saying, We have seen strange things to day.

The call of Matthew (Mt. 9. 9; Mk. 2. 13, 14).

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, ^k Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a ^l great feast in his own house: and there was a great company of publicans and of others that sat down with them.

Jesus answers the scribes and Pharisees (Mt. 9. 10-17; Mk. 2. 16-22).

30 But their scribes and Pharisees murmured against his disciples, saying, ^m Why do ye eat and drink ⁿ with publicans and ⁿ sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

A.D. 31.

^a v. 15; Mt. 13. 2.

^b Mt. 15. 30; 17. 17.

^c Mk. 2. 5.

^d *Sin.* Rom. 3. 23, *note*.

^e John 10. 33; Mt. 26. 65.

^f Lk. 7. 49; John 9. 31.

^g Acts 2. 22.

^h *Psa.* 33. 9; Mt. 28. 18.

ⁱ Lk. 17. 15, 18; Acts 3. 8.

^j Lk. 7. 16.

^k Mt. 4. 22; 19. 27; Mk. 8. 34, 35; 10. 28, 52; Lk. 5. 11; 9. 23, 59-62; John 12. 26; 14. 15; 21. 19, 22.

^l Mt. 9. 10; Mk. 2. 15.

^m Lk. 7. 34; 15. 2.

ⁿ *Sin.* Rom. 3. 23, *note*.

^o Rom. 5. 6, 8; 1 Tim. 1. 15.

^p *Repentance.* Lk. 10. 13. (Mt. 3. 2; Acts 17. 30.)

^q Lk. 7. 33.

^r Lk. 7. 34.

^s John 3. 29.

^t John 16. 6, 20, 22.

^u *Parables* (N.T.). vs. 36, 37-39; Lk. 6. 39-47. (Mt. 5. 13-16; Lk. 21. 29-31.)

^v *e. wine-skins.*

^w Lk. 14. 1-6.

^x Recorded in 1 Sam. 21. 6.

^y John 6. 35.

^z Mt. 12. 8; Mk. 2. 28.

32 I came not to call the righteous, but ^o sinners to ^p repentance.

33 And they said unto him, Why do the ^q disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but ^r thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while ^s the bridegroom is with them?

35 But the days will come, when the ^t bridegroom shall be taken away from them, and then shall they fast in those days.

Parables of the garment and bottles (Mt. 9. 16, 17; Mk. 2. 21, 22).

36 And he spake also a ^u parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

37 And no man putteth new wine into old ^v bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

CHAPTER 6.

Jesus and the sabbath (Mt. 12. 1-8; Mk. 2. 23-28).

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not ^w lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what ^x David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the ^y shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, ^z That the Son of man is Lord also of the sabbath.

The withered hand healed (Mt. 12. 9-14; Mk. 3. 1-6).

6 And it came to pass also on another sabbath, that he ^aentered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an ^baccusation against him.

8 But he ^cknew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; ^dIs it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: ^eand his hand was restored whole as the other.

11 And they were filled with ^fmadness; ^gand communed one with another what they might do to Jesus.

The twelve chosen (Mt. 10. 2-4; Mk. 3. 13-19).

12 And it came to pass in those days, that he went out into a ^hmountain to pray, and continued all night in prayer to God.

13 And when it was day, he called ⁱunto him his disciples: and of them he ^jchose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas *the brother of James*, and Judas Iscariot, which also was the traitor.

17 And he came down with them, and stood in the plain, and the company of his disciples, and a great ^kmultitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude

A.D. 31.

^a Mk. 1. 21;
Lk. 4. 15, 16;
John 18. 20.

^b Lk. 20. 20.

^c John 2. 25.

^d Mk. 3. 4.

^e *Miracles*
(N.T.). vs.
6-10; Lk. 7. 1-10. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^f Ps. 2. 2.

^g Mk. 3. 6.

^h Mt. 14. 23;
John 8. 1.

ⁱ *Election*
(personal).
John 15. 16.
(Lk. 6. 13;
1 Pet. 1. 2.)

^j Mt. 4. 25;
Mk. 3. 7, 8.

^k Mt. 14. 36;
Mk. 7. 27, 28;
Lk. 8. 44-47.

^l Lk. 8. 46.

^m Lk. 16. 25.

ⁿ Rom. 12. 20.

^o Rom. 12. 14.

^p Lk. 23. 34;
Acts 7. 60.

^q Rom. 13. 10.

^r 1 John 3. 17.

^s *Sin.* Rom.
3. 23, note.

^t Mt. 5. 46, 47.

sought to ^ktouch him: for there went ^lvirtue out of him, and healed *them* all.

The sermon on the mount.
(Cf. Mt. 5. 1-8. 1.)

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for your's is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ^mye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, ⁿLove your enemies, do good to them which hate you,

28 ^oBless them that curse you, and ^ppray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that ^qtaketh away thy cloke forbid not to take *thy* coat also.

30 ^rGive to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for ^ssinners also ^tlove those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and

^ado good, and lend, hoping for nothing again; and your ^breward shall be great, and ye shall be the children of the Highest: ^cfor he is kind unto the unthankful and to the evil.

36 ^dBe ye therefore merciful, as your Father also is merciful.

37 ^eJudge not, and ye shall not be judged: condemn not, and ye shall not be condemned: ^fforgive, and ye shall be forgiven:

38 ^gGive, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. ^hFor with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a ⁱparable unto them, ^jCan the blind lead the blind? shall they not both fall into the ditch?

40 ^kThe disciple is not above his master: but every one that is perfect shall be as his master.

41 And why ^lbeholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out ^mfirst the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a ⁿgood tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 ^oFor every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart ^phis mouth speaketh.

46 And why call ye me, ^qLord, Lord, and do not the things which I say?

Parable of the house built on the rock (Mt. 7. 24-27).

47 Whosoever cometh to me, and heareth my sayings, and ^rdoeth them, I will shew you to whom he is like:

48 ^sHe is like a man which built an house, and digged ^tdeep, and laid the foundation on a ^urock:

A.D. 31.

^a Heb. 13. 16.

^b Rewards.

¹ Cor. 3. 8.

² Mt. 5. 12;

¹ Cor. 3. 14.)

^c Mt. 5. 45.

^d Eph. 4. 32;

¹ Pet. 3. 9.

^e Rom. 14. 4;

¹ Cor. 4. 5.

^f Mt. 18. 21, 22, 35.

^g 2 Cor. 8. 1, note.

^h Law (of Christ). vs. 27-38; John 13. 34. (Gal. 6. 2; 2 John 5.)

ⁱ Parables (N.T.). vs. 39, 47-49.

^j Mt. 5. 13-16; Lk. 21. 29-31.)

^k Mt. 15. 14; 23. 16.

^l Mt. 10. 24; John 15. 20.

^m Mt. 7. 3.

ⁿ Gal. 6. 4.

^o Mt. 7. 17, 18; 12. 33; Jas. 3. 12.

^p Mt. 12. 33, 34.

^q Jas. 3. 10; Gal. 5. 22, 23.

^r Mt. 25. 11, 12; Lk. 13. 25;

^{cf.} 1 Cor. 12. 3.

^s Mt. 7. 24-27; John 14. 21;

^t Jas. 1. 22-25.

^u Parables (N.T.). vs. 47-49; Lk. 7. 41-48. (Mt. 5. 13-16; Lk. 21. 29-31.)

^v Mt. 13. 5.

^w 1 Cor. 3. 11.

^x Psa. 32. 6.

^y 1 John 2. 17.

^z 1 Cor. 3. 15; 9. 27.

^{aa} Mt. 8. 5-13.

^{ab} Acts 10. 22.

^{ac} Psa. 33. 9; 107. 20; Lk. 4. 36; John 5. 24; 11. 43.

^{ad} Mt. 15. 28.

^{ae} Miracles (N.T.). vs. 6. 17-19; Lk. 8. 22-25. (Mt. 8. 2, 3; Acts 28. 8, 9.)

and when the ^vflood arose, the stream beat vehemently upon that house, and ^wcould not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ^xruin of that house was great.

CHAPTER 7.

The centurion's servant healed (Mt. 8. 5-13).

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain ^ycenturion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was ^zworthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but ^asay in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth ^{it}.

9 When Jesus heard these things, he ^bmarvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant ^cwhole that had been sick.

The widow's son raised.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the

gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, ^a Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And ^b he that was dead ^c sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they ^d glorified God, saying, That a great prophet is risen up among us; and, ^e That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18 And the disciples of John ^f shewed him of all these things.

John the Baptist sends disciples to question Jesus (Mt. 11. 2-6).

19 And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and ^g tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the ^h dead are raised, to the poor the ⁱ gospel is preached.

23 And ^j blessed is *he*, whosoever shall not be offended in me.

Jesus' testimony to John the Baptist (Mt. 11. 7-15).

24 And when the messengers of John ^k were departed, he began to speak unto the people concerning John, What went ye out into the ^l wilderness for to see? ^m A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in ⁿ soft raiment? Behold, they which are

A.D. 31.

^a Lk. 8.52; John 11.35.

^b Mt. 11.5; Lk. 8.54,55; John 11.44.

^c *Resurrection.* vs. 11-15; Lk. 14.13, 14. (Mt. 9.23-25; 1 Cor. 15.52.)

^d Lk. 5.26.

^e Lk. 1.68.

^f Mt. 11.2.

^g v.21; Acts 2.22.

^h vs. 14,15.

ⁱ *Gospel.* Lk. 9.6. (Mt. 3.1,2; Rev. 14.6.)

^j Mt. 16.17; 1 Pet. 2.8.

^k Having gently removed His servant's doubt, the Lord bears witness to him before others: He knows when to reprove, and where, and when, to praise.

^l Mt. 3.1.

^m Mt. 11.7-11.

ⁿ Mt. 3.4; Mk. 1-6.

^o Cf. Mal. 3.1.

^p See Mt. 11.11.

^q Mt. 3.6,11; 21.32; Lk. 3.12.

^r Mt. 21.23-25.

^s Lk. 1.15.

^t vs. 36; Lk. 15.2.

^u *Sin.* Rom. 3.23, *note.*

^v 1 Cor. 1.21-24.

^w Lk. 14.1.

^x i.e. in the sense of unchaste.

^y Mk. 14.3.

^z 2 Tim. 2.20.

^a 1 Cor. 11.15.

gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, ^o Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but ^p he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being ^q baptized with the baptism of John.

Jesus exposes the unreason of unbelief (Mt. 11. 16-19).

30 But the ^r Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came ^s neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come ^t eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and ^u sinners!

35 But ^v wisdom is justified of all her children.

Jesus in the Pharisee's house.

36 And one of the ^w Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a ^x sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an ^y alabaster box of ointment,

38 And stood at his ^z feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the ^a hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake

within himself, saying, ^a This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

Parable of the creditor and two debtors.

41 ^b There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he ^c frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto ¹ Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 ^d My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are ^e forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, ^f Who is this that forgiveth sins also?

50 And he said to the woman, Thy ^g faith hath saved thee; go in peace.

CHAPTER 8.

Jesus preaches and heals in Galilee.

AND it came to pass afterward, that he went ^h throughout

A.D. 31.

^a Lk. 15.2; 19.7.

^b *Parables* (N.T.). vs. 41-48; Lk. 8.4-15. (Mt. 5.13-16; Lk. 21.29-31.)

^c Rom. 5.15, 16; Eph. 1.7.

^d Psa. 23.5.

^e *Forgiveness*. vs. 47-49; Lk. 17.3. 4. (Mt. 6.12, 14, 15; Mt. 26.28.)

^f Mt. 9.3-6.

^g *Faith*. Lk. 8.50. (Mt. 8.10; Heb. 11.39.)

^h Mk. 1.38.

ⁱ Mt. 27.55.

^j Mt. 14.1, *refs.*

^k *Parables* (N.T.). vs. 4-15, 16-18; Lk. 10.30-37. (Mt. 5.13-16; Lk. 21.29-31.)

^l Mt. 13.3-8.

^m Mk. 4.3-8.

ⁿ Mt. 11.15; 13.9; Mk. 4.9; Rev. 2.7.

^o Mt. 13.11, *note*.

^p Cited from Isa. 6.9, 10; cf. Acts 28.26, 27.

^q 1 Pet. 1.23.

^r *Satan*. Lk. 10.18. (Mt. 4.1-11; Rev. 20.10.)

^s Cf. v. 15.

^t Rom. 1.16, *note*.

^u *Temptation*. Lk. 10.25. (Mt. 4.1; Jas. 1.14.)

every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And ⁱ certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza ^j Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Parable of the sower (Mt. 13.1-23; Mk. 4.1-20).

4 And when much people were gathered together, and were come to him out of every city, he spake by a ^k parable:

5 A ^l sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, ^m He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the ⁿ mysteries of the kingdom of God: but to others in parables; that ^o seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the ^p word of God.

12 Those by the way side are they that hear; then cometh the ^q devil, and taketh away the word out of their ^r hearts, lest they should believe and be ^s saved.

13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of ^t temptation fall away.

¹ (7. 44). See Jas. 2. 14-26. When Jesus would justify the woman in the eyes of *Simon*, He points to her *works*, for only through her works could Simon see the proof of her faith; but when He would send the *woman* away in peace, He points to her *faith*, not her works. See Tit. 2. 14; 3. 4-8. His own works can never be to the believer his own ground of assurance, which must rest upon the work of Christ (cf. Mt. 7. 22, 23). See "Assurance" (Isa. 32. 17; Jude 1).

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and ^driches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an ^bhonest and good heart, having ^cheard the word, keep *it*, and bring forth fruit with ^dpatience.

Parable of the lighted candle (Mt. 5. 15, 16; Mk. 4. 21-23; Lk. 11. 33).

16 No man, when he hath lighted a ^ecandle, covereth it with a vessel, or putteth *it* under a bed, but setteth *it* on a candlestick, that they which enter in may ^fsee the light.

17 For ^gnothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 ^hTake heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

The new relationships (Mt. 12. 46-50; Mk. 3. 31-35).

19 Then came to him *his* ⁱmother and his brethren, and could not come at him for the press.

20 And it was told him by *certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which ^jhear the word of God, and do it.

Jesus stills the waves (Mt. 8. 23-27; Mk. 4. 36-41).

22 Now it came to pass on a certain day, that ^khe went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he ^lfell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ^mceased, and there was a calm.

25 And he said unto them, ⁿWhere is your faith? And they being afraid wondered, saying one to another, ^oWhat manner of man is

A.D. 31.

a 1 Tim. 6.9, 10;

2 Tim. 4. 10.

b Psa. 32. 2, 5.

c Jas. 1. 22.

d Rom. 2. 7;

Heb. 10. 36;

Jas. 5. 7, 8.

e Mt. 5. 14; Mk.

4. 21; Lk. 11.

33.

f 2 Cor. 3. 2;

Phil. 2. 15, 16.

g Mt. 10. 26;

Lk. 12. 2;

1 Cor. 4. 5;

2 Cor. 5. 10.

h Mt. 13. 12; 25.

29; Mk. 4. 24,

25.

i Mt. 12. 46-50;

Mk. 3. 31-35.

j Mt. 25. 40;

1 John 2. 5.

k Mt. 8. 23; Mk.

4. 35-41.

l Mt. 8. 24; Mk.

4. 38.

m *Miracles*

(N. T.) vs.

22-25, 26-33,

41, 42, 43-48,

49-56; Lk. 9.

12-17. (Mt.

8. 2, 3; Acts

28. 8, 9.)

n Lk. 9. 41;

cf. Mt. 8. 10.

o Lk. 5. 26.

p Mt. 8. 28.

q Mt. 22. 11.

r John 5. 24.

s Mk. 1. 23, 24;

Jas. 2. 19.

t Tit. 2. 13.

u Rom. 8. 7.

v 1 John 1. 9.

w Rev. 20. 1-3.

x Lk. 15. 15;

2 Pet. 2. 22.

y Mt. 11. 28;

see v. 41,

refs.

z Phil. 3. 9.

a 2 Tim. 1. 7.

b Unconscious

of their own

need, the

Gadarenes

beseech the

Lord to de-

part—His

power terri-

fies and con-

demns them;

whilst he

whose need

has been met

beseeches

Him that he

may follow

Him.

c Acts 16. 36.

this! for he commandeth even the winds and water, and they obey him.

Demons cast out of the maniac of Gadara (Mt. 8. 28-34; Mk. 5. 1-17).

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had ^pdevils long time, and ^qware no clothes, neither abode in *any* house, but in the ^rtombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, ^sWhat have I to do with thee, Jesus, *thou* Son of God ^tmost high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he ^ubrake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, ^vWhat is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the ^wdeep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the ^xswine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, ^ysitting at the feet of Jesus, ^zclothed, and ^ain his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about ^bbesought him to ^cdepart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed ^a besought him that he might be with him: but Jesus sent him away, saying, 39 ^b Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

A woman healed: Jairus' daughter raised (Mt. 9. 18-26; Mk. 5. 22-43).

40 And it came to pass, that, when Jesus was returned, the people ^{gladly} received him: for they were all waiting for him.

41 And, behold, there came a man named ^c Jairus, and he was a ^d ruler of the synagogue: and he ^e fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only ^f daughter, about twelve years of age, and she ^g lay a dying. But as he went the people thronged him.

43 And a woman having an ^h issue of blood twelve years, which had ⁱ spent all her living upon physicians, neither could be healed of any,

44 Came behind ^j him, and ^k touched the border of his garment: and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude ^l throng thee and press ^m thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that ⁿ virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she ^o declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: ^p thy faith hath made thee whole; ^q go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is ^r dead; trouble not the Master.

50 But when Jesus heard ^s it, he answered him, saying, ^t Fear not: ^u believe only, and she shall be made whole.

51 And when he came into the

A.D. 31.

^a Lk. 18. 43; Phil. 1. 23, 24.
^b Lk. 5. 14; cf. Mt. 11. 20 with John 4. 48; Acts 4. 20.
^c Mt. 9. 18, 26; Mk. 5. 22.
^d John 7. 48.
^e Mt. 28. 9; Mk. 7. 25; Lk. 7. 38; 8. 35; 10. 39; 17. 16; John 11. 32.
^f Lk. 9. 38.
^g Lk. 7. 2; John 11. 3.
^h Mk. 7. 21.
ⁱ Rom. 10. 3; Gal. 3. 21.
^j Lk. 5. 13; Rom. 4. 4, 5.
^k Mt. 11. 20; Lk. 13. 25.
^l Mt. 15. 28; Lk. 5. 17.
^m Rom. 10. 10.
ⁿ Lk. 7. 50.
^o John 8. 11.
^p John 11. 21.
^q John 11. 39, 40.
^r Faith. Lk. 17. 5, 6. (Mt. 8. 10; Heb. 11. 39.)
^s Mt. 26. 37; Mk. 13. 3; Lk. 9. 28.
^t John 11. 11-14.
^u Mk. 1. 31; cf. Heb. 2. 14-16.
^v Or, Child.
^w Lk. 7. 14; John 11. 43; cf. John 5. 25, 28.
^x 1 Pet. 2. 2.
^y Mt. 8. 4; 9. 30; Mk. 5. 43.
^z Mt. 10. 1; Mk. 6. 7.
^a Cf. Mt. 10. 9, note.
^b Lk. 10. 4; 22. 35; 3 John 5-8; 1 Cor. 9. 7, 14.
^c John 13. 20; Acts 13. 51.
^d Gospel. Lk. 20. 1. (Mt. 3. 1, 2; Rev. 14. 6.)
^e Also v. 9. See Mt. 14. 1, ref.
^f Lk. 23. 8.
^g Mk. 6. 30.

house, he ^s suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but ^t sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the ^u hand, and called, saying, ^v Maid, ^w arise.

55 And her spirit came again, and she arose straightway: and he commanded to ^x give her meat.

56 And her parents were astonished: but ^y he charged them that they should tell no man what was done.

CHAPTER 9.

The twelve sent forth to preach (Mt. 10. 1-42. Cf. Mk. 6. 7-13).

THEN he called his ^z twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, ^a Take ^b nothing for ^c your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not ^c receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the ^d gospel, and healing every where.

7 Now ^e Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? ^f And he desired to see him.

The apostles return: the five thousand fed (Mt. 14. 13-21; Mk. 6. 30-44; John 6. 1-14).

10 And the apostles, when they were ^g returned, told him all that they had done. And he took them,

and ^awent aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and ^bspoke unto them of the kingdom of God, and healed them that had ^cneed of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, ^dSend the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but ^efive loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them ^fsit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he ^gblessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and ^hwere all filled: and there was taken up of ⁱfragments that remained to them twelve baskets.

Peter's confession of Christ
(Mt. 16. 13-20; Mk. 8. 27-30).

18 And it came to pass, as he was alone ^jpraying, his disciples were with him: and he asked them, saying, ^kWhom say the people that I am?

19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? ^lPeter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

Jesus foretells his death and resurrection (Mt. 16. 21; Mk. 8. 31).

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be ^mraised the third day.

The test of discipleship (Mt. 16. 22-28; Mk. 8. 32-9. 1).

23 And he said to *them* all, ⁿIf

A.D. 32.

^a Mt. 12. 15; 14. 13, 14.

^b Lk. 4. 43.

^c Lk. 4. 40; Rom 5. 20. Wherever there is need acknowledged the Lord is ready to meet it.

^d Men might have put the bodily need of healing first, since that is keenly felt. Spiritual need is often the greatest where there is the least consciousness of it; cf. Rev. 3. 17.

^e Mt. 14. 15-21; Mk. 6. 35-44; John 6. 5-13.

^f 1 Cor. 1. 27, 28.

^g Rom. 4. 5.

^h Lk. 22. 19; 24. 30.

ⁱ *Miracles*

(N.T.). vs. 12-

17, 37-42; Lk.

11. 14. (Mt. 8.

2, 3; Acts. 28.

8, 9.)

^j Eph. 3. 18, 19.

^k vs. 28, 29; Lk.

3. 21; 5. 16; 6.

12; 11. 1; 22.

40-46; 23. 34.

^l Mt. 16. 13-20;

Mk. 8. 27-30.

^m John 6. 68.

ⁿ Lk. 24. 6, 7, 46.

^o Mt. 10. 38; 16.

24-28; Mk. 8.

34-38; cf. Phil.

3. 10.

^p John 12. 25,

26; Acts 20.

24.

^q Lk. 12. 15-21;

16. 19-31.

^r i.e. earth.

^s Mt. 10. 32, 33;

Rom. 1. 16.

^t Heb. 11. 16.

^u Mt. 25. 31.

^v Sanctify,

holy (persons)

(N.T.). John

10. 36. (Mt. 4.

6; Rev. 22. 11.)

^w Heb. 1. 4, note.

^x 2 Pet. 1. 16-

18.

^y See Mt. 17. 2,

note on the

transfiguration.

^z v. 18.

^{aa} 2 Cor. 4. 6;

Heb. 2. 9.

^{ab} Mt. 18. 16.

^{ac} Or, *depar-*

ture.

^{ad} Lk. 22. 45, 46.

^{ae} Contra, vs.

19, 20.

^{af} Mt. 20. 21, 22;

John 14. 8, 11.

^{ag} Acts 1. 9.

^{ah} Mt. 3. 17; Lk.

3. 22; John 6.

36, 37; 12. 28-

30.

^{ai} v. 21; Mt.

17. 9.

any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will ^osave his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man ^padvantaged, if he gain the whole ^qworld, and lose himself, or be cast away?

26 For whosoever shall be ^rashamed of me and of my words, of him shall the Son of man be ^sashamed, when he shall ^tcome in his own glory, and *in his Father's*, and of the ^uholy ^vangels.

The transfiguration (Mt. 17. 1-8; Mk. 9. 2-8).

27 But I tell you of a truth, there be ^wsome standing here, which shall not taste of death, till they see the kingdom of God.

28 ^xAnd it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he ^yprayed, the ^zfashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him ^atwo men, which were Moses and Elias:

31 Who appeared in glory, and spake of his ^bdecease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with ^csleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make ^dthree tabernacles; one for thee, and one for Moses, and one for Elias: ^enot knowing what he said.

34 While he thus spake, there came a ^fcloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ^gThis is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they ^hkept *it* close, and told no man in those days any of those things which they had seen.

The powerless disciples. Demon cast out of a child (Mt. 17. 14-21; Mk. 9. 14-29).

37 And it came to pass, that on the next day, when they were ^acome down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine ^bonly child.

39 And, lo, a ^cspirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy ^ddisciples to cast him out; and they could not.

41 And Jesus answering said, O ^efaithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was ^fyet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at ^gthe mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

Jesus again foretells his death (Mt. 17. 22, 23; Mk. 9. 30-32).

44 Let these sayings sink down into your ears: ^hfor the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

The sermon on the child (Mt. 18. 1-5; Mk. 9. 33-37).

46 Then there arose a ⁱreasoning among them, which of them should be greatest.

47 And Jesus, ^jperceiving the thought of their heart, took a ^kchild, and set him by him,

48 And said unto them, ^lWhosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is ^mleast among you all, the same shall be great.

A.D. 32.

^a Mt. 17. 14;

Mk. 9. 14.

^b Lk. 7. 12;

^c cf. John 3. 16.

^c Mt. 15. 22;

Lk. 8. 27.

^d v. 1.

^e John 14. 12.

^f Lk. 8. 49.

^g Or, the majesty of God.

^h v. 31; Mt. 17.

22.

ⁱ Mt. 18. 1-6;

Mk. 9. 33-37;

Lk. 22. 24-27.

^j John 2. 24, 25.

^k little child.

Lk. 18. 17.

^l Mt. 10. 40; 18.

5; Mk. 9. 37;

John 12. 44;

13. 20.

^m 1 Cor. 15. 9;

Phil. 2. 3-11;

Eph. 3. 8.

ⁿ Mk. 9. 38-40;

1 Cor. 3. 5.

^o Mt. 10. 42;

Lk. 11. 23;

Phil. 1. 15-18.

^p Mt. 26. 53, 54;

Heb. 12. 2.

^q John 4. 5, 9.

^r v. 30.

^s Recorded in

2 Kl. 1. 10-12.

^t Lk. 19. 10;

John 12. 47.

^u v. 23; Mt. 8.

19, 20.

^v Or, roosting

places.

^w Lk. 2. 7; 8. 23;

1 Cor. 4. 11.

^x Mt. 8. 22.

^y Mt. 8. 21;

Lk. 18. 28-30.

^z Acts 15. 37,

38; 2 Tim. 4.

10, 11.

The rebuke of sectarianism (Mk. 9. 38-40).

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he ⁿfolloweth not with us.

50 And Jesus said unto him, Forbid him not: for ^ohe that is not against us is for us.

The new spirit of grace: final departure from Galilee. (Cf. John 7. 2-10.)

51 And it came to pass, when the time was come that he should be received up, he ^pstedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And ^qthey did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw ^rthis, they said, Lord, wilt thou that we command ^sfire to come down from heaven, and consume them, ^teven as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the ^uSon of man is not come to destroy men's lives, but to save them. And they went to another village.

Another test of discipleship (Mt. 8. 19-22).

57 And it came to pass, that, as they went in the way, a ^vcertain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air have ^wvests; but the Son of man ^xhath not where to lay his head.

59 And he said unto another, ^yFollow me. But he said, Lord, suffer me first to go and ^zbury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the ^zplough, and looking back, is fit for the kingdom of God.

CHAPTER 10.

The seventy sent before him.
(Cf. Mt. 10. 1-42.)

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

² Therefore said he unto them, ^a The harvest truly is great, but ^b the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

³ ^c Go your ways: behold, I send you forth as lambs among wolves.

⁴ ^d Carry neither purse, nor shoes: and ^e salute no man by the way.

⁵ And into whatsoever house ye enter, first say, Peace be to this house.

⁶ And if the ^f son of peace be there, your peace shall rest upon it: if not, it shall ^g turn to you again.

⁷ And in the same house remain, eating and drinking such things as they give: ^h for the labourer is worthy of his hire. Go not from house to house.

⁸ And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

⁹ And heal the sick that are therein, and say unto them, ⁱ The kingdom of God is come nigh unto you.

¹⁰ But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

¹¹ Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

¹² But I say unto you, that ^j it shall be more tolerable in that day for Sodom, than for that city.

Jesus denounces judgment on the cities (Mt. 11. 20-24).

¹³ ^k Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago ^l repented, sitting in sackcloth and ashes.

¹⁴ But it shall be more tolerable for Tyre and Sidon ^m at the judgment, than for you.

¹⁵ And thou, Capernaum, ⁿ which

A.D. 32.

^a John 4.35.

^b 1 Cor. 3.9.

^c See Mt. 10.

16, note.

The same remark is applicable here.

^d Lk. 9.3; 22.

35; 1 Cor.

9.7.

^e Gospel. vs.

10, 11; Lk. 4.

18. (Mt. 3.1,

2; Rev. 14.

6.)

^f 2 Tim. 2.22.

^g Psa. 35.13.

^h 1 Cor. 9.4, 14.

ⁱ Mt. 3.2.

^j Lk. 12.47;

Heb. 2.3; 10.

26-31.

^k See Mt. 11.

20, note; Mk.

8.23, note.

^l Repentance.

Lk. 11.32.

(Mt. 3.2;

Acts 17.30.)

^m Day of

Judgment.

Lk. 11.31, 32.

(Mt. 10.15;

Rev. 20.11.)

ⁿ Mt. 11.20.

^o John 13.20.

^p Inspiration.

Lk. 11.49-51.

(Mt. 4.4, 7, 10;

Rev. 22.19.)

^q Satan. Lk.

11.18, 19.

(Mt. 4.1-11;

Rev. 20.10.)

^r Rev. 12.8, 9.

^s Mt. 13.39;

Mk. 16.18;

Acts 28.5;

Rom. 16.20.

^t the spirit.

Many have,

^u Spirit.

^u Mt. 28.18;

John 3.35;

Eph. 1.20-23;

Heb. 2.8.

^v Mt. 13.16.

^w John 8.56.

^x Temptation.

Lk. 11.16.

(Mt. 4.1; Jas.

1.14.)

^y Life (eter-

nal). Lk. 12.

15. (Mt. 7.14;

Rev. 22.19.)

^z Law (of

Moses). vs.

25-37; John

1.17. (Mt. 5.

17, 18; Gal. 3.

1-29.)

^a Quoted from

Deut. 6.5.

^b Jehovah.

^c Quoted from

Lev. 19.18.

art exalted to heaven, shalt be thrust down to hell.

¹⁶ He that ^o heareth you ^p hear-eth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

¹⁷ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

¹⁸ And he said unto them, I beheld ^q Satan as ^r lightning fall from heaven.

¹⁹ Behold, I give unto you power to tread on ^s serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

²⁰ Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

²¹ In that hour Jesus rejoiced in ^t spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

²² All things ^u are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

²³ And he turned him unto his disciples, and said privately, ^v Blessed are the eyes which see the things that ye see:

²⁴ For I tell you, that ^w many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

A lawyer questions Jesus. (Cf. Mt. 22. 34-40; Mk. 12. 28-34.)

²⁵ And, behold, a certain lawyer stood up, and ^x tempted him, saying, Master, what shall I do to inherit ^y eternal life?

²⁶ He said unto him, What is written in the ^z law? how readest thou?

²⁷ And he answering said, ^a Thou shalt love the ^b Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and ^c thy neighbour as thyself.

²⁸ And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to ^ajustify himself, said unto Jesus, And who is my ^bneighbour?

Parable of the good Samaritan.

30 And Jesus answering said, ^cA certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain ^dSamaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ^epence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed ^fmercy on him. Then said Jesus unto him, Go, and do thou likewise.

A.D. 32.

^a Rom. 4.2;
Gal. 3.11.

^b Mt. 5.43.

^c Parables (N.T.). vs. 30-37; Lk. 11. 5-10. (Mt. 5. 13-16; Lk. 21. 29-31.)

^d John 4.9.

^e The Roman penny is the eighth part of an ounce, which at five shillings the ounce is seven pence half penny, or 15 cents.

^f Tit. 3.5-7.

^g John 11.1; 12.2,3.

^h Lk. 8.35; Acts 22.3.

ⁱ Lk. 21.34; Mk. 4.19; 1 Cor. 7.32, 35.

^j Lk. 18.22; Psa. 27.4; 73. 25; Mk. 8.36.

^k Bible prayers (N.T.). Lk. 15.18, 19. (Mt. 6.9; Rev. 22.20.)

^l Mt. 6.9.

^m Mt. 3.2, note.

ⁿ Or, for the day.

Martha and Mary in contrast.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha ^oreceived him into her house.

39 And she had a sister called Mary, which also ^hsat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one ^jthing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER 11.

Jesus' doctrine of prayer.

AND it came to pass, that, as he was ^kpraying in a certain place, when he ceased, one of his disciples said unto him, Lord, ^lteach us to pray, as John also taught his disciples.

2 And he said unto them, When ye ^kpray, say, ^lOur Father which art in heaven, Hallowed be thy name. ^mThy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ⁿday by day our daily bread.

¹(11. 1). This is the central N.T. passage on prayer. In the Sermon on the Mount Christ had announced the new basis of prayer, viz.: relationship (Mt. 6. 9, 28-32). The believer is a child of God through the new birth (John 3. 3, note). The clear revelation of this fact at once establishes the reasonableness of prayer; a reasonableness against which the argument from the apparent uniformity of natural law shatters itself. God is more than a Creator, bringing a universe into being, and establishing laws for it; more than a decree-maker determining future events by an eternal fiat. Above all this is the divine family for whom the universe with its laws exists (Col. 1. 16-20; Heb. 1. 2; 2. 10, 11; Rom. 8. 17): "When ye pray, say, Our Father." What God habitually does in the material universe concerns the reverent investigator of that universe. What He may do in His own family concerns Him, and them, and is matter for divine promise and revelation. Science, which deals only with natural phenomena, cannot intrude there (1 Cor. 2. 9).

Christ's law of prayer may be thus summarized: (1) He grounds prayer upon relationship, and reveals God as freely charging Himself with all the responsibilities, as His heart glows with all the affections of a Father toward all who believe on Jesus Christ (Mt. 6. 25-32; 7. 9-11). Prayer, therefore, is a child's petition to an all-wise, all-loving, and all-powerful, Father-God. (2) In the so-called Lord's prayer Christ gives an incomparable model for all prayer. It teaches that right prayer begins with worship; puts the interest of the kingdom before merely personal interest; accepts beforehand the Father's will, whether to grant or withhold; and petitions for present need, leaving the future to the Father's care and love. Used as a form, the Lord's prayer is, dispensationally, upon legal, not church

4 And ^aforgive us our ^bsins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

Parable of the importunate friend.

5 And he said unto them, ^cWhich of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his ^dimportunity he will rise and give him as many as he needeth.

9 And I say unto you, ^eAsk, and it shall be given you; ^fseek, and ye shall find; ^gknock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Parable of the fatherhood.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father ^hgive the ⁱHoly Spirit to them that ask him?

A.D. 33.

^a Mt. 6. 12, note.

^b Sin. Rom. 3. 23, note.

^c Parables (N.T.). vs. 5-10, 11-13, 33-36; Lk. 12. 16-21. (Mt. 5. 13-16; Lk. 21. 29-31.)

^d Lk. 18. 1-8.

^e Mt. 7. 7; 21. 22; John 15. 7; Jas. 1. 5; 1 John 3. 22.

^f Mk. 11. 24.

^g Lk. 13. 25.

^h Holy Spirit. Lk. 12. 10, 12. (Mt. 1. 18; Acts 2. 4.)

ⁱ demon.

^j Miracles (N.T.). Lk. 13. 11-13. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^k Beelzebub; so vs. 18, 19.

^l Temptation. Lk. 22. 28. (Mt. 4. 1; Jas. 1. 14.)

^m Satan. Lk. 13. 16. (Mt. 4. 1-11; Rev. 20. 10.)

ⁿ Mt. 3. 2.

^o Col. 2. 15; Heb. 2. 14, 15; Rev. 20. 2, 3.

^p Mt. 6. 24.

^q See Mt. 12. 43.

Jesus charged with casting out demons by Beelzebub (Mt. 12. 22-37).

14 And he was casting out a ⁱdevil, and it was dumb. And it came to pass, when the devil was gone out, the dumb ^jspake; and the people wondered.

15 But some of them said, He casteth out devils through ^kBeelzebub the chief of the devils.

16 And others, ^ltempting him, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house ^{divided} against a house falleth.

18 If ^mSatan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt ⁿthe kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a ^ostronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is ^pagainst me: and he that gathereth not with me scattereth.

Worthlessness of self-reformation (Mt. 12. 43-45).

24 ^qWhen the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will

ground; it is not a prayer in the name of Christ (cf. John 14. 13, 14; 16. 24); and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses (cf. Eph. 4. 32). (3) Prayer is to be definite (vs. 5, 6); and, (4) importunate, that is, undiscouraged by delayed answers.

1 (11. 13). It is evident that none of the disciples, with the possible exception of Mary of Bethany, asked for the Spirit in the faith of this promise. It was a new and staggering thing to a Jew that, in advance of the fulfilment of Joel 2. 28, 29, all might receive the Spirit. Mary alone of the disciples understood Christ's repeated declaration concerning His own death and resurrection (John 12. 3-7). Save Mary, not one of the disciples but Peter, and he only in the great [confession (Mt. 16. 17), manifested a spark of spiritual intelligence till after the resurrection of Christ and the impartation of the Spirit (John 20. 22; Acts 2. 1-4). To go back to the promise of Lk. 11. 13, is to forget Pentecost, and to ignore the truth that now every believer has the indwelling Spirit (Rom. 8. 9, 15; 1 Cor. 6. 19; Gal. 4. 6; 1 John 2. 20, 27). See Acts 2. 4, note.

return unto my house whence I came out.

25 And when he cometh, he findeth it ^aswept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is ^bworse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, ^cBlessed is the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, ^dblessed are they that hear the word of God, and keep it.

The sign of Jonas
(Mt. 12. 39-42).

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and ^ethere shall no sign be given it, but the sign of Jonas the prophet.

30 For as ^fJonas was a sign unto the Ninevites, so shall also ^gthe Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve shall rise up ^hin the judgment with this generation, and shall condemn it: for they ⁱrepented at the preaching of Jonas; and, behold, a greater than Jonas is here.

Parable of the lighted candle
(Mt. 5. 15, 16; Mk. 4. 21, 22.
Cf. Lk. 8. 16).

33 No man, when he hath lighted a ^jcandle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The ^klight of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when ^lthine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of

A.D. 33.

^a 1 Cor. 3. 16;
Eph. 3. 16, 17;
5. 18.

^b Heb. 6. 4, 8;
10. 26, 29;
2 Pet. 2. 20.

^c Lk. 1. 28, 48.

^d Lk. 8. 21;
Psa. 119. 1, 2;
Mt. 7. 21.

^e Mt. 12. 40;
Mk. 8. 11.

^f Cited from
Jon. 1. 17.

^g Mt. 8. 20,
note.

^h Day of
Judgment.
vs. 31, 32;
John 5. 22, 27,
30. (Mt. 10.
15; Rev. 20.
11.)

ⁱ Repentance.
Lk. 13. 3.
(Mt. 3. 2;
Acts 17. 30.)

^j Cf. Lk. 8. 16;
Mt. 5. 15; Mk.
4. 21.

^k Mt. 6. 22, 23.

^l Eph. 5. 8, 11.

^m Mk. 7. 3.

ⁿ Mt. 23. 23.

^o 1 John 5. 2.

^p Mt. 23. 6; Mk.
12. 38.

^q Psa. 5. 9.

^r Mt. 22. 35,
note.

^s Mk. 7. 7, 8.

^t Heb. 11. 35.

^u i.e. earth.

^v Lk. 21. 24.

light, as when the bright ^lshining of a candle doth give thee light.

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And ^mwhen the Pharisee saw it, he marvelled that he had not first washed before dinner.

Jesus denounces woes upon the Pharisees. (Cf. Mt. 23. 13-35.)

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But ⁿwoe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and ^opass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! ^pfor ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as ^qgraves which appear not, and the men that walk over them are not aware of them.

Jesus denounces woes upon the lawyers.

45 Then answered one of the ^rlawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you also, ye lawyers! for ye ^slade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed ^tthem, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the ^uworld, may be ^vrequired of this generation;

51 From the blood of ^a Abel unto the blood of ^b Zacharias, which perished between the altar and the ^c temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ^d ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to ^e provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER 12.

Jesus warns of the leaven of the Pharisees. (Cf. Mk. 8. 14-21.)

IN ^f the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the ^g leaven of the Pharisees, which is ^h hypocrisy.

2 For ⁱ there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto ^j you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear. Fear him, which after he hath killed hath power to cast into ^k hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two ^l farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the ^m Son of man also confess before the ⁿ angels of God.

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the ^m Son of man, it

A.D. 33.

^a Heb. 12. 24.

^b Cf. 2 Chr. 24. 20, 21.

^c Inspiration. vs. 49-51; Lk. 16. 29-31. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

^d Cf. Mal. 2. 7; Mk. 7. 13.

^e 1 Cor. 13. 5.

^f Mt. 16. 6.

^g Leaven. Lk. 13. 21. (Mt. 16. 6; Mt. 13. 33.)

^h Lk. 11. 39.

ⁱ Mt. 10. 26;

1 Cor. 4. 5.

^j Ps. 49. 16.

^k Mt. 5. 22, note.

^l Two farthings here = 1 cent.

^m Mt. 8. 20,

note.

ⁿ Heb. 1. 4, note.

^o Holy Spirit, vs. 10, 12; John 1. 32, 33. (Mt. 1. 18; Acts 2. 4.)

^p Lk. 21. 14, 15; Mt. 10. 19.

^q John 18. 36.

^r Life (eternal), John 1. 4. (Mt. 7. 14; Rev. 22. 19.)

^s Parables (N.T.). vs. 16-21, 35-40, 42-48; Lk. 13. 6-9. (Mt. 5. 13-16; Lk. 21. 29-31.)

^t Jas. 4. 15.

^u Ps. 49. 15, 16.

^v Jas. 5. 1, 5.

^w Ps. 52. 5, 7; Jas. 4. 14.

^x Jas. 2. 5.

^y Cf. Mt. 6. 25-33.

^z Mt. 6. 25; Phil. 4. 6.

^a Ps. 138. 14.

^b One cubit = about 18 in.

shall be forgiven him: but unto him that blasphemeth against the ^o Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, ^p take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the ^o Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, ^q Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness: for a man's ^r life consisteth not in the abundance of the things which he possesseth.

Parable of the rich fool.

16 And he spake a ^s parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will ^t I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, ^u Soul, thou hast much goods laid up for many years; take thine ease, ^v eat, drink, and be merry.

20 But God said unto him, *Thou fool*, this night ^w thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So ^x is he that layeth up treasure for himself, and is not ^x rich toward God.

22 ^y And he said unto his disciples, Therefore I say unto you, ^z Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on.

23 The life is more than meat, and the ^a body is more than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one ^b cubit?

26 If ye then be not able to do

that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the ^a world seek after: and your Father knoweth that ye have need of these ^b things.

31 But ^c rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the ^d kingdom.

33 ^e Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 ^f For where your treasure is, there will your heart be also.

Parable and warnings connected with the second coming (Mt. 24. 37 to 25. 30).

35 ^g Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and ^h make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And ⁱ this know, that if the goodman of the house had known what hour the ^j thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the ^k Son of man ^l cometh at an hour when ye think not.

A.D. 33.

a i. e. earth.

b Psa. 23. 1.

c Mt. 6. 33.

d Mt. 3. 2, note.

e Mt. 19. 21;
Acts 2. 45;
4. 34, 35.

f Col. 3. 1, 3.

g Eph. 6. 14.

h vs. 33; 1 Tim.
6. 18; Jas. 2. 5.

i Mt. 24. 43.

j 1 Thes. 5. 2.

k Mt. 8. 20,
note.

l Christ (Second Advent). vs. 35-40; Lk. 17. 24-36. (Mt. 19. 28; Acts 1. 9-11.)

m 1 Cor. 4. 2.

n Rev. 3. 21.

o 2 Pet. 3. 3, 4.

p 1 Thes. 5. 3.

q Or, cut him off.

r Jas. 4. 17.

s Acts 17. 30.

t John 15. 22;
1 Tim. 1. 13.

u v. 51.

v Mt. 20. 18, 22;
Mk. 10. 38, 39.

w Mt. 10. 34.

x Mt. 10. 21.

y Mt. 16. 2.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

Parable of the steward and his servants.

42 And the Lord said, Who then is that faithful and wise ^m steward, whom *his* lord shall make ruler over his household, to give *them* ⁿ their portion of meat in due season?

43 Blessed is that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ⁿ ruler over all that he hath.

45 But and if that servant say in his heart, My lord ^o delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a ^p day when he looketh not for *him*, and at an hour when he is not aware, and will ^q cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, ^r which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But ^s he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*.
^t For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Christ a divider of men.

49 I am come to send ^u fire on the earth; and what will I, if it be already kindled?

50 But I have a ^v baptism to be baptized with; and how am I straitened till it be accomplished!

51 ^w Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The ^x father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, ^y When ye see a cloud rise out of

the west, straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; ^a but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ^b When thou goest with thine adversary to the magistrate, ^c as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last ^d mite.

CHAPTER 13.

Men are not to judge, but repent.

THERE were present at that season some that told him of the ^e Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were ^f sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye ^g repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were ^f sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye ^g repent, ye shall all likewise perish.

Parable of the barren fig tree. (Cf. Isa. 5. 1-7; Mt. 21. 18-20.)

6 He spake also this ^h parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it ⁱ down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung ^j it:

9 And if it bear fruit, *well*: and if not, *then* after that ^k thou shalt cut it down.

A.D. 33.

a Mt. 16. 3.

b Mt. 5. 25.

c Psa. 32. 6.

d One mite =
1-4 farthing
or 1-8 cent.

e Acts 5. 37.

f Sin. Rom.
3. 23, note.

g Repent-
ance. Lk. 15.
7. (Mt. 3. 2;
Acts 17. 30.)

h Parables
(N.T.). vs.
6-9, 18, 19, 20,
21; Lk. 14. 16-
24; (Mt. 5. 13-
16; Lk. 21. 29-
31.)

i Lk. 3. 9.

j John 15. 2.

k Miracles
(N.T.). vs.
11-13; Lk. 14.
1-4. (Mk. 8.
2, 3; Acts 28.
8, 9.)

l Lk. 6. 7, 9; 14.
3, 6; Mt. 12.
10; Mk. 3. 2, 4;
John 5. 16.

m Cited from
Ex. 20. 9.

n Mt. 7. 5; 23.
13, 28.

o Lk. 19. 9;
Rom. 4. 11, 12.

p Satan. Lk.
22. 31. (Mt.
4. 1-11; Rev.
20. 10.)

q 1 Pet. 3. 16.

r Mt. 13. 31;
Mk. 4. 30.

s Psa. 104. 12.

t Leaven.
1 Cor. 5. 6-8.
(Mt. 16. 6;
Mt. 13. 33.)

The woman loosed from her infirmity.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up ^u herself.

12 And when Jesus saw her, he called ^v her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid ^w his hands on her: and ^x immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had ^y healed on the sabbath day, and said unto the people, ^m There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, ⁿ Thou hypocrite, doth not each one of you on the sabbath loose his ox or ^z his ass from the stall, and lead ^z him away to watering?

16 And ought not this woman, being a ^o daughter of Abraham, whom ^p Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ^q ashamed: and all the people rejoiced for all the glorious things that were done by him.

Parable of the mustard seed (Mt. 13. 31, 32, note; Mk. 4. 30-32).

18 Then said he, ^r Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and ^s waxed a great tree; and the fowls of the air lodged in the branches of it.

Parable of the leaven (Mt. 13. 33, note).

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like ^t leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

Teachings on the way to Jerusalem.

22 And he went through the cities

and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there ^afew that be ^bsaved? And he said unto them,

24 ^cStrive to enter in at the ^dstrait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When ^eonce the master of the house is risen up, and hath ^fshut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But ^ghe shall say, I tell you, I know you not whence ye are; depart from me, all ye ^hworkers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And ⁱthey shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, ^jthere are last which shall be first, and there are first which shall be last.

31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for ^kHerod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be ^lperfected.

33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

Jesus' lament over Jerusalem
(Mt. 23. 37-39. Cf. Lk. 19. 41-44).

34 O ^mJerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would ⁿI have ^ogathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, ^puntil the time come when ye shall say,

A.D. 33.

^a Mt. 7.14; 20. 16; Rev. 7.9.

^b Rom. 1.16. note.

^c Mt. 7.13,14.

^d Mt. 16.24; Lk. 9.23; 14. 33; 1 Pet. 3. 20.

^e Ps. 32.6.

^f Mt. 25.10; Rev. 22.11.

^g Ps. 5.4,5; Mt. 7.21,23; 25.12,41.

^h Ps. 101.4,8.

ⁱ Rev. 7.9,10.

^j Mt. 19.30; 21. 31,32; Rom. 9.30-33.

^k See Mt. 14.1. ref.

^l John 17.4,5; 19.30; Heb. 2. 10; 5.8,9.

^m Mt. 23.37.

ⁿ John 10.30.

^o Ps. 91.4.

^p See Mt. 23. 39, note.

^q *Jehovah*. Ps. 118.26.

^r *Miracles* (N.T.). vs. 1-4; Lk. 17. 11-19. (Mt. 8.2,3; Acts 28.8,9.)

^s Jas. 4.6.

^t Mt. 5.3.

^u Ps. 41.1.

^v Mt. 25.34,40.

Blessed is he that cometh in the name of the ^qLord.

CHAPTER 14.

Jesus heals on the sabbath.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took ^rhim, and ^shealed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

Parable of the ambitious guest.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever ^sexalteth himself shall be abased; and he that ^thumbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor ^uthy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the ^vpoor, the maimed, the lame, the blind:

14 And ^vthou shalt be blessed;

for they cannot recompense thee: for thou shalt be ^arecompensed at the ^bresurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the ^ckingdom of God.

Parable of the great supper.

(Cf. Mt. 22. 1-14.)

16 Then said he unto him, *d* A certain man made a great supper, and bade many:

17 And ^esent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 *f* And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the ^gstreets and lanes of the city, and bring in hither the ^hpoor, and the maimed, and the ⁱhalt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and ^jyet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and ^kcompel *them* to come in, that my house may be filled.

24 For I say unto you, That ^lnone of those men which were bidden shall taste of my supper.

Discipleship again tested.

(Cf. Mt. 10. 37-39.)

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and ^mhate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And ⁿwhosoever doth not

A.D. 33.

a Judgments

(*the seven*).
John 5.22, 24,
R.V. (Mt.
13.40-42;
Rev.20.12.)

b Resurrection. John 2.
19-23. (Mt.9.
23-25; 1 Cor.
15.52.)

c Mt.6.33,
note.

d Parables
(N.T.). vs.
16-24, 28-30,
31-33; Lk.15.
3-7. (Mt.5.
13-16; Lk.21.
29-31.)

e Lk.10.1,6;
Mt.3.1,3; 10.
1-15.

f Mt.23.37; 13.
14,15; John
5.40.

g Rev.22.17.
h Mt.5.3; Mk.
12.37; Jas.
2.5.

i lame.

j Psa.130.7.

k Psa.110.3.

l Mt.21.43;
Heb.12.25.

m Mt.10.37;
Acts 14.22.

n Lk.9.23; Mt.
16.24; Mk.8.
34,35; 2 Tim.
3.12.

o Heb.6.11.

p take coun-
sel.

q Phil.3.7,8.

r Mt.5.13; Mk.
9.50.

s John 15.6.

t Mt.9.10,11.

u Sin. Rom.
3.23, *note.*

v Parables
(N.T.). vs.
3-7, 8-10, 11-
32. Lk.16.1-
13. (Mt.5.
13-16; Lk.21.
29-31.)

w Mt.18.12.

bear his cross, and come after me, cannot be my disciple.

Parable of the tower.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to ^ofinish.

Parable of the king going to war.

31 Or what king, going to make war against another king, sitteth not down first, and ^pconsulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not ^qall that he hath, he cannot be my disciple.

Parable of the savourless salt.
(Cf. Mt. 5. 13; Mk. 9. 50.)

34 ^rSalt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* ^smen cast it out. He that hath ears to hear, let him hear.

CHAPTER 15.

The murmuring Pharisees.

THEN drew ^tnear unto him all the publicans and ^usinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth ^usinners, and eateth with them.

Parable of the lost sheep.

(Cf. Mt. 18. 12-14.)

3 And he spake this ^vparable unto them, saying,

4 What ^wman of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go

¹(14. 26). All terms which define the emotions or affections are *comparative*. Natural affection is to be, as compared with the believer's devotedness to Christ, as if it were hate. See Mt. 12. 47-50, where Christ illustrates this principle in His own person. But in the Lord the natural affections are sanctified and lifted to the level of the divine love (cf. John 19. 26, 27; Eph. 5. 25-28).

after that which is ^alost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my ^bsheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that ^crepenteth, more than over ninety and nine just persons, which need no ^crepentance.

Parable of the lost coin.

8 Either what woman having ten ^dpieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, ^ethere is joy in the presence of the ^fangels of God over one ^gsinner that repenteth.

Parable of the lost son.

11 And he said, A certain man had two sons:

(The departure.)

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

(The misery of the far country.)

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

(The repentance.)

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I ^hwill arise and go to my

A.D. 33.

^a Gr. *apolumi*. John 3.16, note.

^b Psa. 119.176; 1 Pet. 2.25.

^c Repentance. Lk. 16.30. (Mt. 3.2; Acts 17.30.)

^d *drachma*, here translated a piece of silver, is the eighth part of an ounce, and is equal to the Roman penny. See Mt. 18.28.

^e Cf. Ezk. 18.23; Acts 11.18.

^f Heb. 1.4, note.

^g Sin. Rom. 3.23, note.

^h Per contra, Lk. 18.11.

ⁱ Bible prayers (N.T.). Lk. 17.5. (Mt. 6.9; Rev. 22.20.)

^j Psa. 51.4.

^k Rev. 6.11.

^l Death (spiritual). John 5.24. (Mt. 8.22; Eph. 2.5.)

^m Lk. 18.11.

father, and will ⁱsay unto him, Father, I have ^osinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

(The return and the father.)

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have ^osinned against ^jheaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, ^kBring forth the best robe, and put ⁱit on him; and put a ring on his hand, and shoes on *his* feet:

(The rejoicing.)

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was ^ldead, and is alive again; he was lost, and is found. And they began to be merry.

(The Pharisee.)

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these many years do ^mI serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER 16.

Parable of the unjust steward.

AND he said also unto his disciples, ^aThere was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

² And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

³ Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

⁴ I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

⁵ So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

⁶ And he said, An hundred ^bmeasures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

⁷ Then said he to another, And how much owest thou? And he said, An hundred ^cmeasures of wheat. And he said unto him, Take thy bill, and write four-score.

⁸ And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the ^dchildren of light.

⁹ And I say unto you, ^eMake to yourselves friends of the ^fmammon of ^gunrighteousness; that, when ye ^hfail, they may receive you into everlasting habitations.

¹⁰ He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

¹¹ If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust ⁱthe true riches?

¹² And if ye have not been faithful in that which is ^janother man's, who shall give you that which is ^kyour own?

A.D. 33.

^a *Parables* (N.T.). vs. 1-13, 19-31; Lk. 17. 7-10. (Mt. 5. 13-16; Lk. 21. 29-31.)

^b One measure = about 8 1-2 gals.

^c One measure = about 10 bu.

^d John 12. 36; Eph. 5. 8.

^e 1 Tim. 6. 18, 19.

^f *Or, riches.*

^g Lk. 12. 15; Mk. 10. 24; Jas. 5. 1, 4.

^h *Psa.* 73. 26.

ⁱ 2 Cor. 6. 10; Eph. 1. 18; 1 Tim. 6. 17.

^j Lk. 19. 13.

^k 1 Pet. 1. 4.

^l Mt. 6. 24.

^m Gal. 1. 10;

ⁿ 2 Tim. 4. 10;

^o Jas. 4. 4.

^p Rom. 4. 2;

^q Gal. 3. 11.

^r Ac. 1. 24;

^s Rom. 8. 27.

^t *Psa.* 10. 3;

^u *Tit.* 1. 16.

^v See Mt. 11. 12, *note.*

^w Mt. 5. 32.

^x vs. 19-31 are

not said to be a parable.

Rich men

and beggars

are common;

there is no

reason why

Jesus may

not have had

in mind a

particular

case. *In no*

parable is

an individ-

ual named.

^y Heb. 1. 4,

note.

^z Mt. 8. 11.

^{aa} Rom. 5. 12.

^{ab} *Death (phy-*

sical). vs. 22,

23; John 11.

11-14. (Lk.

16. 22, 23;

Heb. 9. 27.)

^{ac} Rev. 14. 10,

11.

¹³ ^lNo servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^mYe cannot serve God and mammon.

Jesus answers the Pharisees.

¹⁴ And the Pharisees also, who were covetous, heard all these things: and they derided him.

¹⁵ And he said unto them, Ye are they which justify ⁿyourselves before men; but ^oGod knoweth your hearts: for that which is highly esteemed ^pamong men is abomination in the sight of God.

¹⁶ The law and the prophets were until John: since that time ^qthe kingdom of God is preached, and every man presseth into it.

¹⁷ And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Jesus and divorce. (Cf. Mt. 5. 31, 32; 19. 3-11; Mk. 10. 2-12; 1 Cor. 7. 10-15.)

¹⁸ Whosoever ^rputteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

The rich man and Lazarus.

¹⁹ ^sThere was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

²⁰ And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

²¹ And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

²² And it came to pass, that the beggar died, and was carried by the ^tangels into ^uAbraham's bosom: the ^vrich man also ^wdied, and was buried;

²³ ^xAnd in ¹hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

²⁴ And he cried and said, Father Abraham, have mercy on me, and

¹(16. 23). Gr. *hades*, "the unseen world," is revealed as the place of departed human spirits between death and resurrection. The word occurs, Mt. 11. 23; 16. 18; Lk. 10. 15; Acts 2. 27, 31; Rev. 1. 18; 6. 8; 20. 13, 14, and is the equivalent of the O.T. *sheol*. The Septuagint invariably renders *sheol* by *hades*.

Summary: (1) *Hades before the ascension of Christ*. The passages in which the word occurs make it clear that *hades* was formerly in two divisions, the abodes respectively of the saved and of the lost. The former was called "para-

send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this ^aflame.

25 But Abraham said, Son, remember that thou in thy ^blifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; let them hear ^cthem.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will ^drepent.

31 And he said unto him, ^eIf they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER 17.

An instruction in forgiveness.
(Cf. Mt. 18. 7, 15.)

THEN said he unto the disciples, ^eIt is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his

A.D. 33.

a Mk. 9.43.

b Lk. 6.24; Psa. 73.12.

c *Inspiration.* vs. 29-31; Lk. 17.27, 29, 32. (Mt. 4.4, 7, 10; Rev. 22.19.)

d *Repentance.* vs. 3, 4; Lk. 24.47. (Mt. 3.2; Acts 17.30.)

e Mt. 12.35; 1 Cor. 11.19; Gal. 5.19, 21.

f *Sin.* Rom. 3.23, note.

g Rom. 12.21; 1 Cor. 6.6, 8.

h *Forgiveness.* vs. 3, 4; Lk. 23.34. (Mt. 6.12, 14, 15; Mt. 26.28.)

i *Bible prayers* (N.T.). Lk. 17.13. (Mt. 6.9; Rev. 22.20.)

j *Faith.* John 1.12. (Mt. 8.10; Heb. 11.39.)

k *Parables* (N.T.). vs. 7-10; Lk. 18.1-8. (Mt. 5.13-16; Lk. 21.29-31.)

l 1 Cor. 9.16, 17.

neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother ^ftrespass against thee, rebuke him; and if he ^drepent, ^gforgive him.

4 And if he ^ftrespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I ^drepent; thou shalt ^hforgive him.

5 And the apostles ⁱsaid unto the Lord, Increase our faith.

6 And the Lord said, If ye had ^jfaith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

A parable of service.

7 But ^kwhich of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We ^lare unprofitable servants: we have done that which was our duty to do.

Ten lepers healed.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

dise" and "Abraham's bosom." Both designations were Talmudic, but adopted by Christ in Lk. 16. 22; 23. 43. The blessed dead were with Abraham, they were conscious and were "comforted" (Lk. 16. 25). The believing malefactor was to be, that day, with Christ in "paradise." The lost were separated from the saved by a "great gulf fixed" (Lk. 16. 26). The representative man of the lost who are now in hades is the rich man of Lk. 16. 19-31. He was alive, conscious, in the full exercise of his faculties, memory, etc., and in torment.

(2) *Hades since the ascension of Christ.* So far as the unsaved dead are concerned, no change of their place or condition is revealed in Scripture. At the judgment of the great white throne, hades will give them up, they will be judged, and will pass into the lake of fire (Rev. 20. 13, 14). But a change has taken place which affects paradise. Paul was "caught up to the third heaven . . . into paradise" (2 Cor. 12. 1-4). Paradise, therefore, is now in the immediate presence of God. It is believed that Eph. 4. 8-10 indicates the time of the change. "When he ascended up on high he led a multitude of captives." It is immediately added that He had previously "descended first into the lower parts of the earth," i.e. the paradise division of hades. During the present church-age the saved who died are "absent from the body, at home with the Lord." The wicked dead in hades, and the righteous dead "at home with the Lord," alike await the resurrection (Job. 19. 25; 1 Cor. 15. 52). See Mt. 5. 22, note.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and ^asaid, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith ^bhath made thee whole.

The kingdom in its spiritual aspect. (Cf. Lk. 19. 11, 12.)

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with ^cobservation:

21 Neither shall they say, Lo here! or, lo there! for, behold, ^dthe kingdom of God is ^{1e}within you.

Jesus foretells his second coming (Deut. 30. 3; Acts 1. 9-11, note).

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the ^fSon of man, and ye shall not see it.

23 ^gAnd they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many

A.D. 33.

a Bible prayers (N.T.). Lk. 18. 11. (Mt. 6. 9; Rev. 22. 20.)

b Miracles (N.T.). vs. 11-19; Lk. 18. 35-43. (Mt. 8. 2, 3; Acts 28. 8, 9.)

c Or, with outward show.

d Rom. 14. 17.

e in the midst of.

f Mt. 8. 20, note.

g Lk. 21. 8; Mt. 24. 23; Mk. 13. 21.

h Mt. 24. 37; 1 Thes. 5. 3; 2 Pet. 2. 5; 3. 6.

i Christ (Second Advent). vs. 24-36; Lk. 18. 8. (Mt. 19. 28; Acts 1. 9-11.)

j Inspiration. vs. 27, 29, 32; Lk. 20. 37. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

k Mt. 24. 40.

l Mt. 24. 28.

m Parables (N.T.). vs. 1-8, 9-14; Lk. 19. 11-27. (Mt. 5. 13-16; Lk. 21. 29-31.)

things, and be rejected of this generation.

26 And as it was in the days of Noe, ^hso shall it be also in the days of the ^fSon of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even ⁱthus shall it be in the day when the ^fSon of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 ^jRemember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, ^kin that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, ²Wheresoever the body *is*, ^lthither will the eagles be gathered together.

CHAPTER 18.

Parable of the unjust judge.

AND he spake a ^mparable unto them *to this end*, that men ought always to pray, and not to faint;

¹(17. 21). Gr. *entos* = "in the midst." It could not be said of a self-righteous, Christ-rejecting Pharisee, that the kingdom of God, as to its spiritual content, was within him. Our Lord's whole answer, designedly enigmatic to the Pharisees (cf. Mt. 13. 10-13), has a dispensational meaning. The kingdom in its outward form, as covenanted to David (2 Sam. 7. 8-17) and described by the prophets (Zech. 12. 8, note), had been rejected by the Jews; so that, during this present age, it would not "come with observation" (lit. "outward show") but in the hearts of men (cf. Lk. 19. 11, 12; Acts 1. 6-8, note; Rom. 14. 17). Meantime, the kingdom was actually "in the midst" of the Pharisees in the persons of the King and His disciples. Ultimately the kingdom of heaven *will* come, with outward show. (See v. 24.)

²(17. 37). See "Armageddon" (Rev. 16. 14; 19. 17, note).

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord saith, Hear what the unjust judge saith.

7 And shall not God ^aavenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the ^bSon of man ^ccometh, shall he find ^{1d}faith on the earth?

Parable of the Pharisee and the publican.

9 And he spake this parable unto certain which trusted in themselves that they were ^erighteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and ^fprayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as ^{his} eyes unto heaven, but smote upon his breast, ^gsaying, God be ^{2h}merciful to me a ⁱsinner.

14 I tell you, this man went down to his house, ^jjustified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Jesus blesses little children (Mt. 19. 13-15; Mk. 10. 13-16).

15 ^kAnd they brought unto him

A.D. 33.

^a Rev. 6.10.

^b Mt. 8.20, note.

^c Christ (Second Advent). Lk. 21.25-28.

(Mt. 19.28; Acts 1.9-11.)

^d Apostasy.

2 Thes. 2.1-

12. (Lk. 18.8;

2 Tim. 3.1.)

^e Rom. 10.3, note.

^f Bible pray-

ers (N.T.).

Lk. 18.13.

(Mt. 6.9;

Rev. 22.20.)

^g Bible pray-

ers (N.T.).

Lk. 23.34.

(Mt. 6.9;

Rev. 22.20.)

^h i.e. propiti-

ated.

ⁱ Sin. Rom. 3.

23, note.

^j Justifica-

tion. vs. 10-

14; Acts 13.

39. (Lk. 18.

14; Rom. 3.

28.)

^k Mt. 19.13;

Mk. 10.13.

^l Mt. 18.3;

1 Pet. 2.2.

^m Ps. 131.2.

ⁿ Lk. 10.25, 37;

Mt. 19.16;

Mk. 10.17;

Rom. 6.22,

23; 1 John 5.

11, 13.

^o Ps. 86.5;

119.68.

^p Quoted from

Ex. 20.12-16;

Deut. 5.16-

20.

^q Gal. 3.24;

Phil. 3.6.

^r 2 Cor. 5.10.

^s Mt. 6.24; 13.

22; Eph. 5.5.

^t Ps. 62.10;

Mk. 10.24;

1 Tim. 6.9,

10.

^u Rom. 1.16,

note.

^v Mt. 19.26.

^w Phil. 3.8.

^x 1 Cor. 2.9, 10.

also infants, that he would touch them: but when ^{his} disciples saw ^{it}, they rebuked them.

16 But Jesus called them ^{unto} him, and said, Suffer little children to come unto me, and forbid them not: for of ¹such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child ^mshall in no wise enter therein.

The rich young ruler (Mt. 19. 16-30; Mk. 10. 17-31).

18 ⁿ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none ^{is} good, save ^oone, ^{that is}, God.

20 Thou knowest the commandments, ^pDo not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All ^qthese have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, ^rYet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, ^she was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, ^tHow hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard ^{it}said, Who then can be ^usaved?

27 And he said, ^vThe things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have ^wleft all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath ^xleft house, or parents, or

¹(18. 8). The reference is not to personal faith, but to belief in the whole body of revealed truth. (Cf. Rom. 1. 5; 1 Cor. 16. 13; 2 Cor. 13. 5; Col. 1. 23; 2. 7; Tit. 1. 13; Jude 3. See "Apostasy," above, in marg. of Lk. 18. 8; 2 Tim. 3. 1, note.)

²(18. 13). Gr. *hilaskomai*, used in the Septuagint and N.T. in connection with the mercy-seat (Ex. 25. 17, 18, 21; Heb. 9. 5). As an instructed Jew the publican is thinking, not of mere mercy, but of the blood-sprinkled mercy-seat (Lev. 16, note; "Propitiation," Rom. 3. 25, note). His prayer might be paraphrased, "Be toward me as thou art when thou lookest upon the atoning blood." The Bible knows nothing of divine forgiveness apart from sacrifice (see Mt. 26. 28, note).

brethren, or wife, or children, for the kingdom of God's sake,
 30 Who shall not receive ^a manifold more in this present time, and in the ^b world to come life everlasting.

Jesus again foretells his death and resurrection (Mt. 20. 17-19; Mk. 10. 32-34).

31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and *all things* that are written by the prophets concerning the ^d Son of man shall be accomplished.

32 For he shall be ^e delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

A blind man healed near Jericho. (Cf. Mt. 20. 29-34; Mk. 10. 46-52.)

35 And it ^f came to pass, that as he was come nigh unto Jericho, a certain ^g blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried ^h so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath ⁱ saved thee.

43 And immediately he ^j received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

A.D. 33.

^a John 16.33; Phil.4.7.

^b i.e. age.

^c Lk.24.27,44.

^d Mt.8.20, note.

^e Lk.23.1; Mt.17.22.

^f Mt.20.29; Mk.10.46.

^g Mt.20.30, note.

^h Lk.18.1; Col.4.2.

ⁱ Rom.1.16, note

^j *Miracles* (N.T.). vs. 35-43; Lk.22.50,51. (Mt. 8.2,3; Acts 28.8,9.)

^k John 14.23.

^l Mt.9.11,13.

^m Psa.41.1.

ⁿ Commanded in Ex.22.1.

^o Rom.1.16, note.

^p Mt.8.20, note.

^q *Parables* (N.T.). vs. 11-27; Lk.20.9-18. (Mt.5.13-16; Lk.21.29-31.)

^r Acts 1.6.

^s Mt.25.14; Mk.13.34.

^t *mina*, here translated a pound, is 12 ounces and a half.

^u 1 Pet.4.9,11.

CHAPTER 19.

Conversion of Zacchæus.

AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must ^k abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, ^l That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the ^m poor; and if I have taken any thing from any man by false accusation, I ⁿ restore *him* fourfold.

9 And Jesus said unto him, This day is ^o salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the ^p Son of man is come to seek and to save that which was lost.

Parable of the ten pounds: the postponed kingdom. (See Lk. 17. 21, note; Acts 1.6-8, note.)

11 And as they heard these things, he added and spake a ^q parable, because he was nigh to Jerusalem, and ^r because they thought that the kingdom of God should immediately appear.

12 He said therefore, ^s A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten ^t pounds, and said unto them, ^u Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received

the kingdom, then he commanded these servants to be called unto him, to whom he had given the ^amoney, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is thy pound, which I have kept laid up in a napkin:*

21 For I ^bfear'd thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, ^cOut of thine own mouth will I judge thee, *thou wicked servant.* Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, ^dThat unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine ^eenemies, which would not that I should reign over them, bring hither, and slay *them* before me.

f The triumphal entry (Mt. 21. 1-9; Mk. 11. 1-10).

28 And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And ^git came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt

A.D. 33.

a silver; also v.23.

b Rom.8.15; 2 Tim.1.6,7.

c Mt.12.37; Rom.3.19.

d Lk.8.18; Mt.13.12; Mk.4.25.

e 1 Cor.15.25; Heb.10.13; Rev.19.11,21.

f See Mt.21.4, note.

g Mt.21.1; Mk.11.1; John 12.14.

h Predicted in Zech.9.9.

i Psal.118.26.

j Lk.2.14; Rom.5.1; Eph.2.14.

k Lk.2.14.

l John 11.35.

m Lk.13.34.

n Psal.95.7,8; Heb.3.13.

o Lk.1.77,79; Acts 10.36; Rom.5.1.

p Mt.23.37.

q Lk.1.68; John 12.35; 2 Cor.6.1,2.

r Mt.21.12; Mk.11.15.

tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they ^hset Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, ⁱBlessed be the King that cometh in the name of the Lord: ^jpeace in heaven, and ^kglory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Jesus weeps over Jerusalem.
(Cf. Lk. 13. 34, 35.)

41 And when he was come near, he beheld the city, and wept ^lover it,

42 Saying, ^mIf thou hadst known, even thou, at least in this ⁿthy day, the things *which* ^obelong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 ^pAnd shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not ^qthe time of thy visitation.

Second purification of the temple (Mt. 21. 12-16; Mk. 11. 15-18. Cf. John 2. 13-17).

45 And ^rhe went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, ^aMy house is the house of prayer: but ye have made it a ^bden of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people ^cwere very attentive to hear him.

CHAPTER 20.

Jesus' authority questioned (Mt. 21. 23-27; Mk. 11. 27-33).

AND it came to pass, *that* on one of those days, *das* he taught the people in the temple, and preached the ^egospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, ^fby what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they ^gbe persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it* was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

Parable of the vineyard (Mt. 21. 33-46; Mk. 12. 1-12).

9 Then began he to speak to the people this ^hparable; A ⁱcertain man planted a ^jvineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a ^kservant to the husbandmen, that they should give him of the ^lfruit of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

A.D. 33.

^a Quoted from Isa. 56. 7.

^b Quoted from Jer. 7. 11.

^c Or, *hanged on him.*

^d Mt. 21. 23; Mk. 11. 27.

^e Gospel. Lk. 24. 47; (Mt. 3. 1, 2; Rev. 14. 6.)

^f Acts 4. 7, 10.

^g Mt. 3. 5, 6; Mk. 6. 20.

^h *Parables* (N.T.) vs. 9-18; Lk. 21. 29-31. (Mt. 5. 13; Lk. 21. 29-31.)

ⁱ Mt. 21. 33; Mk. 12. 1.

^j Ps. 80. 8, 9.

^k *bondservant*

^l John 15. 1, 8.

^m Heb. 1. 1, 2.

ⁿ Heb. 1. 2.

^o Mt. 27. 21, 25.

^p Acts 2. 23; 4. 25-27.

^q Lk. 19. 27.

^r Rom. 11. 11.

^s Quoted from Ps. 118. 22, 23. See Mt. 21. 44, *note.*

^t Mt. 21. 44.

^u John 7. 30.

^v Mt. 18. 28.

^w Mt. 17. 25, 27; Rom. 13. 7.

^x 1 Pet. 2. 13, 17.

^y Col. 4. 6.

13 Then said the lord of the vineyard, What shall I do? I will ^msend my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, ⁿThis is the heir: come, ^olet us kill him, that the inheritance may be our's.

15 So they ^pcast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and ^qdestroy these husbandmen, and shall give the vineyard to ^rothers. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, ^sThe stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; ^tbut on whomsoever it shall fall, it will grind him to powder.

Question of the tribute-money (Mt. 22. 15-22; Mk. 12. 13-17).

19 And the chief priests and the scribes the same hour ^usought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a ^vpenny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, ^wRender therefore unto Cæsar the things which be Cæsar's, and unto ^xGod the things which be God's.

26 And they could not take hold of his words before the people: and they ^y marvelled at his answer, and held their peace.

Jesus answers the Sadducees about the resurrection (Mt. 22. 23-33; Mk. 12. 18-27).

27 ^a Then came to *him* certain of the ^b Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, ^c Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this ^d world marry, and are given in marriage:

35 But they which shall be accounted ^e worthy to obtain that ^d world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the ^f angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, ^g even Moses shewed at the bush, when he calleth the Lord the ^h God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

Jesus questions the scribes (Mt. 22. 41-46; Mk. 12. 35-37).

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ⁱ And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, ^j The Lord said unto my ^k Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, ^l how is he then his son?

A.D. 33.

^a Mt. 22. 23;

Mk. 12. 18.

^b Acts 23. 6, 8.

^c Quoted from

Deut. 25. 5.

^d i.e. age.

^e Lk. 21. 36;

Rev. 3. 4.

^f Heb. 1. 4,

note.

^g Inspiration.

Lk. 24. 25-27,

44, 45. (Mt.

4. 4, 7, 10;

Rev. 22. 19.)

^h Elohim.

Quoted from

Ex. 3. 6.

ⁱ Mt. 22. 42, 45;

Mk. 12. 35.

^j Quoted from

Psa. 110. 1.

^k Adonai.

Psa. 110. 1.

^l Acts 2. 34; 13.

22, 23; Rom.

1. 3; 9. 5.

^m Mt. 23. 1;

Lk. 12. 1.

ⁿ Lk. 11. 43.

^o Lk. 14. 7.

^p Mt. 23. 14.

^q Lk. 10. 12-14.

^r i.e. condemnation.

^s Mk. 12. 41-44;

Lk. 6. 24; 12.

16-21; 16. 19-

31; 18. 23-27;

19. 2-10.

^t Lk. 18. 3;

2 Cor. 6. 10.

^u One mite =

1-4 farthing,

or 1-8 cent.

^v 2 Cor. 8. 12.

^w Cf. Lk. 18. 12;

2 Cor. 5. 14,

15.

^x Mt. 24. 1; Mk.

13. 1; John 2.

19-21.

^y Lk. 19. 44.

^z See Mt. 24. 3,

note on the

Olivet dis-

course.

^a 2 Cor. 11. 13-

15; 2 Thes.

2. 3; 2 Tim.

3. 13.

^b Mt. 24. 6, 7;

Mk. 13. 7.

^c i.e. come

yet.

^d Rev. 6. 4.

45 Then in the audience of all the people he said unto his disciples,

46 ^m Beware of the scribes, which desire to walk in long robes, and ⁿ love greetings in the markets, and the ^o highest seats in the synagogues, and the chief rooms at feasts;

47 Which ^p devour widows' houses, and for a shew make long prayers: the same shall receive ^q greater ^r damnation.

CHAPTER 21.

The widow's mite: Jesus' estimate of giving (Mk. 12. 41-44).

AND he looked up, and saw the ^s rich men casting their gifts into the treasury.

2 And he saw also a certain poor ^t widow casting in thither two ^u mites.

3 And he said, Of a truth I say unto you, that ^v this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in ^w all the living that she had.

The Olivet discourse. (Cf. Mt. 24., 25.; Mk. 13.)

5 And as some spake of the ^x temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which there shall not be left one ^y stone upon another, that shall not be thrown down.

The disciples' question.

(Cf. Mt. 24. 3.)

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

The course of this age.

(Cf. Mt. 24. 4-14.)

8 ^z And he said, Take heed that ye be not ^a deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of ^b wars and commotions, be not terrified: for these things must first come to pass; but the end is not ^c by and by.

10 Then said he unto them, ^d Na-

tion shall rise against nation, and kingdom against kingdom:

11 And great ^a earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall ^blay their hands on you, and persecute you, delivering you up to the synagogues, and into ^cprisons, being brought before kings and rulers ^dfor my name's sake.

13 And it shall turn to you for ^ea testimony.

14 Settle it therefore in your hearts, not to ^fmeditate before what ye shall answer:

15 For I will give you a mouth and wisdom, ^gwhich all your adversaries shall not be able to gainsay nor resist.

16 And ^hye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ⁱsome of you shall they cause to be put to death.

17 And ye shall be ^jhated of all men for my name's sake.

18 But there shall not an ^khair of your head perish.

19 In your ^lpatience possess ye your souls.

The destruction of Jerusalem foretold.

20 And ¹when ye shall see ^mJerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that ⁿall things which are written may be fulfilled.

23 But woe unto them that are

A.D. 33.

^a Rev. 6.5, 6, 12.

^b Mt. 10.16-22;

^c John 16.2;

^d 1 Pet. 4.12-14.

^e Acts 4.3; 5.

^f 18; 12.4; 16.

^g 24.

^h 1 Pet. 2.13.

ⁱ Phil. 1.12, 13,

^j 28; 2 Thes. 1.

^k 4, 6.

^l Mt. 10.19;

^m Mk. 13.11; Lk.

ⁿ 12.11.

^o Acts 6.10.

^p Mk. 13.12.

^q Acts 7.59;

^r 12.2.

^s Mt. 10.22;

^t John 7.7.

^u Mk. 10.30.

^v Heb. 10.36.

^w Israel

(*prophecies*).

Acts 2.29-32.

(Mt. 24.31;

Rom. 11.26.)

^x Lk. 24.27, 44.

^y *Times of the*

Gentiles. vs.

20-24; Rev. 16.

19, summary.

^z Mt. 24.29;

Mk. 13.24;

2 Pet. 3.10, 12.

^{aa} Lk. 23.30;

Rev. 6.12-17.

^{ab} *oikoumene* =

inhabited

earth.

^{ac} Mt. 24.29.

^{ad} Mt. 8.20, note.

^{ae} *Christ* (Sec-

ond Advent).

vs. 25-28; Lk.

24.25-26.

(Mt. 19.28;

Acts 1.9-11.)

^{af} Mt. 24.29-31;

Mk. 13.24-27;

2 Thes. 1.7-10;

Rev. 1.7.

^{ag} Rom. 3.24,

note; 8.19, 23.

^{ah} *Parables*

(N.T.), vs. 29-

31. (Mt. 5.13-

16; Lk. 21.29-

31.)

^{ai} Heb. 10.37;

Jas. 5.8, 9.

^{aj} Mt. 24.35;

Heb. 1.11;

1 Pet. 1.25, 25.

with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be ²trodden down of the Gentiles, until the ^otimes of the Gentiles be fulfilled.

The return of the Lord in glory. (Cf. Mt. 24. 29-31.)

25 And there shall be ^psigns in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 ^qMen's hearts failing them for fear, and for looking after those things which are coming on the ^rearth: for the ^spowers of heaven shall be shaken.

27 And then shall they see the ^tSon of man ^ucoming ^vin a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your ^wredemption draweth nigh.

Parable of the fig tree (Mt. 24. 32, 33; Mk. 13. 28, 29).

29 And he spake to them a ^xparable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the ^ykingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 ^zHeaven and earth shall pass away: but my words shall not pass away.

¹(21. 20). Vs. 20, 24 are not included in the report of the Olivet discourse as given by Matthew and Mark. Two sieges of Jerusalem are in view in that discourse. Luke 21. 20-24 refers to the siege by Titus, A.D. 70, when the city was taken, and verse 24 literally fulfilled. But that siege and its horrors but adumbrate the final siege at the end of this age, in which the "great tribulation" culminates. At that time the city will be taken, but delivered by the glorious appearing of the Lord (Rev. 19. 11-21). The references in Mt. 24. 15-28, Mk. 13. 14-26 are to the final tribulation siege; Lk. 21. 20-24 to the destruction of Jerusalem by Titus. In Luke the sign is the compassing of Jerusalem by armies (Lk. 21. 20); in Matthew (24. 15) and Mark (13. 14) the sign is the abomination in the holy place (2 Thes. 2. 4).

²(21. 24). The "times of the Gentiles" began with the captivity of Judah under Nebuchadnezzar (2 Chr. 36. 1-21), since which time Jerusalem has been under Gentile overlordship.

Warnings in view of the Lord's return. (Cf. Mt. 24. 34-51; Mk. 13. 30-37.)

34 And ^atake heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and ^bcares of this life, and so that day come upon you unawares.

35 For ^cas a snare shall it come on all them that dwell on the face of the whole earth.

36 ^dWatch ye therefore, and ^epray always, that ye may be accounted worthy to ^fescape all these things that shall come to pass, and to ^gstand before the Son of man.

37 And in ^hthe day time he was teaching in the temple; and ⁱat night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER 22.

Judas covenants to betray Jesus (Mt. 26. 2, 14, 15; Mk. 14. 1, 2, 10, 11).

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the ^jchief priests and scribes sought how they might kill him; for they ^kfeared the people.

3 Then entered ^lSatan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and ^mcovenanted to give him money.

6 And he promised, and sought opportunity to ⁿbetray him unto them in the absence of the multitude.

Preparation of the passover (Mt. 26. 17-19; Mk. 14. 12-16).

7 Then came the day of unleavened bread, when the ^opassover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city,

A.D. 33.

- a Rom. 13. 13;
1 Thes. 5. 6;
1 Pet. 4. 7.
b Lk. 14. 18-20;
17. 28.
c 1 Thes. 5. 2;
2 Pet. 3. 10;
Rev. 3. 3;
16. 5.
d Mt. 24. 42; 25. 13; Mk. 13. 33.
e Lk. 18. 1.
f Lk. 17. 33-37;
Rev. 7. 3.
g Psa. 1. 5;
Eph. 6. 13.
h John 8. 1, 2.
i Lk. 22. 39.
j Psa. 2. 2;
John 11. 47;
Acts 4. 27.
k Lk. 19. 48; 20. 19.
l Mt. 26. 14;
Mk. 14. 10;
John 13. 2, 27.
m John 12. 6.
n vs. 3-6, 21-23,
47, 48; Psa. 41. 9.
o 1 Cor. 5. 7.
p John 2. 6-10.
q Heb. 9. 11, 12,
26 with Heb. 10. 1-9; 1 Cor. 5. 7.
r v. 30; Mt. 8. 11.
s v. 20.
t Mt. 26. 29;
Mk. 14. 25.
u 1 Cor. 11. 24.
v 1 Cor. 10. 16.
w *Covenant (new)*. Heb. 8. 12. (Mt. 26. 28; Heb. 8. 12.)
x i.e. covenant.
y Psa. 41. 9;
John 13. 21.
z Mt. 8. 20, note.
a Acts 2. 23;
4. 28.
b Mt. 26. 22;
John 13. 22, 25.
c Mk. 9. 34; Lk. 9. 46.

there shall a man meet you, bearing a ^ppitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

The last passover. (Cf. Mt. 26. 20; Mk. 14. 17; John 13. 12.)

14 ¹And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ^aWith desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I ^rwill not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the ^scup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, ^tuntil the kingdom of God shall come.

The Lord's supper instituted (Mt. 26. 26-29; Mk. 14. 22-25).

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: ^uthis do in remembrance of me.

20 Likewise also the cup after supper, saying, ^vThis cup is the ^wnew ^xtestament in my blood, which is shed for you.

Jesus announces his betrayal (Mt. 26. 21-25; Mk. 14. 18-21; John 13. 18-30).

21 ^yBut, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the ^zSon of man goeth, ^aas it was determined: but woe unto that man by whom he is betrayed!

23 And they ^bbegan to enquire among themselves, which of them it was that should do this thing.

The strife which should be greatest. (Cf. Mt. 20. 25-28; Mk. 10. 42-45.)

24 And there was also a ^cstrife

¹(22. 14). For order of events on the night of the last passover, see Mt. 26. 20, note.

among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors.

26 ^a But ye *shall* not be so: ^b but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For ^c whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that ^d serveth.

The apostles' place in the future kingdom (Mt. 19. 28. Cf. Rev. 3. 21).

28 Ye are they which have continued with me in my ^e temptations.

29 ^f And I appoint unto you a ^g kingdom, as my Father hath appointed unto me;

30 That ye ^h may eat and drink at my table in my ⁱ kingdom, and ^j sit on thrones judging the twelve tribes of Israel.

Jesus predicts Peter's denial (Mt. 26. 33-35; Mk. 14. 29-31).

31 And the Lord said, Simon, Simon, behold, ^k Satan ^l hath desired to have you, that he may sift you as ^m wheat:

32 ⁿ But I have prayed for thee, that thy faith fail not: and when thou ^o art converted, ^p strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

The disciples warned of coming conflicts.

35 And he said unto them, ^q When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise ^r his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was ^s reckoned ^t among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold,

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^a Mt. 20. 26;

^b 1 Pet. 5. 3.

^c Lk. 9. 48.

^d Lk. 12. 37.

^e John 13. 13-

17; 1 Cor. 9.

19; Phil. 2. 7.

^f *Temptation.*

Acts 5. 9. (Mt.

4. 1; Jas. 1. 14.)

^g Mt. 24. 47; Lk.

12. 32; 2 Cor. 1.

7; 2 Tim. 2. 12.

^h Mt. 3. 2, *note.*

ⁱ Mt. 8. 11; Lk.

14. 16; Rev. 19.

9.

^j Mt. 19. 28;

cf. 1 Cor. 6. 2;

Rev. 3. 21.

^k *Satan.* vs. 3.

31; John 8. 44,

(Mt. 4. 1-11;

Rev. 20. 10.)

^l 1 Pet. 5. 8.

^m Peter was the

wheat, his

self-confi-

dence the

chaff. Cf. Mt.

13. 30; John 5.

24; 10. 28;

Rom. 6. 1, 2;

1 John 1. 8;

2. 1

ⁿ John 17. 9, 11.

15; Rom. 8. 27;

Heb. 7. 25;

1 John 2. 1.

^o *hast turned*

back again.

^p John 21. 15-

17; 1 Pet. 5. 12;

2 Pet. 1. 10-15.

^q Mt. 10. 9; Lk.

9. 3; 10. 4.

^r *Imputation.*

vs. 24. 37.

Rom. 4. 24.

(Lk. 22. 37;

Jas. 2. 23.)

^s Quoted from

Isa. 53. 12;

cf. Mk. 15. 28.

^t Lk. 21. 37.

^u See Mt. 26. 39,

note.

^v Heb. 1. 4, *note.*

^w Peter was

sleeping while

his Master

was praying

(v. 45); resist-

ing while his

Master was

submitting

(vs. 49-51); he

followed afar

off; sat down

amongst his

Lord's ene-

mies; and de-

denied his Lord,

the faith, and

the brother-

hood.

^x Mt. 8. 20,

note.

^y Mt. 26. 51; Mk.

14. 47; John

18. 10.

^z *Miracles*

(N.T.). vs. 50,

51; John 2. 1-

10. (Mt. 8. 2, 3;

Acts 28. 9.)

^{aa} v. 37; Lk. 23.

32.

^{ab} John 12. 27;

14. 30.

here are two swords. And he said unto them, It is enough.

Jesus in the garden (Mt. 26. 36-46; Mk. 14. 32-42; John 18. 1).

39 And he came out, and ^s went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an ^u angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them ^v sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

Jesus betrayed by Judas; restores a severed ear (Mt. 26. 47-56; Mk. 14. 43-50; John 18. 3-II).

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the ^w Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And ^x one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and ^y healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a ^z thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but ^a this is your hour, and the power of darkness.

Jesus arrested: Peter's denial (Mt. 26. 57, 69-75; Mk. 14. 53, 54, 66-72; John 18. 12, 15-18, 25-27).

54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed ^a afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down ^b among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he ^c denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a ^d Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and ^e looked upon Peter. And Peter remembered the word of the Lord, ^f how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and ^g wept bitterly.

Jesus buffeted (Mt. 26. 67, 68; Mk. 14. 65; John 18. 22, 23).

63 And the men that held Jesus ^h mocked him, and ⁱ smote him.

64 And when they had blindfolded him, they ^j struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

Jesus before the Sanhedrin (Mt. 26. 59-68; Mk. 14. 55-65; John 18. 19-24).

66 ^k And as soon as it was day, the ^l elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you, ye will not answer me, nor let me go.

69 ^m Hereafter shall the ⁿ Son of man sit on the right hand of the power of God.

A.D. 33.

^a Cf. John 13. 23; 21. 19.

^b Jas. 4. 4.

^c v. 34.

^d Acts 1. 11; 2. 7.

^e Cf. Ps. 32. 8.

^f v. 34.

^g 2 Cor. 7. 10, 11.

^h Ps. 69. 12.

ⁱ Fulfilling Isa. 50. 6.

^j Fulfilling Zech. 13. 7.

^k For order of events on the day of the crucifixion, see Mt. 26. 57, note.

^l Acts 4. 26; 22. 5.

^m Acts 7. 55, 56 with Rev. 1. 7; Heb. 1. 3.

ⁿ Mt. 8. 20, note.

^o John 10. 30.

^p Mk. 14. 55-59.

^q Mt. 17. 27; 22. 21; Mk. 12. 17.

^r vs. 1-5; Ps. 27. 12.

^s John 18. 33-36; 19. 12.

^t vs. 14, 22; 1 Pet. 2. 22.

^u Cf. John 6. 15; Lk. 14. 25-27.

^v Lk. 4. 14.

^w Also vs. 8, 11, 12, 15. See Mt. 14. 1, ref.; Lk. 3. 1.

^x Lk. 9. 9.

^y Mt. 14. 1; Mk. 6. 14.

^z John 19. 9.

^a Phil. 2. 5-11.

^b Acts 4. 27.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that ^o I am.

71 And they said, What ^p need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER 23.

Jesus before Pilate (Mt. 27. 2, 11-14; Mk. 15. 1-5; John 18. 28-38).

AND the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give ^q tribute to Cæsar, saying that he himself is ^r Christ a ^s King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and to the people, ^t I find no fault in this man.

5 And they were the more fierce, saying, ^u He stirreth up the people, teaching throughout all Jewry, beginning from ^v Galilee to this place.

Jesus sent before Herod.

6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto ^w Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was ^x desirous to see him of a long season, because he had ^y heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him ^z nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 ^a And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day ^b Pilate and Herod were made friends together: for before they were at enmity between themselves.

Jesus again before Pilate: Barabbas released, Jesus condemned (Mt. 27. 15-26; Mk. 15. 6-15; John 18. 39, 40).

13 And Pilate, when he had called

together the chief priests and the rulers and the people,

14 Said unto them, ^aYe have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no ^bfault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 ^cI will therefore chastise him, and release *him*.

17 (^dFor of necessity he must release one unto them at the feast.)

18 And ^ethey cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, ^fwilling to release Jesus, spake again to them.

21 But they cried, saying, ^gCrucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the ^hvoices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 ⁱAnd he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he ^jdelivered Jesus to their will.

26 And as they led him away, they laid hold upon one ^kSimon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

The crucifixion (Mt. 27. 33-38; Mk. 15. 22-28; John 19. 17-19).

27 And there ^lfollowed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them

A.D. 33.

^a vs. 1, 2.

^b v. 4.

^c Mt. 27. 26; John 19. 1.

^d Mt. 27. 15; Mk. 15. 6; John 18. 39.

^e Acts 3. 14.

^f John 19. 8, 12.

^g Ps. 69. 20; John 19. 15.

^h Acts 13. 27.

ⁱ Acts 3. 14.

^j Acts 4. 27, 28.

^k Cf. Mt. 27. 31, 32; Mk. 15. 20-23.

^l Lk. 8. 1-3.

^m Lk. 19. 41.

ⁿ Mt. 24. 19; Lk. 21. 23.

^o Rev. 6. 16, 17.

^p Ps. 1. 3;

^q 1 Pet. 4. 17.

^r Mt. 21. 19; Jude 12.

^s Fulfilling Isa. 53. 12.

^t Or, *The Skull*.

^u Bible prayers (N.T.).

^v Lk. 23. 42.

(Mt. 6. 9; Rev. 22. 20.)

^w Acts 7. 60.

^x Forgiveness.

Acts 13. 38,

39. (Mt. 6.

12, 14, 15;

Mt. 26. 28.)

^y Ps. 22. 18.

^z Ps. 22. 17.

^a Ps. 22. 6-8;

69. 12, 21; Mt.

27. 39-43;

Mk. 15. 29-32.

^b Mt. 27. 37;

Mk. 15. 26;

John 19. 19.

^c Lk. 18. 13.

^d 2 Cor. 5. 21;

Heb. 7. 26;

1 Pet. 2. 22.

said, Daughters of Jerusalem, ^mweep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, ⁿBlessed are the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, ^oFall on us; and to the hills, Cover us.

31 For if they do these things in a ^pgreen tree, what shall be done in the ^qdry?

32 And there were also two other, ^rmalefactors, led with him to be put to death.

33 ¹And when they were come to the place, which is called ^sCalvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then ^tsaid Jesus, ^uFather, ^vforgive them; for they know not what they do. And ^wthey parted his raiment, and cast lots.

35 And the ^{2x}people stood beholding. And the rulers also with them ^vderided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a ^{2x}superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.**

The repentant thief. (Cf. Mt. 27. 44; Mk. 15. 32.)

39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed ^ajustly; for we receive the due reward of our deeds: but this man ^bhath done nothing amiss.

¹ (23. 33). For order of events at the crucifixion, see Mt. 27. 33, *note*.

² (23. 35). Jesus crucified is the true touchstone revealing what the world is: "The people stood beholding" in stolid indifference; the rulers, who wanted religion, but without a divine Christ crucified for their sins, "reviled"; the brutal amongst them mocked or railed; the conscious sinner prayed; the covetous sat down before the cross and played their sordid game. The cross is the judgment of this world (John 12. 31).

42 And he ^asaid unto Jesus, Lord, remember me when thou comest into thy ^bkingdom.

43 And Jesus said unto him, ^cVerily I say unto thee, To day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the ^dveil of the temple was rent in the midst.

Jesus dismisses his spirit (Mt. 27. 50; Mk. 15. 37; John 19. 30.)

46 And when Jesus had cried with a loud voice, ^ehe said, Father, ^finto thy hands I commend my spirit: and having said thus, he ^ggave up the ghost.

47 Now when the ^hcenturion saw what was done, he glorified God, saying, Certainly this was a ⁱrighteous man.

48 And all the people that came together to that sight, beholding the things which were done, ^jsmote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The entombment (Mt. 27. 57-61; Mk. 15. 42-47; John 19. 38-42).

50 And, behold, *there was a man* named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was of Arimathæa, a city of the Jews: i* who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and ^klaid it in a sepulchre that was hewn in stone, ^lwherein never man before was laid.

54 And that day was the ^mpreparation, and the sabbath drew on.

55 And the ⁿwomen also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and ^oprepared spices and ointments; and rested the sabbath day ^paccording to the commandment.

A.D. 33.

a Bible prayers

(N.T.). Lk. 23. 46. (Mt. 6. 9; Rev. 22. 20.)

b Mt. 3. 2, note.

c As to, "paradise," cf. Lk. 16. 25, note.

d One thief was saved, that none need despair; but only one, that none should presume.

e Mt. 27. 51; Mk. 15. 38; Heb. 9. 3-8, 11, 12; 10. 19-22.

f Bible prayers (N.T.). John 4. 15. (Mt. 6. 9; Rev. 22. 20.)

g Psa. 31. 5; cf. Acts 7. 59; 1 Pet. 2. 23.

h Mt. 27. 54; John 7. 45, 46.

i Rom. 10. 10, note.

j Rev. 1. 7.

k Mk. 15. 43; Lk. 2. 25, 38.

l Fulfilling Isa. 53. 9.

m Acts 2. 24-31.

n Lk. 8. 2.

o Mk. 16. 1.

p Recorded in Ex. 20. 10.

q Lk. 23. 56; cf. Mt. 26. 12; Mk. 14. 8; John 12. 7.

r John 10. 18; 11. 33, 39.

s v. 23; Mk. 16. 5.

t John 20. 12; Acts 1. 10.

u Or, *him that liveth*. Rev. 1. 18.

v Mt. 16. 21; 17. 23; Mk. 8. 31; 9. 31; Lk. 9. 22.

w Mt. 8. 20, note.

x Sin. Rom. 3. 23, note.

y Resurrection. vs. 1-7; Acts 2. 25-32. (Mt. 9. 23-25; 1 Cor. 15. 52.)

z John 2. 22.

a Lk. 8. 3.

b v. 25; Mk. 16. 11.

c v. 34; Lk. 9. 20; John 20. 3. 6.

d Mk. 16. 12, 13.

e One furlong = 582 ft.

CHAPTER 24.

The resurrection of Jesus Christ (Mt. 28. 1-6; Mk. 16. 1-8; John 20. 1-17).

NOW ²upon the first day of the week, very early in the morning, they came unto the sepulchre, ^qbringing the spices which they had prepared, and certain *others* with them.

2 And they found the ^rstone rolled away from the sepulchre.

3 And they entered in, and ^sfound not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, ^ttwo men stood by them in shining garments:

5 And as they were afraid, and bowed down ^utheir faces to the earth, they said unto them, Why seek ye the ^vliving among the dead?

6 He is not here, but is risen: remember ^whow he spake unto you when he was yet in Galilee,

7 Saying, The ^xSon of man must be delivered into the hands of ^ysinful men, and be crucified, and the third day ^zrise again.

8 And they ^aremembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and ^bJoanna, and Mary *the mother of James*, and other *women* that were with them, which told these things unto the apostles.

11 And ^ctheir words seemed to them as idle tales, and they believed them not.

12 Then arose ^dPeter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

Ministry of the risen Christ:
(1) *to the Emmaus disciples.*

13 ³And, behold, ^dtwo of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore ^efurlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and rea-

1 (23. 46). See Mt. 27. 50, note.

2 (24. 1). For order of events at the resurrection, see Mt. 28. 1, note.

3 (24. 13). For order of our Lord's appearances after His resurrection, see Mt. 28. 9, note.

soned, Jesus himself drew near, and went with them.

16 But their ^aeyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was ^bCleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a ^cprophet mighty in deed and word before God and all the people:

20 ^dAnd how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we ^etrusted that it had been he which should have ^fredeemed Israel: and beside all this, to day is the third day since these things were done.

22 Yea, and ^gcertain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of ^hangels, which said he was alive.

24 And ⁱcertain of them which were with us went to the sepulchre, and found ^jit even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe ^kall that the ^lprophets have spoken:

26 ^mOught not Christ to have suffered these things, and to ⁿenter into his glory?

27 And ^obeginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning ^phimself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they ^qconstrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he ^rtook bread, and blessed ^sit, and brake, and gave to them.

31 And their ^teyes were opened,

A.D. 33.

^a John 20.14; 21.4;

^b cf. 2 Cor. 3.18.

^c John 19.25.

^d Mt. 21.11;

^e Lk. 9.19;

^f Acts 2.22;

^g 7.22.

^h Lk. 23.1;

ⁱ Acts 13.27, 28.

^j Mt. 3.2, note.

^k Rom. 3.24,

^l note.

^m vs. 9, 10; Mt.

ⁿ 28.8; Mk. 16.

^o 10; John 20.

^p 18.

^q Heb. 1.4,

^r note.

^s iv.12.

^t *J Inspiration.*

^u vs. 25, 27, 44,

^v 45; John 3.14.

^w (Mt. 4.4, 7, 10;

^x Rev. 22.19.)

^y Acts 3.24.

^z Heb. 2.9, 10;

^{aa} 1 Pet. 1.10-

^{ab} 12.

^{ac} *m Christ (Sec-*

^{ad} *ond Ad-*

^{ae} *vent).* vs. 25,

^{af} 26; John 14.

^{ag} 2.3. (Mt. 19.

^{ah} 28; Acts 1.9-

^{ai} 11.)

^{aj} n v. 45.

^{ak} o Rom. 1.3;

^{al} Rev. 19.10.

^{am} p John 14.23.

^{an} q Lk. 9.16; 22.

^{ao} 19.

^{ap} r Ps. 119.18;

^{aq} Gal. 1.16;

^{ar} 1 John 3.2.

^{as} s 1 Pet. 1.8;

^{at} John 20.29-

^{au} 31.

^{av} t See Mk. 16.

^{aw} 14, note.

^{ax} u 1 Cor. 15.5.

^{ay} v Mk. 16.14;

^{az} John 20.19,

^{ba} 21, 26.

^{bb} w Mk. 6.49.

^{bc} x Ps. 22.16;

^{bd} 1 John 1.1.

^{be} y John 20.20,

^{bf} 27.

^{bg} z 1 Cor. 15.20.

^{bh} a Acts 12.14.

^{bi} b Acts 10.40, 41.

^{bj} c See Ps. 118.

^{bk} 29, Sum-

^{bl} mary.

^{bm} d John 16.13;

^{bn} Acts 16.14.

^{bo} e Repentance.

^{bp} Acts 2.38.

^{bq} (Mt. 3.2;

^{br} Acts 17.30.)

^{bs} f Gospel.

^{bt} Acts 8.25.

^{bu} (Mt. 3.1, 2;

^{bv} Rev. 14.6.)

^{bw} g Sin. Rom. 3.

^{bx} 23, note.

and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our ^sheart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the ^televen gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and ^uhath appeared to Simon.

35 And they told what things were ^vdone in the way, and how he was known of them in breaking of bread.

(2) *To the ten.* (Cf. Mt. 28. 16, 17; Mk. 16. 14; John 20. 19-23.)

36 And as they thus spake, Jesus himself ^vstood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen ^wa spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my ^xhands and my feet, that it is I myself: ^yhandle me, and see; for a ^zspirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them ^{his} hands and ^{his} feet.

41 And while they yet ^abelieved not for joy, and wondered, he said unto them, Have ye here ^bany meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took ^{it}, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and ⁱⁿ the prophets, and ⁱⁿ the ^cpsalms, concerning me.

45 Then opened he their understanding, that they might understand the ^dscriptures,

The commission to evangelize (Mt. 28. 18-20; Mk. 16. 15-18; Acts 1. 8).

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that ^erepentance and ^fremission of ^gsins should be preached

in his name among all nations, beginning at Jerusalem.

48 And ^aye are witnesses of these things.

The ascension of Jesus Christ
(Mk. 16. 19, 20; Acts 1. 9-11).

49 And, behold, I send the ^bpromise of my Father upon you: but tarry ye in the city of Jerusalem, ^cuntil ye be endued with power from on high.

A.D. 33.

^a Acts 1.21,22;
2.32; 1 Cor.
15.4-9.
^b John 14.16,17;
Acts 1.8.
^c Acts 1.4,14;
2.1-4.
^d until they
were opposite
Bethany.
^e Acts 1.9; 7.
55,56; Rev.3.
21; cf. Acts 1.
10,11.
^f Acts 2.46; 5.
42.

50 And he led them out ^das far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, ¹while he blessed them, he was ^eparted from them, and carried up into ²heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the ^ftemple, praising and blessing God. Amen.

¹(24. 51). The attitude of our Lord here characterizes this age. It is one of grace; an ascended Lord is blessing a believing people with spiritual blessings. The Jewish age was marked by temporal blessings as the reward of an obedient people (Deut. 28. 1-15). In the kingdom-age spiritual and temporal blessings unite.

²(24. 51). The Scriptures distinguish three heavens: *first*, the lower heavens, or the region of the clouds; *secondly*, the second or planetary heavens; and, *thirdly*, the heaven of heavens, the abode of God.

THE GOSPEL ACCORDING TO

1 1]

ST. JOHN.

[1 14

WRITER. The fourth Gospel was written by the Apostle John (John 21. 24). This has been questioned on critical grounds, but on the same grounds and with equal scholarship, the early date and Johanean authorship have been maintained.

Date. The date of John's Gospel falls between A.D. 85 and 90. Probably the latter.

Theme. This is indicated both in the Prologue (1. 1-14), and in the last verse of the Gospel proper (20. 31), and is: The incarnation of the eternal Word, and Son of God, Himself God, in Jesus the Christ, (1) to reveal God in the terms of a human life; (2) that as many as believe on Him as "the Christ, the Son of God" (20. 31) may have eternal life. The prominent words are, "believed" and "life."

The book is in seven natural divisions: I. Prologue: The eternal Word incarnate in Jesus the Christ, 1. 1-14. II. The witness of John the Baptist, 1. 15-34. III. The public ministry of Christ, 1. 35-12. 50. IV. The private ministry of Christ to His own, 13. 1-17. 26. V. The sacrifice of Christ, 18. 1-19. 42. VI. The manifestation of Christ in resurrection, 20. 1-31. VII. Epilogue: Christ the Master of life and service, 21. 1-25.

The events recorded in this book cover a period of 7 years.

CHAPTER 1.

The deity of Jesus Christ.
(Cf. Heb. 1. 5-13.)

IN the beginning was the ^{1a} Word, and the Word was ^b with God, and the Word was ^c God.

² The same was in the beginning with God.

His pre-incarnation work.
(Cf. Heb. 1. 2.)

³ ^d All things were made by him; and without him was not any thing made that was made.

⁴ In him was ^e life; and the life was the light of men.

⁵ And the light shineth in darkness; and the darkness ^f comprehended it not.

Ministry of John the Baptist.
(See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)

⁶ There was a ^g man sent from God, whose name was John.

⁷ The same came for a ^h witness, to bear witness of the Light, that all ⁱ men through him might believe.

⁸ ⁱ He was not that Light, but

A.D. 26.

^a Rev. 19. 13.

^b John 17. 5.

^c Heb. 1. 8, 13;

¹ John 5. 20.

^d Eph. 3. 9.

^e *Life (eternal).* John

3. 15, 16, 36.

(Mt. 7. 14;

Rev. 22. 19.)

^f Or, apprehended; lit.

laid not hold

of it.

^g Lk. 3. 2, 3.

^h John 3. 26-36.

ⁱ Acts 19. 4.

^j 2 Cor. 4. 6.

^k *kosmos* (Mt.

4. 8) = man-

kind.

^l i. e. He came

unto his own

things, and

his own peo-

ple received

him not.

^m Or, author-

ity,

ⁿ *Faith.* John

3. 15, 16, 18, 36.

(Mt. 8. 10;

Heb. 11. 39.)

^o *Flesh.* John

3. 6. (John 1.

13; Jude 23.)

^p 1 Tim. 3. 16.

was sent to bear witness of that Light.

Jesus Christ the true Light.
(Cf. John 8. 12; 9. 5; 12. 46.)

⁹ *That* was the true ^j Light, which lighteth every man that cometh into the ^k world.

¹⁰ He was in the ^k world, and the world was made by him, and the world knew him not.

The two classes: sons and unbelievers. (Cf. 1 John 3. 1, 2; 5. 11, 12.)

¹¹ ^l He came unto his own, and his own received him not.

¹² But as many as received him, to them gave he ^m power to become the sons of God, even to them that ⁿ believe on his name:

¹³ Which were born, not of blood, nor of the will of the ^o flesh, nor of the will of man, but of God.

The incarnation. (Cf. Mt. 1. 18-23; Lk. 1. 30-35; Rom. 1. 3, 4.)

¹⁴ And the ^p Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¹ (1. 1). Gr. *Logos* (Aram. *Memra*, used in the Targums, or Heb. paraphrases, for God). The term means, (1) a thought or concept; (2) the expression or utterance of that thought. As a designation of Christ, therefore, *Logos* is peculiarly felicitous because, (1) in Him are embodied all the treasures of the divine wisdom, the collective "thought" of God (1 Cor. 1. 24; Eph. 3. 11; Col. 2. 2, 3); and, (2) He is, from eternity, but especially in His incarnation, the utterance or expression of the Person, and "thought" of Deity (John 1. 3-5, 9, 14-18; 14. 9-11; Col. 2. 9). In the Being, Person, and work of Christ, Deity is told out.

The witness of John Baptist.

(Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-18.)

15 John bare ^awitness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and ¹grace for grace.

17 For the ^blaw was given by Moses, but ^cgrace and truth came by Jesus Christ.

18 No man hath ²seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath ^ddeclared him.

19 And ^ethis is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that ^fprophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 ^gHe said, I am the voice of one crying in the wilderness, Make straight the way of the ^hLord, as said the ⁱprophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and

A.D. 26.

^a vs. 6-8, 15.

^b Law (of Moses).
John 7. 19.
(Mt. 5. 17, 18;
Gal. 3. 1-29.)

^c Grace (in salvation).
(Rom. 3. 24.)

^d Lit. led him forth, i.e. into full revelation.
John 14. 9.

^e Lk. 3. 15.

^f i.e. the prophet like unto Moses, referred to in Deut. 18. 15-18.

^g Mt. 3. 3.

^h Jehovah.
Quoted from Isa. 40. 3.

ⁱ Quoted from Isa. 40. 3.

^j Bethany.

^k Sacrifice (of Christ).
John 6. 33-35.
(Mt. 26. 28;
Heb. 10. 18.)

^l Sin. Rom. 3. 23, note.

^m Holy Spirit.
vs. 32, 33;
John 3. 5, 6, 8, 34. (Mt. 1. 18; Acts 2. 4.)

said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in ^jBethabara beyond Jordan, where John was baptizing.

29 The next day John seeth Jesus coming unto him, and saith, Behold the ^kLamb of God, which taketh away the ^lsin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the ^mSpirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

1(1. 16). Grace. Summary: (1) Grace is "the kindness and love of God our Saviour toward man . . . not by works of righteousness which we have done" (Tit. 3. 4, 5). It is constantly set in contrast to law, under which God demands righteousness from man, as, under grace, He gives righteousness to man (Rom. 3. 21, 22; 8. 4; Phil. 3. 9). Law is connected with Moses and works; grace with Christ and faith (John 1. 17; Rom. 10. 4-10). Law blesses the good; grace saves the bad (Ex. 19. 5; Eph. 2. 1-9). Law demands that blessings be earned; grace is a free gift (Deut. 28. 1-6; Eph. 2. 8; Rom. 4. 4, 5).

(2) As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3. 24-26; 4. 24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation (John 1. 12, 13; 3. 36; Mt. 21. 37; 22. 42; John 15. 22, 25; Heb. 1. 2; 1 John 5. 10-12). The immediate result of this testing was the rejection of Christ by the Jews, and His crucifixion by Jew and Gentile (Acts 4. 27). The predicted end of the testing of man under grace is the apostasy of the professing church (see "Apostasy," 2 Tim. 3. 1-8, note), and the resultant apocalyptic judgments.

(3) Grace has a twofold manifestation: in salvation (Rom. 3. 24, refs.), and in, the walk and service of the saved (Rom. 6. 15, refs.). See, for the other six dispensations: Innocence, Gen. 1. 28; Conscience, Gen. 3. 23; Human Government, Gen. 8. 21; Promise, Gen. 12. 1; Law, Ex. 19. 8; Kingdom, Eph. 1. 10.

2(1. 18). Cf. Gen. 32. 30; Ex. 24. 10; 33. 18; Jud. 6. 22; 13. 22; Rev. 22. 4. The divine essence, God, in His own triune Person, no human being in the flesh has seen. But God, veiled in angelic form, and especially as incarnate in Jesus Christ, has been seen of men (Gen. 18. 2, 22; John 14. 8, 9)

The public ministry of Jesus Christ (John 1. 35-12. 50).

35 Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and ^athey followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, ^bCome and see. They came and saw where he dwelt, and abode with him that day: for it was about ^cthe tenth hour.

40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, ^dthe Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom ^eMoses in the law, and the prophets, did write, ^fJesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, ^gBehold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I ^hsaw thee.

49 Nathanael answered and saith unto him, Rabbi, ⁱthou art the Son of God; thou art the ^jKing of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believ-

A.D. 30.

^a Cf. Mk. 1. 16-20; Lk. 5. 1-11.

^b The call to discipleship. Cf. Mt. 4. 18-22, the call to service.

^c That is, two hours before night.

^d Or, the anointed.

^e Lk. 24. 27.

^f Lk. 1. 35.

^g Rom. 2. 28, 29.

^h Ps. 139. 1.

ⁱ John 5. 17.

^j Mt. 21. 4, 5; 27. 11.

^k Heb. 1. 4, note.

^l Heb. 13. 4.

^m John 19. 26; 20. 13.

ⁿ Lk. 2. 49.

^o John 7. 6, 8, 30.

^p Mt. 15. 2; Lk. 11. 39.

^q One firkin = about 9 gals.

^r *Miracles* (N.T.). vs. 1-10; John 4. 46-54. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^s 1 Cor. 5. 7.

est thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the ^kangels of God ascending and descending upon the Son of man.

CHAPTER 2.

The marriage at Cana: the first miracle.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the ^lmarriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, ^mWoman, what have I to ⁿdo with thee? mine ^ohour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the ^ppurifying of the Jews, containing two or three ^qfirkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was ^rmade wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The first passover (vs. 13, 23; cf. John 6. 4; 11. 55): *first purification of the temple.* (Cf. Mt. 21. 12, 13; Mk. 11. 15-17; Lk. 19. 45, 46.)

13 And the Jews' ^spassover was

at hand, and ^a Jesus went up to Jerusalem,

14 And ^b found in the ^c temple those that sold ^d oxen and sheep and doves, and the changers of ^e money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What ^g sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, ^h Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the ⁱ temple of his body.

22 When therefore he was ^j risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he ^k knew all men,

25 And needed not that any should testify of man: for he ^{knew} what was in man.

CHAPTER 3.

Jesus and Nicodemus: the new birth. (Cf. v. 3, note.)

THERE was a man of the Pharisees, named ^l Nicodemus, a ruler of the Jews:

2 The same came to Jesus by

A.D. 30.

^a John 5.1; 6.4; 11.55.

^b Mt. 21.12;

Mk. 11.15;

Lk. 19.45.

^c Rev. 11.2.

^d Heb. 10.1-4.

^e 1 Tim. 6.5, 6.

^f Ps. 69.9.

^g John 6.30;

Mt. 12.38;

21.23.

^h Mt. 26.61;

27.40.

ⁱ Eph. 2.21, 22;

Col. 2.9.

^j *Resurrection.*

vs. 19-23; John 5.

25-29. (Mt.

9.23-25;

1 Cor. 15.52.)

^k Rev. 2.23.

^l John 7.50, 51;

19.39.

^m Acts 10.38.

ⁿ John 1.13;

Gal. 6.15;

Eph. 2.10;

Tit. 3.5; Jas.

1.18; 1 Pet. 1.

23.

^o Or, from

above.

^p Mk. 16.16;

Acts 2.38;

Tit. 3.5, 6;

1 Pet. 3.21.

^q *Flesh.* John

6.63. (John

1.13; Jude

23.)

^r Rom. 9.15,

18.

^s *Lit. Art thou*

the teacher

of Israel,

etc.

^t vs. 3, 5, 8;

Heb. 5.11, 12.

^u 1 Tim. 3.16;

1 John 5.7.

^v See Mt. 8.20,

note.

^w *Inspiration.*

John 5.46, 47.

(Mt. 4.4, 7,

10; Rev. 22.

19.)

^x *kosmos* (Mt.

4.8) = man-

kind.

^y Heb. 1.1-12.

night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except ^m God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, ⁿ Except a man be ^l born ^o again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of ^p water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is ^q flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: ^r so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou ^s a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and ye testify that we have seen; and ye receive not our witness.

12 If I have told you ^t earthly things, and ye believe not, how shall ye believe, if I tell you of ^u heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, even the ^v Son of man which is in heaven.

14 And ^w as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved the ^x world, that he gave his only begotten ^y Son, that whosoever believeth in

1 (3. 3). *Regeneration:* (1) Its necessity grows out of the incapacity of the natural man to "see" or "enter into" the kingdom of God. However gifted, moral, or refined, the natural man is absolutely blind to spiritual truth, and impotent to enter the kingdom; for he can neither obey, understand, nor please God (John 3. 3, 5, 6; Ps. 51. 5; Jer. 17. 9; Mk. 7. 21-23; 1 Cor. 2. 14; Rom. 8. 7, 8; Eph. 2. 3. See Mt. 6. 33, *note*). (2) The new birth is not a reformation of the

him should not ¹perish, but have everlasting life.

17 For God sent not his Son into the ^aworld to ^bcondemn the world; but that the world through him might be ^csaved.

18 ^dHe that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the ^aworld, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be ^ereproved.

21 But he that ^fdoeth truth cometh to the light, that his deeds may be made manifest, that they are ^gwrought in God.

Last testimony of John Baptist.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and ^hbaptized.

23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they ⁱcame, and were baptized.

24 For John ^jwas not yet cast into prison.

25 Then there arose a question between some of John's disciples and the Jews about ^kpurifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all ^{men} come to him.

27 John answered and said, A ^lman can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that ^mI am sent before him.

29 He that hath the bride is the ⁿbridegroom: but the friend of the bridegroom, which standeth and

A.D. 30.

^a *kosmos* (Mt. 4.8) = mankind.

^b Or, judge, and so in vs. 18, 19; cf. John 15. 22-24.

^c Rom. 1.16, note.

^d John 6.40, 47; Rom. 8.1.

^e Or, discovered.

^f Psa. 119.105; 139.23.

^g John 15.4, 5; 1 Cor. 15.10.

^h John 4.2.

ⁱ Mt. 3.5, 6.

^j Mt. 14.3.

^k Heb. 9.9, 14; 1 Pet. 3.21.

^l Rom. 12.5, 8; 1 Cor. 3.6; Heb. 5.4;

1 Pet. 4.10, 11.

^m Lk. 1.17.

ⁿ *Bride* (of Christ).

Rom. 7.4. (John 3.29; Rev. 19.6-8.)

^o Col. 1.17.

^p John 15.15.

^q 1 John 5.10.

^r John 7.16.

^s *Holy Spirit*. vs. 5, 6, 8, 34; John 4.23, 24.

(Mt. 1.18; Acts 2.4.)

^t *Faith*. vs. 15, 16, 18, 36; John 5.24, 44.

(Mt. 8.10; Heb. 11.39.)

^u *Life* (*Eternal*). vs. 15, 16, 36; John 4.14, 36.

(Mt. 7.14; Rev. 22.19.)

^v Gal. 3.10; 1 Thes. 1.10.

^w Referred to in Gen. 33.19.

heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 ^oHe must increase, but I must decrease.

Declarative statement concerning Jesus Christ.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what ^phe hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath ^qset to his seal that God is true.

34 For ^rhe whom God hath sent speaketh the words of God: for God giveth not the ^sSpirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that ^tbelieveth on the Son ^uhath everlasting life: and he that believeth not the Son shall not see life; but the ^vwrath of God abideth on him.

CHAPTER 4.

Jesus departs into Galilee.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob ^wgave to his son Joseph.

Jesus and the Samaritan woman.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: and it was about the sixth hour.

old nature (Rom. 6. 6, note), but a creative act of the Holy Spirit (John 3. 5; 1. 12, 13; 2 Cor. 5. 17; Eph. 2. 10; 4. 24). (3) The condition of the new birth is faith in Christ crucified (John 3. 14, 15; 1. 12, 13; Gal. 3. 24). (4) Through the new birth the believer becomes a partaker of the divine nature and of the life of Christ Himself (Gal. 2. 20; Eph. 2. 10; 4. 24; Col. 1. 27; 1 Pet. 1. 23-25; 2 Pet. 1. 4; 1 John 5. 10-12).

¹(3. 16). Gr. *apollumi*, trans. "marred," Mk. 2. 22; "lost," Mt. 10. 6; 15. 24; 18. 11; Lk. 15. 4, 6, 32. In no N.T. instance does it signify cessation of existence or of consciousness. It is the condition of every non-believer.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

The indwelling Spirit. (Cf. John 7. 37-39.)

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

A.D. 30.

a Acts 10.28.

b *Christ (as Stone).* vs. 13,14; John 7.37-39. (Mt. 7.24,25; 1 Pet.2.8.)

c Or, become.

d *Life (eternal).* vs.14, 36; John 5.24-40. (Mt. 7.14; Rev.22.19.)

e *Bible prayers.* John 4.49. (Mt.6.9; Rev.22.20.)

f i.e. Mount Gerizim.

g Lk.9.53.

h Rom.1.16, note.

i Or, real.

j That the Holy Spirit is meant is clear from v.24.

k Cf. John 1.18, note.

l *Holy Spirit.* John 6.63. (Mt.1.18; Acts 2.4.)

m John 16.12-14.

n that he was talking with a woman.

o Ps.40.8.

p complete. Cf. John 17.4.

q Rom.6.22.

r 1 Cor.3.5,9. 1 Thes.2.19.

s Rom.12.6.

t 1 Pet.1.12.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Jesus and the Samaritans.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the ^aSaviour of the ^bworld.

43 Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, ^cthat a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having ^dseen all the things that he did at Jerusalem at the feast: ^efor they also went unto the feast.

The nobleman's son healed.

46 So Jesus came again into Cana of Galilee, where he ^fmade the water wine. And there was a certain ^gnobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman ^hsaith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, ⁱGo thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the ^jfever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

CHAPTER 5.

The feast (Pentecost?): the pool of Bethesda, and healing.

AFTER this there was a ^kfeast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by

A.D. 30.

^a Rom. 1. 16, note.

^b *kosmos* (Mt. 4.8) = mankind.

^c Mt. 13. 57; Mk. 6. 4; Lk. 4. 24.

^d John 2. 13, 23.

^e Lk. 2. 42.

^f John 2. 1, 11.

^g Or, *courtier*, or, *ruler*.

^h *Bible prayers* (N.T.). John 11. 41, 42. (Mt. 6. 9; Rev. 22. 20.)

ⁱ Mt. 8. 13; Mk. 7. 29, 30.

^j *Miracles* (N.T.). vs. 46-54; John 5. 1-9. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^k John 2. 13.

^l Or, *gate*.

^m The Sinai MS. omits "for the moving of the water," and all of v. 4.

ⁿ Heb. 1. 4, note.

^o Ps. 142. 3, p. v. 40.

^q *Miracles* (N.T.). vs. 1-9; John 6. 5-14. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^r Mt. 12. 2.

^s Lk. 4. 30.

^t Sin. Rom. 3. 23, note.

^u Ps. 2. 2.

^v Gr. *patera idion*, his own Father. The Jews understood perfectly that Jesus was claiming to be God. Cf. John 10. 33.

^w John 10. 30, 33; Phil. 2. 6.

the sheep ^lmarket a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, ^mwaiting for the moving of the water.

4 For an ⁿangel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, ^oand knew that he had been now a long time *in that case*, he saith unto him, ^pWilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made ^qwhole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the ^rsabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had ^sconveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: ^tsin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to ^uslay him, because he had done these things on the sabbath day.

17 But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to ^vkill him, because he not only had broken the sabbath, but said also that God was ^whis Father, ^wmaking himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father ^a do: for what things soever he doeth, these also doeth the Son likewise.

20 ^b For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For ^c as the Father raiseth up the dead, and quickeneth *them*; ^d even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all ^e judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, ^f hath everlasting life, and shall not come into ^g condemnation; but is passed from ^h death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the ⁱ dead shall hear the voice of the Son of God: and they that hear shall live.

26 For ^j as the Father hath life in himself; so hath he given to the Son to have ^k life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

The two resurrections.

(See v. 29, marg.)

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the ^l resurrection of life; and they that have done evil, unto the resurrection of ^m damnation.

30 I can of mine own self do nothing: as I hear, I ^e judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear ⁿ witness of myself, my witness is not true.

32 There is ⁿ another that bear-

A.D. 31.

a Lit. *doing*.

b Mt. 3.17.

c Rom. 8.11.

d John 11.25;

Lk. 8.54.

e Day of

judgment.

vs. 22, 27, 30;

Acts 17.31.

(Mt. 10.15;

Rev. 20.11.)

f Life (eter-

nal). vs. 24-

40; John 6.

27-68. (Mt.

7.14; Rev. 22.

19.)

g Judgments

(the seven).

John 19.16-

18. (Mt. 13.

40-42; Rev.

20.12.)

h Death

(spiritual).

Eph. 4.18, 19.

(Mt. 8.22;

Eph. 2.5.)

i v. 28; Eph.

2.1.

j Ps. 36.9.

k John 1.4; 14.

6; 1 Cor. 15.

45.

l Resurrec-

tion. vs. 25-

29; John 6.39,

40. (Mt. 9.

23-25; 1 Cor.

15.52.)

m i.e. condem-

nation.

n v. 37; Acts

10.43.

o Rom. 1.16,

note.

p Mt. 5.16;

Phil. 2.15, 16.

q complete.

r Cf. John 1.18,

note.

s Or, *Ye*

search.

t The Beast.

2 Thes. 2.3-8.

(Mt. 24.15;

Rev. 19.20.)

u i.e. hope.

v Inspiration.

vs. 46, 47;

John 6.31,

32, 45, 49, 63.

(Mt. 4.4, 7, 10;

Rev. 22.19.)

w Faith. vs.

24, 44, 46;

John 6.29, 35,

47. (Mt. 8.10;

Heb. 11.39.)

eth witness of me; and I know that the witness which he witnesseth of me is true.

The fourfold witness to Jesus:

(1) John Baptist.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be ^o saved.

35 He was a burning and a shining ^p light: and ye were willing for a season to rejoice in his light.

(2) The works.

36 But I have greater witness than *that* of John: for the works which the Father hath given me to ^q finish, the same works that I do, bear witness of me, that the Father hath sent me.

(3) The Father (Mt. 3. 17).

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor ^r seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

(4) The Scriptures. (Cf. Lk. 24. 27, 44-46.)

39 ^s Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have ^t life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive *m*: not: if ^u another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye ^v trust.

46 For had ye believed Moses, ye would have believed me: ^w for he wrote *w* of me.

1(5. 31). Here our Lord, defending His Messianic claims before Jews who denied those claims, accepts the biblical rule of evidence, which required "two witnesses" (John 8. 17; Num. 35. 30; Deut. 17. 6). A paraphrase of verse 31 would be: "If I bear witness of myself [ye will say] my witness is not true." Cf. John 8. 14.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER 6.

Feeding the five thousand (Mt.

14. 13-21; Mk. 6. 32-44; Lk. 9. 10-17).

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the ^apassover, a feast of the Jews, was nigh.

5 When Jesus then lifted up ^{his} eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred ^bpennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had ^cgiven thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered ^{them} together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the ^dmiracle that Jesus did, said, This is of a truth ^ethat prophet that should come into the ^fworld.

A.D. 31.

^a Cf. John 2. 13; 11.55.

^b Gk. *denariti*; a denarius was a day's wage for a laborer; cf. Mt. 20.2.

^c Mt. 26.26; 1 Cor. 10.31; 1 Tim. 4.4,5.

^d *Miracles* (N.T.). vs. 5-14, 16-21; John 9.1-7. (Mt. 8.2,3; Acts 28.8,9.)

^e i.e. the prophet like unto Moses, predicted in Deut. 18.15, 18.

^f *kosmos* (Mt. 4.8) = mankind.

^g John 18.36:

^h Mt. 14.23; Mk. 6.47.

ⁱ One furlong = 582 ft.

^j John 14.1.

^k v. 11.

^l boats.

^m Mt. 6.19,34; Phil. 2.13; Col. 3.1,2.

ⁿ vs. 54,58.

^o Mt. 8.20, *note*.

^p Eph. 2.8,9.

^q Ps. 2.7; Acts 2.17; 2 Pet. 1.17.

Jesus walks upon the sea (Mt.

14. 22-36; Mk. 6. 45-56).

15 When Jesus therefore perceived that they would come and take him by force, to make him a ^oking, he departed again into a mountain himself alone.

16 ^hAnd when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty ⁱfurlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, ^jIt is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

The great discourse on the bread of life.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but ^{that} his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto ^kthe place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took ^lshipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 ^mLabour not for the meat which perisheth, but for ⁿthat meat which endureth unto everlasting life, which the ^oSon of man shall ^pgive unto you: ^qfor him hath God the Father sealed.

28 Then said they unto him, What

shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye ^abelieve on him whom he hath sent.

30 They said therefore unto him, What ^bsign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; ^cas it is written, He gave them ^dbread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but ^emy Father giveth you the true bread from heaven.

33 For the bread of God ^fis he which cometh down from heaven, and ^ggiveth life unto the ^hworld.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and ⁱhe that ^abelieveth on me shall never thirst.

36 But I said unto you, That ^jye also have seen me, and believe not.

37 ^kAll that the Father giveth me shall come to me; and ^lhim that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, ^mbut the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, ⁿthat every one which seeth the Son, and believeth on him, may have everlasting life: and I will ^oraise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, ^pIs not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can ^qcome to me, except the Father which hath sent me ^rdraw him: and I will raise him up at the last day.

45 It is written in the prophets, ^sAnd they shall be all taught of

A.D. 31.

^a *Faith.* vs. 29, 35, 47; John 7.38, 39. (Mt. 8.10; Heb. 11.39.)

^b Mt. 12.38.

^c *Inspiration.* vs. 31, 32, 45, 49, 63; John 7.21-23. (Mt. 4.4, 7, 10; Rev. 22.19.)

^d Quoted from Neh. 9.15; cf. Ps. 78.24; 105.40.

^e John 3.13, 16, vs. 48, 58.

^f *Sacrifice (of Christ).* John 12.24. (Mt. 26.28; Heb. 10.18.)

^g *kosmos* (Mt. 4.8) = mankind.

ⁱ John 5.40; Rev. 7.16.

^j John 10.26. ^kv. 45; John 17.2.

^l Mt. 11.28; Lk. 23.42, 43; 1 Tim. 1.15; Heb. 4.15, 16; 7.25; Rev. 22.17.

^m John 4.34; 5.30; 6.38; Ps. 40.7, 8; Mt. 26.39.

ⁿ vs. 47, 54; John 3.15, 16.

^o *Resurrection.* vs. 39, 40; John 11.11-14, 23-25, 42-44. (Mt. 9.23-25; 1 Cor. 15.52.)

^p Mt. 13.55. ^qv. 37.

^r Eph. 2.8, 9; Phil. 1.29; 2.12, 13.

^s Quoted from Isa. 54.13.

^t *Jehovah.* u. v. 40.

^u vs. 33, 35; Gal. 2.20; Col. 3.3, 4.

^w John 3.16; Lk. 19.10.

^x *kosmos* (Mt. 4.8) = mankind.

^y v. 40.

^z Mk. 16.19.

^v God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto ^uyou, He that believeth on me hath everlasting life.

48 I ^vam that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the ^wlife of the ^xworld.

52 The Jews therefore strove among themselves, saying, How can this man give us ^{his}flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 ^yWhoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

Discipleship tested by doctrine.
(Cf. Mt. 8. 19-22; 10. 36.)

60 Many therefore of his disciples, when they had heard ^{this}, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ^zascend up where he was before?

63 It is the ^aspirit that quickeneth; the ^bflesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that *time* many of his disciples went ^cback, and walked no more with him.

Peter's confession of faith. (Cf. Mt. 16. 13-20; Mk. 8. 27-30; Lk. 9. 18-21.)

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of *eternal* life.

69 And ^ewe believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a *devil*?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER 7.

Jesus urged to go to the feast of tabernacles. (Cf. Lk. 9. 51-62.)

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' ^gfeast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4 For *there is* no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the ^hworld.

5 For ⁱneither did his brethren believe in him.

6 Then Jesus said unto them, *My time is not yet come:* but your time is always ready.

7 The ^kworld cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go

A.D. 32.

a Holy Spirit.
John 7.39.
(Mt.1.18;
Acts 2.4.)

b Flesh. John
8.15. (John 1.
13; Jude 23.)

c 1 John 2.19.

d Life (eternal). vs.27-
68; John 8.12.
(Mt.7.14;
Rev.22.19.)

e Or, *we have believed and come to understand that thou art the Holy One of God.*

f Gr. *diabolos, adversary*, usually trans. *Satan*. Cf. Rev.20.10, *note*; see John 13.27.

g Heb.10.1-10.

h *kosmos* (Mt.4.8) = mankind.

i vs.3-5; Psal. 69.8.

j John 17.1; Lk.9.51.

k *kosmos* = world-system. John 8.23. (John 7.7; Rev.13.3.)

l John 9.16.

m John 9.22.

n John 10.36.

o *willeth to do*.

p John 8.50; Phil.2.3,8.

q *Law (of Moses)*. Acts 13.39. (Mt.5.17,18; Gal.3.1-29.)

r *demon*. Mt. 7.22, *note*.

s Mt.12.1, *note*.

t *Inspiration*. vs.21-23; John 8.40-47, 56. (Mt.4.4, 7,10; Rev. 22.19.)

u 1 John 3.7, *note*.

not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

Final departure from Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And ^lthere was much murmuring among the people concerning him: for some said, He is a good man; others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for ^mfear of the Jews.

Jesus at the feast of tabernacles.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but ⁿhis that sent me.

17 If any man ^owill do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He ^pthat speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the ^qlaw, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a ^rdevil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, ^sbut of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, ^tthat the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge ^urighteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. ^aDo the rulers know indeed that this is the very Christ?

27 ^bHowbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and ^cI am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the ^ddispersed among the Gentiles, and teach the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, *thither* ye cannot come?

The great prophecy concerning the Holy Spirit for power (Acts 2. 2-4. Cf. John 4. 14).

37 In the ^elast day, that great day of the feast, Jesus stood and cried, saying, If any man ^fthirst, let him come unto me, and drink.

38 He that ^gbelieveth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

A.D. 32.

^av.48; John 12.42.

^bMt.13.55.

^cJohn 6.38.

^dJas.1.1.

^eThis was the closing day of the festival.

^fChrist (as Stone). vs. 37-39; Psa. 118.22. (Mt. 7.24,25; 1 Pet.2.8.)

^gFaith. vs.38, 39; John 8. 24. (Mt.8.10; Heb.11.39.)

^hHoly Spirit. John 14.17, 26. (Mt.1. 18; Acts 2.4.) See Acts 2.4, Summary.

ⁱJohn 13.31; 17.5; Acts 3. 13.

^jJohn 6.14.

^kJohn 4.42; 6. 69.

^lv.52; John 1.46.

^mPredicted in 2 Sam.7.12; cf. Psa.132. 11.

ⁿPredicted in Mic.5.2; cf. Lk.2.4.

^oLk.4.22.

^pJohn 3.2.

39 (But this spake he of the ^hSpirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet ⁱglorified.)

The people divided in opinion.

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the ^jProphet.

41 Others said, This is ^kthe Christ. But some said, ^lShall Christ come out of Galilee?

42 Hath not the scripture said, ^mThat Christ cometh of the seed of David, and out of the town of ⁿBethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, ^oNever man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (^phe that came to Jesus by night, being one of them,)

51 Doth our law judge any man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

CHAPTER 8.

The woman taken in adultery.

JESUS went unto the mount of Olives.

2 ¹And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees

¹(8. 2). John 8. 1-11 is not found in some of the oldest manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12-46), beginning with Christ's declaration, "I am the light of the world," seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees' words (v. 41).

brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law ^acommanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they ^bmight have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, as *though he heard them not*.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without ^csin among you, ^dlet him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man ^econdemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and ^fsin no more.

Discourse after the feast: Jesus the light of the world. (Cf. John 1. 9.)

12 Then spake Jesus again unto them, saying, ^gI am the light of the ^hworld: he that followeth me shall not walk in darkness, but shall have the light of ⁱlife.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, ^jThough I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the ^kflesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also ^lwritten in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

A.D. 32.

^a Commanded in Lev. 20. 10; Deut. 22. 22.

^b John 18. 31.

^c Sin. Rom. 3. 23, note.

^d Mt. 7. 1, 5.

^e Lk. 12. 14.

^f John 5. 14.

^g 2 Tim. 1. 10.

^h *kosmos* (Mt. 4. 8) = mankind.

ⁱ *Life* (eternal). John 10. 10, 28. (Mt. 7. 14; Rev. 22. 19.)

^j Cf. John 5. 31.

^k *Flesh*. Rom. 7. 5-25. (John 1. 13; Jude 23.)

^l Recorded in Deut. 19. 15; 17. 6.

^m John 17. 25.

ⁿ John 14. 7, 9.

^o *kosmos* = world-system. John 12. 25, 31. (John 7. 7; Rev. 13. 3.)

^p *Death* (the second). vs. 21, 24; Rev. 2. 11. (John 8. 21, 24; Rev. 21. 8.)

^q *Faith*. John 10. 26. (Mt. 8. 10; Heb. 11. 39.)

^r *kosmos* (Mt. 4. 8) = mankind.

^s Mt. 8. 20, note.

^t v. 54.

^u Rom. 8. 15, 17.

19 Then said they unto him, Where is thy Father? Jesus answered, ^mYe neither know me, nor my Father: ⁿif ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your ^csins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this ^oworld.

24 I said therefore unto you, that ye shall ^pdie in your ^csins: for if ye ^qbelieve not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the ^rworld those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the ^sSon of man, then shall ye know that I am *he*, and *that* ^tI do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth ^csin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son ^uabideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are ¹Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 ^aI speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, ^bwhich I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but ^che sent me.

43 ^dWhy do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father ^ethe ^fdevil, and the lusts of your father ye will do. He was a murderer from the beginning, and ^gabode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a ^hliar, and the father of it.

45 And because ⁱI tell you the truth, ye believe me not.

46 Which of you convinceth me of ^jsin? And if I say the truth, why do ye not believe me?

47 He that is of God ^kheareth God's words: ye therefore hear them not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a ^lSamaritan, and ^mhast a ⁿdevil?

49 Jesus answered, I have not a ⁿdevil; ^obut I honour my Father, and ye do dishonour me.

50 And I ^pseek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you,

A.D. 32.

^a John 14.10, 24.

^b *Inspiration.* vs. 40, 47, 56; (John 12.48; (Mt. 4.4, 7, 10; Rev. 22.19.)

^c Gal. 4.4.

^d John 7.17;

¹ Cor. 2.14.

^e *diabolos.* Rev. 20.10, *note.*

^f *Satan.* John 13.2, 27. (Mt. 4.1-11; Rev. 20.10.)

^g ¹ John 3.8;

Jude 5.

^h 2 Cor. 11.3;

Rev. 12.9.

ⁱ 2 Thes. 2.11,

12.

^j *Sin.* Rom. 3.

23, *note.*

^k John 6.37, 44;

10.26; ¹ John

4.6.

^l John 4.9; Lk.

10.33.

^m v. 52; John 7.

20; 10.20.

ⁿ *demon.* Mt. 7.

22, *note.*

^o John 5.41; 12.

28.

^p v. 54; John 7.

18; Phil. 2.6-8.

^q John 5.24; 11.

26; 14.23, 24.

^r Heb. 11.13.

^s John 4.12; Heb. 3.3.

^t John 5.31.

^u v. 50; John 5.

31.41; 16.14;

17.1; Acts 3.

13.

^v v. 19; John 7.

28, 29.

^w v. 29; John

15.10.

^x Lk. 10.24.

^y Heb. 11.13.

^z John 17.5, 24;

Col. 1.17; Rev.

1.8.

^a John 10.31,

39; 11.8.

^b Lk. 4.30.

^c v. 34.

^d John 11.4.

^e John 4.34; 5.

19.36; 11.9.

12.35; 17.4.

^f John 11.9, 10.

^g *kosmos* (Mt. 4.

8) = mankind.

^h John 1.5, 9; 3.

19; 8.12; 12.

35, 46.

ⁱ Mk. 7.33; 8.23.

^q If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a ⁿdevil. ^rAbraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou ^sgreater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, ^tIf I honour myself, my honour is nothing: ^uit is my Father that honoureth me; of whom ^vye say, that he is your God:

55 Yet ^vye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and ^wkeep his saying.

56 Your father Abraham ^xrejoiced to see my day: and ^yhe saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, ^zI am.

59 Then ^atook they up stones to cast at him: but Jesus hid himself, and went out of the temple, ^bgoing through the midst of them, and so passed by.

CHAPTER 9.

The man born blind is healed.

AND as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, ^cwho did ^jsin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man ^jsinned, nor his parents: but ^dthat the works of God should be made manifest in him.

4 ^eI must work the works of him that sent me, while it is ^jday: the night cometh, when no man can work.

5 As long as I am in the ^gworld, I am ^hthe light of the world.

6 When he had thus spoken, ⁱhe spat on the ground, and made clay of the spittle, and he anointed the

¹(8. 37). Cf. v. 39. The contrast, "I know that ye are Abraham's seed"—"If ye were Abraham's children," is that between the natural and the spiritual posterity of Abraham. The Israelitish people and Ishmaelites are the former; all who are "of like precious faith with Abraham," whether Jews or Gentiles, are the latter (Rom. 9. 6-8; Gal. 3. 6-14.)

eyes of the blind man with the clay.

7 And said unto him, Go, wash in the ^apool of Siloam, (which is by interpretation, Sent.) ^bHe went his way therefore, and ^cwashed, and ^ccame seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the ^esabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a ^gsinner do such miracles? And there was a ^hdivision among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, ⁱHe is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because ^jthey feared the Jews: for the Jews had agreed

A.D. 32.

^a Lk.13.4.

^b John 11.37.

^c *Miracles* (N.T.). vs. 1-7; John 11. 43, 44. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^d John 3.4.

^e John 5.9.

^f v.33; John 3.2.

^g *Sin.* Rom. 3.23, *note.*

^h John 7.12, 43; 10.19.

ⁱ John 4.19; 6.14.

^j John 7.13; 12.42; 19.38; Acts 5.13.

^k v.34; John 16.2.

^l 1 Cor.1.30, 31.

^m v.16.

ⁿ John 5.45-47; Acts 13.27.

^o John 7.27, 28; 8.14.

^p John 3.10.

^q *Psa.* 18.41; 34.15; 66.18; Acts 19. 13-16.

^r i.e. *ages.*

^s John 5.19; 14.10, 11.

^t v.2; *Psa.* 51. 5; Lk.18. 11, 12.

^u v.22.

^v Mt.14.33; 16. 16; Mk.1.1; John 10.36; 1 John 5.13.

^w John 4.26.

^x John 14.9; 20.16, 17, 28.

^y *kosmos* (Mt.4.8) = mankind.

^z Mt.13.13; Acts 7.51-53.

^a Rom.2.19.

already, that if any man did confess that he was Christ, ^khe should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, ^lGive God the praise: we ^mknow that this man is a ^gsinner.

25 He answered and said, Whether he be a ^gsinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are ⁿMoses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from ^owhence he is.

30 The man answered and said unto them, ^pWhy herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that ^qGod heareth not ^gsinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the ^rworld began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do ^snothing.

34 They answered and said unto him, Thou wast altogether ^tborn in ^gsins, and dost thou teach us? And they ^ucast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the ^vSon of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and ^wit is he that talketh with thee.

38 And he said, Lord, I believe. And he ^xworshipped him.

39 And Jesus said, For judgment I am come into this ^yworld, ^zthat they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, ^aAre we blind also?

41 Jesus said unto them, ^aIf ye were blind, ye should have no ^bsin: but now ye say, We see; therefore your sin remaineth.

CHAPTER 10.

Discourse on the Good Shepherd. (Cf. *Psa.* 23.; *Heb.* 13. 20; 1 *Pet.* 5. 4.)

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a ^cthief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him ^dthe porter openeth; and the sheep ^ehear his voice: and he calleth his own sheep by ^fname, and ^gleadeth them out.

4 And when he putteth forth his own sheep, he goeth ^hbefore them, and the sheep follow him: for they know his voice.

5 And a ⁱstranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they ^junderstood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, ^kI am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be ^lsaved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have ^mlife, and that they might have it more abundantly.

11 I am the ⁿgood shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

A.D. 32.

^a *John* 15. 22,

24.

^b *Sin.* *Rom.* 3. 23, *note.*^c *v.* 8.^d *Mt.* 3. 13-17.^e *v.* 27; *John* 6. 44.^f *John* 20. 16.^g *John* 9. 34-38;*Heb.* 13. 13.]^h *John* 17. 19.*Col.* 2. 11-15.ⁱ *vs.* 12, 13; *Gal.* 1. 8; 2 *Cor.* 11. 13-15.^j *John* 8. 43.^k *Rom.* 1. 16,*note.*^l *Life* (*eter-**na*), *vs.* 10,28; *John* 11. 25. (*Mt.* 7. 14;*Rev.* 22. 19.)^m *John* 6. 33;

7. 37-39.

ⁿ *Heb.* 13. 20;1 *Pet.* 2. 25;

5. 4.

^o *v.* 27; *John* 6.64; 2 *Tim.* 2.

19.

^p *v.* 4; 2 *Tim.* 1.

12.

^q *vs.* 17, 18;*John* 15. 13;1 *John* 3. 16.^r *i.e.* not of the

Jewish fold,

but Gentiles.

See *v.* 4, *refs.*;*John* 17. 20;*Acts* 15. 7-9.^s *flock.* *John*11. 52; *Eph.* 2.

13-16; 3. 1-6;

Col. 3. 10, 11.^t *Eph.* 2. 14.^u *John* 5. 20;*Eph.* 5. 2; *Phil.*

2. 9.

^v *Mt.* 26. 53;*John* 18. 6.^w *John* 2. 19;*Heb.* 10. 5-9.^x *John* 14. 31;

17. 4.

^y *John* 9. 16.^z *demon.* *Mt.* 7.22, *note.*^a *is* *demonized.*^b *Mt.* 21. 23-27.^c *Faith.* *John*11. 25, 26. (*Mt.*8. 10; *Heb.* 11.

39.)

^d *John* 6. 44; 8.47; 1 *John* 4. 6.^e *vs.* 14, 15.^f *John* 8. 12.^g *John* 3. 16; 17.3; *Rom.* 6. 23.^h *Or, in no wise**ever perish.**Cf.* *John* 6. 37.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and ^oknow my sheep, and ^pam known of mine.

15 As the Father knoweth me, even so know I the Father: and ^qI lay down my life for the sheep.

16 And ^rother sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one ^sfold, and ^tone shepherd.

17 Therefore doth my ^uFather love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of ^vmyself. I have ^wpower to lay it down, and I have power to take it again. ^xThis commandment have I received of my Father.

19 There was a ^ydivision therefore again among the Jews for these sayings:

20 And many of them said, He hath a ^zdevil, and is mad; why hear ye him?

21 Others said, These are not the words of him that ^ahath a devil. Can a ^zdevil open the eyes of the blind?

Jesus asserts his Deity.

(*Cf.* *John* 14. 9; 20. 28, 29.)

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, ^btell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye ^cbelieve not, ^dbecause ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and ^eI know them, and they ^ffollow me:

28 And I ^ggive unto them ^heternal life; and they shall ^hnever per-

1 (10. 7). The shepherd work of our Lord has three aspects: (1) As the "Good" Shepherd He gives His life for the sheep (*John* 10. 11), and is, therefore, "the door" by which "if any man enter in he shall be saved" (*John* 10. 9). This answers to *Psa.* 22. (2) He is the "Great" Shepherd, "brought again from the dead" (*Heb.* 13. 20), to care for and make perfect the sheep. This answers to *Psa.* 23. (3) He is the "Chief" Shepherd who is coming in glory to give crowns of reward to the faithful shepherds (1 *Pet.* 5. 4). This answers to *Psa.* 24.

ish, neither shall any *man* ^a pluck them out of my hand.

29 My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* ^b out of my Father's hand.

30 I and my Father ^c are one.

31 Then the Jews took up stones again to ^d stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for ^e blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, ^f I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture ^g cannot be broken;

36 Say ye of him, whom the Father hath ^h sanctified, and sent into the ⁱ world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father ^j is in me, and I in him.

39 Therefore they sought again to take him: but he ^k escaped out of their hand,

Jesus goes to the place where he was baptized. (Cf. Mt. 3. 1, 13, 17.)

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

CHAPTER 11.

The raising of Lazarus.

NOW a certain *man* was sick, named Lazarus, of Bethany, the town of ^l Mary and her sister Martha.

2 (^m It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his ⁿ sisters sent unto

A.D. 33.

^a John 6.39; Rom.8.35-39; 1 Pet.1.5.

^b Assurance. vs.10,14,28,29; John 11.26. (John 10.10-14,28,29; Jude 1.)

^c John 15.19; 17.21-24.

^d vs.31,39; Psa.2.2;

^e Mt.9.3; John 19.7.

^f Quoted from Psa.82.6.

^g Mt.5.17-19; Acts 13.29.

^h Sanctify, holy (persons) (N. T.). John 17.11,17,19. (Mt.4.5; Rev.22.11.)

ⁱ kosmos (Mt. 4.8) =

mankind. ^j John 14.10; 17.22,23.

^k Or, went forth out of their hand. Lk.4.30;

John 8.59. ^l Lk.10.38, 39; 24.50.

^m Mt.26.7; Mk.14.3; John 12.3.

ⁿ Lk.7.3; John 4.46,47.

^o v.11; Mt.9.24; John 9.3.

^p Mt.15.23; Lk.18.7; John 10.40.

^q John 10.31. ^r John 7.30; 9.4.

^s John 12.35. ^t Mt.9.24; 27.52; Acts 7.60;

1 Cor.15.51. ^u 1 Thes.4.13-17.

^v Death (physical). vs.11-14; Rom.5.12-14. (Lk.16.22,23; Heb.9.27.)

^w John 9.3; 2 Cor.12.9, 10.

^x John 14.5; 20.24-29.

^y One furlong = $\frac{1}{8}$ of a mile.

^z vs.31,33,45. ^a John 9.31.

him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is ^o not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he ^p abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to ^q stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, ^r because he seeth the light of this world.

10 But ^s if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus ^t sleepeth; but I go, that I may ^u awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is ^v dead.

15 And I am ^w glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said ^x Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen ^y furlongs off:

19 And many of the Jews came to Martha and Mary, to ^z comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou ^a wilt ask of God, God will give it thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the ^aresurrection at the last day.

25 Jesus said unto her, ^bI am the resurrection, and the ^clife: he that ^dbelieveth in me, ^ethough he were ^fdead, yet shall he live:

26 And whosoever liveth and believeth in me ^gshall ^hnever die. Believeth thou this?

27 She saith unto him, Yea, Lord: I believe that ⁱthou art the Christ, the Son of God, which should come into the ^jworld.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard that, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, ^kLord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her ^lweeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus ^mwept.

36 Then said the Jews, Behold now he loved him!

37 And some of them said, Could not this man, which ⁿopened the eyes of the blind, have caused that even this man should not have died?

Jesus at the grave of Lazarus.

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a ^ostone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time ^phe stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldst see the ^qglory of God?

A.D. 33.

^a Lk. 14.14;

^b Acts 23.8.

^c John 5.21, 6.

^d 39, 40; Rev. 1.

^e 18.

^f *Life (eternal).*

^g John 12.

^h 25, 50. (Mt. 7.

ⁱ 14; Rev. 22.

^j 19.)

^k *Faith.* vs. 25.

^l 26, John 14.1.

^m Mt. 8.10;

ⁿ Heb. 11.39.)

^o *even though*

^p *he die, shall*

^q *live again.*

^r John 5.28;

^s 1 Cor. 15.22,

^t 23.

^u *Assurance.*

^v John 7.11.

^w (John 10.10-

^x 14, 23, 29; Jude

^y 1.)

^z *i.e. the "second*

^{aa} *death."*

^{ab} Cf. Rev. 2.11;

^{ac} 20.6.

^{ad} Mt. 16.16;

^{ae} John 6.68, 69.

^{af} *cosmos* (Mt. 4.

^{ag} 8) = *mankind.*

^{ah} kv. 21.

^{ai} Acts 8.2.

^{aj} m Lk. 19.41;

^{ak} Heb. 4.15.

^{al} n John 9.6, 7.

^{am} o Mt. 27.60, 66.

^{an} p *Contra*, Acts

^{ao} 13.36, 37.

^{ap} q v. 4; John 17.

^{aq} 4.

^{ar} *Bible prayers*

^{as} (N.T.). John

^{at} 12.27, 28. (Mt.

^{au} 6.9; Rev. 22.

^{av} 20.)

^{aw} sv. 22; John 8.

^{ax} 29.

^{ay} t John 12.29,

^{az} 30.

^{ba} u Mt. 8.8; John

^{bb} 5.25.

^{bc} v *Resurrection.*

^{bd} vs. 11-14, 23-

^{be} 25, 42-44; Lk.

^{bf} 24.1-7. (Mt. 9.

^{bg} 23-25; 1 Cor.

^{bh} 15.52.)

^{bi} w *Miracles*

^{bj} (N.T.). vs. 38-

^{bk} 44; John 20.

^{bl} 19. (Mt. 8.2, 3;

^{bm} Acts 28.8, 9.)

^{bn} x John 20.5-7;

^{bo} cf. Gal. 4.10.

^{bp} y Rom. 8.2;

^{bq} Acts 18.25, 26;

^{br} Gal. 5.1.

^{bs} z John 8.30, 31;

^{bt} Acts 8.42.

^{bu} a John 8.15.

^{bv} vs. 47-53; Psa.

^{bw} 2.2; Mt. 26.3.

^{bx} c John 8.19, 12.

^{by} 19; Acts 4.16.

^{bz} d John 6.15, 18.

^{ca} 36, 37.

^{cb} e Acts 16.13, 14;

^{cc} 21, 23.

^{cd} f Mt. 26.3.

^{ce} g John 18.14.

^{cf} h Lk. 24.27, 44.

^{cg} i 1 John 2.2.

^{ch} j Psa. 22.27;

^{ci} John 10.16;

^{cj} Rom. 1.16; 16.

^{ck} 26; Eph. 2.14-

^{cl} 17.

^{cm} k John 7.1.

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up his eyes, and ^rsaid, Father, I thank thee that thou hast heard me.

42 And I knew that ^sthou hearest me always: but because of the people which ^tstand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he ^ucried with a loud voice, Lazarus, come forth.

44 And ^vhe that was dead ^wcame forth, bound hand and foot with ^xgraveclothes: and his face was bound about with a napkin. Jesus saith unto them, ^yLoose him, and let him go.

The friends of Mary of Bethany are converted. (Cf. Lk. 10. 38-42; John 12. 1-7.)

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, ^zbelieved on him.

46 But some of them went their ways to the Pharisees, and ^atold them what things Jesus had done.

The Pharisees plot to put Jesus to death.

47 Then gathered the chief priests and the Pharisees a ^bcouncil, and said, What do we? ^cfor this man doeth many miracles.

48 If we let him thus alone, ^dall men will believe on him: and the ^eRomans shall come and take away both our place and nation.

49 And one of them, *named* ^fCaiafas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that ^gone man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he ^hprophesied that Jesus should die for that nation;

52 And ⁱnot for that nation only, but that also he should ^jgather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked ^kno more openly among the Jews; but went thence unto a country near to the wilderness, into a city called

Ephraim, and there continued with his disciples.

55 And the Jews' ^a passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to ^b purify themselves.

56 Then ^c sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that ^d they might take him.

CHAPTER 12.

The supper at Bethany (Mt. 26. 6-13; Mk. 14. 3-9. Cf. Lk. 7. 37, 38).

THEN Jesus six days before the passover came to ^e Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and ^f Martha served: but Lazarus was one of them that ^g sat at the table with him.

3 ^h Then took ⁱ Mary a pound of ointment of ^j spikenard, very costly, and anointed the ^k feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, ^l Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a ^m thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but ⁿ me ye have not always.

9 ^o Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

A.D. 33.

^a Cf. John 2.13; 6.4.

^b John 18.28.

^c John 7.11.

^d Mt. 26.14-16;

John 18.2,3.

^e John 11.1.

^f Lk. 10.40,41;

cf. Mt. 11.29,

30.

^g Mk. 5.43; Lk.

15.23,24.

^h Lk. 7.37,38;

John 11.2.

ⁱ As Martha

stands for

service, and

Lazarus for

communion,

so Mary shows

us the worship

of a grateful

heart. Others

before her had

come to His

feet to have

their need

met; she came

to give Him

His due.

Though all the

evangelists

record her

act, John

alone gives

her name.

^j 2 Cor. 8.9.

^k See note on

Mt. 26.7.

^l Mt. 26.8.

^m John 6.70,71;

13.29.

ⁿ v.35; Mk. 14.

7.

^o v.12; Mk. 12.

37.

^p John 9.34; 15.

20.

^q John 11.45.

^r Matt. 21.

1-11.

^s Ps. 118.25,

26.

^t Jehovah.

^u Ps. 118.26.

^v Mt. 21.7.

^w Quoted from

Zech. 9.9;

cf. Mt. 21.1-7.

^x Lk. 18.34;

John 2.22; 13.

7; 14.26.

^y v.11; Lk. 19.

37.

^z kosmos (Mt. 4.

8) = mankind.

^a John 11.47,

48.

^b Ps. 72.9-11;

Mk. 7.26; John

10.16; Acts

10.34,35.

^c John 1.43,44;

14.8-11.

^d John 13.32;

17.1.

^e Mt. 8.20, note.

10 But the chief priests consulted that they might put ^p Lazarus also to death;

11 Because that by reason of him ^q many of the Jews went away, and believed on Jesus.

The triumphal entry (Mt. 21. 4-9; Mk. 11. 7-10; Lk. 19. 35-38).

12 On the next day much people that were come to the feast, ^r when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, ^s Hosanna: Blessed is the King of Israel that cometh in the name of the ^t Lord.

14 ^u And Jesus, when he had found a young ass, sat thereon; as it is written,

15 ^v Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things ^w understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and ^x that they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, ^y bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the ^z world is ^a gone after him.

Certain Greeks would see Jesus.

20 And there were certain ^a Greeks among them that came up to worship at the feast:

21 The same came therefore to ^b Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

Jesus' answer.

23 And Jesus ^c answered them, saying, The hour is come, that the ^d Son of man should be glorified.

24 Verily, verily, I say unto you

¹(12. 23). He does not receive these Gentiles. A Christ in the flesh, King of the Jews, could be no proper object of faith to the Gentiles, though the Jews should have believed on Him as such. For Gentiles the corn of wheat must fall into the ground and die; Christ must be lifted up on the cross and believed in as a sacrifice for sin, as Seed of Abraham, not David (vs. 24, 32; Gal. 3. 7-14; Eph. 2. 11-13).

¹Except a corn of wheat fall into the ground and die, it abideth alone: but if it ^adie, it bringeth forth ^bmuch fruit.

²⁵ ^cHe that loveth his life shall lose it; and he that hateth his life in this ^dworld shall keep it unto life eternal.

²⁶ If any man serve me, let him ^efollow me; and ^fwhere I am, there shall also my servant be: if any man serve me, him will my Father ^ghonour.

²⁷ Now is my soul troubled; and what shall I say? ^hFather, save me from this hour: ⁱbut for this cause came I unto this hour.

²⁸ Father, ^jglorify thy name. ^kThen came there a voice from heaven, saying, I have both glorified ^{it}, and will glorify ^{it} again.

²⁹ The people therefore, that stood by, and heard ^{it}, said that it thundered: others said, An ^langel spake to him.

³⁰ Jesus answered and said, ^mThis voice came not because of me, but for your sakes.

³¹ Now is the ⁿjudgment of this ^dworld: now shall the ⁿprince of this world be cast out.

³² And I, if I be ^olifted up from the earth, will draw all ^{men} unto me.

³³ This he said, signifying what death he should die.

³⁴ The people answered him, We have heard out of the law that ^pChrist abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

³⁵ Then Jesus said unto them, ^qYet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for ^rhe that walketh in darkness knoweth not whither he goeth.

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^a *Sacrifice (of Christ)*. John 19.34. (Mt. 26. 28; Heb. 10.18.)

^b John 15.5. c Mt. 10.39; 16. 25; Mk. 8.35; Lk. 9.24; 17. 33.)

^d *kosmos* = world-system. John 14.17, 19, 22, 27, 30. (John 7.7; Rev. 13.3.)

^e Mt. 16.24; John 13.36-38. ^f John 14.3; 17.24.

^g John 14.21, 23; 16.27; 17.24.7.8.

^h *Bible prayers* (N.T.). John 17. (Mt. 6.9; Rev. 22.20.)

ⁱ Lk. 22.53; John 18.37. ^j Lk. 22.42; John 5.30.

^k Mt. 3.17. ^l Heb. 1.4, note. ^m John 11.42.

ⁿ Mt. 12.29; Lk. 10.18; John 14.30; Heb. 2.14.

^o John 3.14; 8.28; Rom. 5.8. ^p Ps. 72.17; 102.23-27.

^q John 7.33. ^r John 11.10; 1 John 2.11.

^s Lk. 16.8. ^t John 8.59; 11.54.

^u John 11.47-53. ^v *Jehovah*.

Quoted from Isa. 53.1. ^w Rom. 10.16.

^x Quoted from Isa. 6.10. ^y Ps. 69.23.

^z i.e. *should turn*. ^a Cited from Isa. 6.1.

^b Mk. 9.37; John 5.24. ^c John 14.9.

^d vs. 35, 36; John 1.4, 5; 8.12. ^e *kosmos* (Mt. 4.8) = mankind.

^f John 5.45; 8.15, 26. ^g John 3.17.

^h *Inspiration*. John 13.18. (Mt. 4.4, 7, 10; Rev. 22.19.)

³⁶ While ye have light, believe in the light, that ye may be ^sthe children of light. These things spake Jesus, and departed, and ^tdid hide himself from them.

³⁷ But ^uthough he had done so many miracles before them, yet they believed not on him:

³⁸ That the saying of Esaias the prophet might be fulfilled, which he spake, ^vLord, ^wwho hath believed our report? and to whom hath the arm of the Lord been revealed?

³⁹ Therefore they could not believe, because that Esaias said again,

⁴⁰ ^xHe hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* ^yheart, and ^zbe converted, and I should heal them.

⁴¹ ^aThese things said Esaias, when he saw his glory, and spake of him.

⁴² Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess ^{him}, lest they should be put out of the synagogue:

⁴³ For they loved the praise of men more than the praise of God.

⁴⁴ Jesus cried and said, He that believeth on me, believeth not on me, but on ^bhim that sent me.

⁴⁵ And ^che that seeth me seeth him that sent me.

⁴⁶ ^dI am come a light into the ^eworld, that whosoever believeth on me should not abide in darkness.

⁴⁷ And if any man hear my words, and believe not, ^fI judge him not: for ^gI came not to judge the ^eworld, but to save the world.

⁴⁸ He that rejecteth me, and receiveth not my words, hath one that judgeth him: ^hthe word that I have spoken, the same shall judge him in the last day.

¹(12.24). Chs. 12.-17. are a progression according to the order of approach to God in the tabernacle types: Chapter 12. in which Christ speaks of His death, answers to the brazen altar of burnt-offering, type of the cross. Passing from the altar toward the holy of holies, the laver is next reached (Ex. 30. 17-21), answering to Chapter 13. With His associate priests, now purified, the High Priest approaches and enters the holy place, in the high communion of Chapters 14.-16. Entering alone the holy of holies (17. 1), the High Priest intercedes. (Cf. Heb. 7. 24-28.) That intercession is not for the salvation, but the keeping and blessing of those for whom He prays. His death (assumed as accomplished, 17. 4) has saved them.

²(12.31). The Seven Judgments. (1) Of Christ as bearing the believer's sins. The sins of believers have been judged in the person of Jesus Christ "lifted up" on the cross. The result was death for Christ, and justification for the believer, who can never again be put in jeopardy (John 5. 24; Rom. 5. 9; 8. 1; 2 Cor. 5. 21; Gal. 3. 13; Heb. 9. 26-28; 10. 10, 14-17; 1 Pet. 2. 24; 3. 18). See other judgments, 1 Cor. 11. 31, note; 2 Cor. 5. 10, note; Mt. 25. 32, note; Ezk. 20. 37, note; Jude 6, note; Rev. 20. 12, note.

49 For ^aI have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is ^blife everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER 13.

The last passover. (Cf. Mt. 26. 7-30; Mk. 14. 17-26; Lk. 22. 14-39.)

NOW ¹before the feast of the passover, when Jesus knew that his ^chour was come that he should depart out of this ^dworld unto the Father, having loved his own which were in the world, he ^eloved them ^funto the end.

Jesus washes the disciples' feet.

2 And ^gsupper being ended, the ^hdevil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had ⁱgiven all things into his hands, and that he was ^jcome from God, ^kand went to God;

4 He riseth from supper, and ^llaid aside his garments; and took a towel, and girded himself.

5 After that he poureth, ^mwater into a bason, and began to wash the disciples' feet, and to wipe ⁿthem with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, ^odost thou wash my feet?

7 Jesus answered and said unto him, What I do thou ^pknowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I ^qwash thee not, thou hast ^rno part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

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^a John 8. 38; 14. 10, 31.

^b *Life (eternal).* vs. 25, 50; John 14. 6. (Mt. 7. 14; Rev. 22. 19.)

^c John 7. 8; 12. 23; 17. 1.

^d i.e. earth. ev. 34; John 10. 11, 28-30; Rom. 8. 35-39.

^e Or, to the uttermost.

^f Gr. and during supper.

^g *diabolos.* Rev. 20. 10, note.

^h John 5. 20-23; 17. 2.

ⁱ John 8. 42; 16. 28.

^k John 17. 11; 20. 17.

^l Lk. 22. 27; Phil. 2. 7, 8.

^m Eph. 5. 26. n See Mt. 3. 14.

^o vs. 12, 36; John 12. 16; Heb. 12. 11.

^p Cf. Ex. 30. 17-21.

^q Eph. 4. 30; 1 John 2. 1, 2.

^r Lit. bathed. The Gr. word signifies a complete ablu-

tion. "Wash" is another word.

^s 1 Cor. 1. 30; 6. 11; 1 John 3. 9.

^t John 6. 64.

^u Mt. 23. 8, 10; Lk. 6. 46; Eph. 6. 9.

^v Rom. 12. 10; Gal. 6. 1, 2; 1 Pet. 5. 5.

^w Mt. 11. 29; Phil. 2. 5; 1 Pet. 2. 21; 1 John 2. 6.

^x John 15. 20.

^y Jas. 1. 25.

^z *Inspiration.* John 14. 10. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

^a Quoted from Psa. 41. 9.

^b Mt. 11. 3.

^c 2 Cor. 5. 20.

^d Mt. 26. 21; Mk. 14. 18; Lk. 22. 21.

^e Psa. 41. 9.

10 Jesus saith to him, He that is ⁷washed ²needeth not save to wash his feet, but is clean ³every whit: and ye are clean, but not all.

11 For ⁴he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 ⁵Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, ⁶your Lord and Master, have washed your feet; ⁷ye also ought to wash one another's feet.

15 For I ⁸have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, ⁹The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 ¹⁰If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the ¹¹scripture may be fulfilled, ¹²He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you ¹³before it come, that, when it is come to pass, ye may believe that I am ¹⁴he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and ¹⁵he that receiveth me receiveth him that sent me.

Jesus foretells his betrayal (Mt. 26. 20-25; Mk. 14. 17-21; Lk. 22. 21, 22).

21 ¹⁶When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that ¹⁷one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on

1 (13. 1). For order of events during the last passover night, see Mt. 26. 20, note.

2 (13. 10). The underlying imagery is of an oriental returning from the public baths to his house. His feet would contract defilement and require cleansing, but not his body. So the believer is cleansed as before the law from all sin "once for all" (Heb. 10. 1-12), but needs ever to bring his daily sins to the Father in confession, that he may abide in unbroken fellowship with the Father and with the Son (1 John 1. 1-10). The blood of Christ answers forever to all the law could say as to the believer's *guilt*, but he needs constant cleansing from the *defilement* of sin. See Eph. 5. 25-27; 1 John 5. 6. Typically, the order of approach to the presence of God was, first, the brazen altar of sacrifice, and then the laver of cleansing (Ex. 40. 6, 7). See, also, the order in Ex. 30. 17-21. Christ cannot have communion with a defiled saint, but He can and will cleanse him.

Jesus's bosom ^a one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus's breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27 And after the sop ^b Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the ^c Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and ^d as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A ^e new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

Jesus foretells Peter's denial
(Mt. 26. 33-35; Mk. 14. 29-31; Lk. 22. 33, 34).

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; ^f but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will ^g lay down my life for thy sake.

38 Jesus answered him, Wilt

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^a John 21.20, 24.

^b *Satan.* vs.2, 27; Acts 5.3. (Mt.4.1-11; Rev.20.10.)

^c Mt.8.20, note.

^d John 7.34; 8.21.

^e *Law (of Christ).* John 14.15, 21,23. (Gal. 6.2; 2 John 5.)

^f John 21.18; 2 Pet.1.14.

^g Mt.26.33; Mk.14.29; Lk.22.33.

^h v.27.

ⁱ *Faith.* John 16.9. (Mt.8. 10; Heb.11. 39.)

^j *Christ (Second Advent).* vs.2,3; Rom.11.25, 26. (Mt.19. 28; Acts 1.9-11.)

^k *Life (eternal).* John 17.2,3. (Mt. 7.14; Rev.22. 19.)

^l Col.1.15.

^m v.20; John 10.38; 17.21, 23.

ⁿ *Inspiration.* John 15.27. (Mt.4.4,7,10; Rev.22.19.)

^o John 5.19; 7.16; 8.28; 12.49.

^p John 5.36; 10.38; Acts 2.22.

thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER 14.

Spoken in the passover chamber: Jesus foretells his coming for his own. (Cf. 1 Thes. 4. 14-17.)

^h LET not your heart be troubled: ye ⁱ believe in God, believe also in me.

2 In my Father's house are many mansions: if ^{it} were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, ^j I will come again, and receive ^l you unto myself; that where I am, ^{there} ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the ^k life: no man cometh unto the Father, but by me.

Jesus and the Father are one.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? ^l he that hath seen me hath seen the Father; and how sayest thou ^{then}, Shew us the Father?

10 Believest thou not that ^m I am in the Father, and the Father in me? the ⁿ words that I speak unto you ^o I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I ^{am} in the Father, and the Father in me: or else believe me for the ^p very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater ^{works} than these shall he do; because I go unto my Father.

¹ (14. 3). This promise of a second advent of Christ is to be distinguished from His return in glory to the earth; it is the first intimation in Scripture of "the day of Christ" (1 Cor. 1. 8, note). Here He comes for His saints (1 Thes. 4. 14-17), there (e.g. Mt. 24. 29, 30) He comes to judge the nations, etc.

The new promise and privilege in prayer.

13 And whatsoever ye shall ask in ^amy name, that will I do, that the Father may be ^bglorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ^cIf ye love me, keep my commandments.

The promise of the Spirit.

16 ^dAnd I will pray the Father, and he shall give you another ^{1e} Comforter, that he may abide with you for ever;

17 *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

18 I will not leave you ^fcomfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: ^kbecause I live, ye shall live also.

20 At that day ye shall know that ^lI am in my Father, and ye in me, and I in you.

21 ^mHe that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will ⁿmanifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, ^oIf a man ^plove me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that ^qloveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you.

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^a John 15.16; 16.23, 24.
^b John 13.31; 15.9.

^c vs. 21-23;
John 15.10;
1 John 5.3.
^d See Lk. 11.13, note.

^e *Advocacy.*
John 16.7.
John 14.16, 26; 1 John 2.1, 2.)

^f John 15.26; 16.13; Rom. 8.15, 26; 1 John 4.6.

^g *kosmos* = world-system.
John 15.18, 19.
(John 7.7; Rev. 13.3.)

^h 1 Cor. 2.14.
ⁱ John 7.37; 1 Cor. 6.19; 2 Cor. 6.16; 1 John 3.24.

^j Or, *orphans.*
^k Rom. 5.10; 2 Cor. 4.10, 11; Heb. 7.25.

^l v. 10; John 10.38.
^m v. 15, 23;
1 John 2.5.

ⁿ John 7.4;
2 Cor. 3.18; Heb. 2.9.

^o *Law of Christ*, vs. 15, 21, 23;
John 15.12, 17.
Gal. 6.2;

2 John 5.)
^p Cf. vs. 15, 21.
^q Gal. 5.6; Jas. 2.14-17.

^r v. 10; John 7.16.
^s *Holy Spirit*, vs. 17, 26; John 15.26. (Mt. 1.18; Acts 2.4.)

^t John 2.22.
^u Cf. Mt. 10.34, note.

^v John 16.33; Col. 3.15.
^w v. 1.

^x *kosmos* (Mt. 4.8) = mankind,
^y John 10.18;
Phil. 2.8.

^z "True", in contrast with Israel. Psa. 80.8-19.

^a Mt. 13.12;
John 17.17;
Rom. 5.8, 4;
Heb. 12.5-11.

^b John 13.10;
Eph. 5.26.
^c vs. 5-7; John 17.23; Eph. 3.17; 1 John 2.28.

26 But the Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The bequest of peace.

27 "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER 15.

Spoken on the way to the garden: the vine and branches.

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth

1 (14. 16). *Parakletos*, "one called alongside to help." Translated "advocate," 1 John 2. 1. Christ, when the believer sins, is his Advocate with the Father; the Holy Spirit is the believer's indwelling Paraclete to help his ignorance and infirmity, and to make intercession (Rom. 8. 26, 27). (See "Holy Spirit," N.T. doctrine, Mt. 1. 18; Acts 2. 4.)

2 (15. 2). Three conditions of the fruitful life: Cleansing, vs. 2, 3; John 13. 10, note; abiding, v. 4, note; obedience, vs. 10, 12. (See "Law of Christ," Gal. 6. 2; 2 John 5, note.)

3 (15. 4). To abide in Christ is, on the one hand, to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which

forth much ^a fruit: for ^b without me ye can do nothing.

6 If a man abide not in me, he is cast forth ^c as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and ^d my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear ¹ much fruit; so shall ye be my disciples.

9 As the Father hath ^e loved me, so have I loved you: continue ye in my love.

10 If ^f ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ^g This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

The new intimacy.

15 ² Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not ^h chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in ⁱ my name, he may give it you.

17 These things I ^j command you, that ye love one another.

The believer and the world.

18 If the ^k world hate you, ye

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^a The fruit. Gal. 5.22,23.

^b Phil. 1.11; 4.13.

^c v.2; Mt.25.30.

^d John 14.13; Col.3.16;

^e 1 John 2.14.

^f John 5.20; 10.14,15; 17.26.

^g John 14.21, 23.

^h Election (personal). Acts 9.15.

(Matt.4.18-21; 1 Pet.1.2.)

ⁱ John 14.13; 16.23,24.

^j Law (of Christ). vs. 12,17; Rom. 5.5. (Gal.6.2; 2 John 5.)

^k kosmos = world-system. John 16.11,33.

(John 7.7; Rev.13.3.)

^l Separation. John 17.6,14-16. (John 15.18,19; 2 Cor. 6.14-17.)

^m Election (corporate). Rom.8.33.

(Mk.13.20; 1 Pet.1.2.)

ⁿ kosmos (Mt.4.8) = mankind.

^o Sin. Rom.3.23, note.

^p Quoted from Psa.35.19.

Cf.69.4.

^q Holy Spirit. John 16.13.

(Mt.1.18; Acts 2.4.)

^r Inspiration. John 16.12, 13. (Mt.4.4, 7,10; Rev.22.19.)

know that it hated me before it *hated* you.

19 If ye ^l were of the ^k world, the ^k world would love his own: but because ye are not of the ^k world, but I have ^m chosen you out of the ⁿ world, therefore the ^k world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had ^o sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had ^o sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, ^p They hated me without a cause.

The believer and the Spirit.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the ^q Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, ^r because ye have been with me from the beginning.

CHAPTER 16.

The disciples warned of persecutions. (Cf. Mt. 24. 9, 10; Lk. 21. 16-19.)

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh,

He cannot share. On the other hand, the abiding one takes all burdens to Him, and draws all wisdom, life and strength from Him. It is not unceasing *consciousness* of these things, and of Him, but that nothing is allowed in the life which separates from Him. See "Fellowship," 1 John 1. 3; "Communion," 1 Cor. 10. 16.

¹ (15. 8). Three degrees in fruit-bearing: "Fruit," v. 2; "more fruit," v. 2.1.c.; "much fruit," vs. 5, 8. As we bear "much fruit" the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold "fruit" of Gal. 5. 22, 23. Where such fruit is the Father is glorified. The Pharisees were moral and intensely "religious," but not one of them could say with Christ, "I have glorified thee on the earth" (John 17. 4).

² (15. 15). Progressive intimacy in John: Servants, John 13. 13; Friends, John 15. 15; Brethren, John 20. 17.

that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

Threefold work of the Spirit toward the world.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, ^athe Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the ^bworld of ^csin, and of righteousness, and of judgment:

9 Of sin, because they ^dbelieve not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this ^eworld is judged.

New truth to be revealed by the Spirit.

12 ¹I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the ^fSpirit of truth, is come, he will guide you into all truth: for he shall not speak ^gof himself; ^hbut whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

A.D. 33.

^a *Advocacy.*
1 John 2.1,2.
(John 14.16,
26; 1 John 2.
1,2.)

^b *kosmos* (Mt.
4.8) = man-
kind.

^c *Sin.* Rom.
3.23, *note.*

^d *Faith.* John
20.31. (Mt.
8.10; Heb.
11.39.)

^e *kosmos* =
world-sys-
tem. John
17.14. (John
7.7; Rev.13.
3.)

^f *Holy Spirit.*
John 20.22.
(Mt.1.18;
Acts 2.4.)

^g *from him-
self.* Cf. next
clause.

^h *Inspiration.*
John 17.8,17,
20. (Mt.4.4,
7.10; Rev.22.
19.)

ⁱ John 14.19.

^j Lk.24.17.

^k *kosmos* (Mt.
4.8) = man-
kind.

^l John 20.20;
Lk.24.41.

^m 1 Pet.1.8.

ⁿ Mt.7.7,8;
Jas.4.2,3;
1 John 3.22;
5.14.

^o John 14.21,
23.

Jesus speaks of his death, resurrection, and second advent.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ¹ye shall weep and lament, but the ²world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the ³world.

22 And ye now therefore have sorrow: but I will see you again, and ⁴your heart shall rejoice, and your ⁵joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ⁶ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the ⁷Father himself loveth

¹(16. 12). Christ's pre-authentication of the New Testament: (1) He expressly declared that He would leave "many things" unrevealed (v. 12). (2) He promised that this revelation should be completed ("all things") after the Spirit should come, and that such additional revelation should include new prophecies (v. 13). (3) He chose certain persons to receive such additional revelations, and to be His witnesses to them (Mt. 28. 19; John 15. 27; 16. 13; Acts 1. 8; 9. 15-17). (4) He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Mt. 10. 14, 15; Lk. 10. 16; John 13. 20; 17. 20; see, e.g., 1 Cor. 14. 37, and "Inspiration," Ex. 4. 15; Rev. 22. 19).

you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the ^a world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 ^b Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the ^c world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER 17.

The prayer of intercession.

THESE words spake Jesus, and lifted up his eyes to heaven, and ^d said, Father, the hour is come; ¹ glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should ² give eternal ^e life to as many as thou hast ³ given him.

3 And this is ^e life eternal, that they might know ^f thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: ^g I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the

A.D. 33.

a kosmos (Mt. 4.8) = mankind.

b Mt. 26.31.

c kosmos = world-system. John 17.14, 16. (John 7.7; Rev. 13.3.)

d Bible prayers (N.T.). Acts 1.24, 25. (Mt. 6.9; Rev. 22.20.)

e Life (eternal). vs. 2, 3; John 20.31. (Mt. 7.14; Rev. 22.19.)

f John 10.14.

g John 19.30.

h John 1.1, 2; Phil. 2.6; Heb. 1.3, 10.

i i.e. earth.

j Inspiration. vs. 8, 17, 20; Acts 1.8, 16. (Mt. 4.4, 7, 10; Rev. 22.19.)

k John 3.16, 17.

l Assurance. Acts 13.38, 39. (John 10.10-14, 28, 29; Jude 1.)

m Psa. 119.42, 50, 161; Mk. 16.15; Acts 4.29.

n kosmos = world-system. John 18.36. (John 7.7; Rev. 13.3.)

o Separation. vs. 4, 14-16; Rom. 12.2. (John 15.18, 19; 2 Cor. 6.14-17.)

glory which ^h I had with thee before the ⁱ world was.

6 I have manifested thy name unto the men which thou gavest me out of the ^a world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the ^j words which thou gavest me; and they have received ^k them, and have known surely that I came out from thee, and they have believed that ^k thou didst send me.

9 I pray for them: I pray not for the ^c world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the ^a world, but these are in the world, and I come to thee. Holy Father, ^l keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the ^a world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the ^a world, that they might have my joy fulfilled in themselves.

14 I have given them ^m thy word; and the ⁿ world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the ^a world, but that thou shouldst keep them from the evil.

16 They are ^o not of the ⁿ world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

¹(17. 1). Seven petitions: (1) That Jesus may be glorified as the Son who has glorified the Father (v. 1; Phil. 2. 9-11); (2) for restoration to the eternal glory (v. 5); (3) for the safety of believers from (a) the world (v. 11), (b) the evil one (v. 15); (4) for the sanctification of believers (v. 17); (5) for the spiritual unity of believers (v. 21); (6) that the world may believe (v. 21); (7) that believers may be with Him in heaven to behold and share His glory (v. 24).

²(17. 2). Christ's gifts to those whom the Father gave Him: Eternal life (v. 2); the Father's name (vs. 6, 26; John 20. 17); the Father's words (vs. 8, 14); His own joy (v. 13); His own glory (v. 22).

³(17. 2). Seven times Jesus speaks of believers as given to Him by the Father (vs. 2, 6 [twice], 9, 11, 12, 24). Jesus Christ is God's love-gift to the world (John 3. 16), and believers are the Father's love-gift to Jesus Christ. It is Christ who commits the believer to the Father for safe-keeping, so that the believer's security rests upon the Father's faithfulness to His Son Jesus Christ.

18 As thou hast sent me into the ^aworld, even so have I also sent them into the world.

19 And for their sakes I ^bsanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; ^cas thou, Father, art in me, and I in thee, that they also may be one in us: that the ^aworld may believe that thou hast sent me.

22 And the ^dglory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made ^eperfect in one; and that the ^aworld may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, ^fbe with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the ^gworld.

25 O righteous Father, the ^aworld hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy ^hname, and will declare it: ⁱthat the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER 18.

Jesus arrives at Gethsemane.
(Cf. Mt. 26. 36-46; Mk. 14. 32-42; Lk. 22. 39-46.)

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

The betrayal and arrest (Mt. 26. 47-56; Mk. 14. 43-50; Lk. 22. 47-53).

2 And ^jJudas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, ^kknowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

A.D. 33.

^a *kosmos* (Mt. 4.8) = mankind.

^b *Sanctify, holy (persons)*. vs. 11, 17, 19; Acts 3.21. (Mt. 4.5; Rev. 22.11.)

^c Rom. 12.5; Eph. 4.1, 6.

^d 2 Cor. 3.18.

^e Mt. 5.48, *note*.

^f 1 Thes. 4.17.

^g i.e. *earth*.

^h John 15.15.

ⁱ Eph. 3.16, 19.

^j Mt. 26.47; Mk. 14.43; Lk. 22.47.

^k John 13.1, 3; Lk. 9.51; Acts 20.22; Heb. 12.2.

^l Ps. 41.9.

^m Eph. 5.25.

ⁿ John 17.12; 1 Cor. 10.13.

^o Lk. 3.2.

^p John 11.49, 50; Lk. 24.46, 47.

^q Mt. 26.58; Mk. 14.54; Lk. 22.54.

^r Mt. 10.28; 2 Tim. 2.12.

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which ^lbetrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye ^mseek me, let these go their way:

9 That the saying might be fulfilled, which he ⁿspake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

Jesus brought before the high priest (Mt. 26. 57-68; Mk. 14. 53-65; Lk. 22. 66-71).

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to ^oAnnas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave ^pcounsel to the Jews, that it was expedient that one man should die for the people.

Peter's denial (also vs. 25-27) (Mt. 26. 69-75; Mk. 14. 66-72; Lk. 22. 54-62).

15 And ^qSimon Peter followed Jesus, and so *did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am ^rnot.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

(*Jesus before the high priest, continued.*)

19 ^a The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the ^b world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: ^c but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and ^d immediately the cock crew.

Jesus brought before Pilate (Mt. 27. 1-14; Mk. 15. 1-5; Lk. 23. 1-7, 13, 16).

28 ^e Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the pass-over.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he ^g spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

A.D. 33.

^a For order of events on the day of the crucifixion, see Mt. 26. 57, note.

^b *kosmos* (Mt. 4. 8) = mankind.

^c 1 Pet. 2. 19, 23.

^d John 13. 38; Mt. 26. 34; Mk. 14. 68; Lk. 22. 60, 61.

^e Mt. 27. 2; Mk. 15. 1; Lk. 23. 1.

^f Mt. 23. 23; Acts 10. 23.

^g John 19. 7; Mt. 20. 19; Rev. 13. 10.

^h 1 Tim. 6. 13.

ⁱ Gk. *ek*, out of, or according to. Psa. 45. 3, 6; Rom. 14. 17; Col. 1. 13.

^j *kosmos* = world-system. 1 Cor. 1. 20. (John 7. 7; Rev. 13. 3.)

^k Rev. 1. 5.

^l 1 Pet. 2. 22.

^m Mt. 27. 26; Mk. 15. 15.

ⁿ Mt. 27. 28.

^o John 18. 38.

^p John 1. 29.

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 ^h Jesus answered, My kingdom is not ⁱ of this ^j world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the ^b world, that I should bear ^k witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him ^l no fault at all.

Jesus condemned: Barabbas released (Mt. 27. 15-26; Mk. 15. 6-15; Lk. 23. 18-25).

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER 19.

Jesus crowned with thorns (Mt. 27. 27-30; Mk. 15. 16-20).

THEN ^m Pilate therefore took Jesus, and scourged him.

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a ⁿ purple robe, 3 And said, Hail, King of the Jews! and they smote him with their hands.

Pilate brings Jesus before the multitude.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know ^o that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, ^p Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.

Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, ^aWe have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? ^bBut Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, ^cThou couldst have no power at all against me, except it were given thee from above: ^dtherefore he that delivered me unto thee hath the greater ^esin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: ^fwhosoever maketh himself a king speaketh against Cæsar.

13 ^gWhen Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

The final rejection of the King by the Jewish authorities and people.

14 And it was the preparation of the passover, and about the ^hsixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, ⁱWe have no king but Cæsar.

The crucifixion of Jesus Christ (Mt. 27. 33-54; Mk. 15. 22-39; Lk. 23. 33-47).

16 ^jThen delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross ^kwent forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18 Where they ^lcrucified him, and two other with him, ^mon either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writ-

A.D. 33.

^a The law against blasphemy, recorded in Lev. 24. 16.

^b Fulfilling Isa. 53. 7.

^c John 7. 30; Lk. 22. 53; Acts 4. 27, 28.

^d John 18. 3, 28; Mk. 14. 44.

^e Sin. Rom. 3. 23, note.

^f Lk. 23. 2.

^g Acts 4. 19.

^h Cf. Mk. 15. 25, note.

ⁱ Predicted in Hos. 3. 4.

^j For order of events, see Mt. 27. 33, note.

^k Heb. 13. 12.

^l Judgments (the seven). vs. 16-18; Acts 17. 31. (Mt. 13. 40-42; Rev. 20. 12.)

^m Fulfilling Isa. 53. 12.

ⁿ Psa. 22. 18.

^o Lk. 5. 36; 2 Cor. 5. 17.

^p Quoted from Psa. 22. 18.

^q Mt. 27. 55; Mk. 15. 40; Lk. 23. 49.

^r John 18. 15.

^s John 2. 4; 21. 15-17.

^t vs. 24, 36, 37.

^u Psa. 69. 21.

^v It is the Victor's cry. John 4. 34; 17. 4; Rom. 10. 4; Gal. 3. 13; Heb. 10. 5-10.

^w See Mt. 27. 50, note.

^x delivered up his spirit. John 10. 17, 18.

^y v. 42.

^z John 16. 20.

^a 2 Tim. 3. 5.

ing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified Jesus, ⁿtook his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, ^oLet us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, ^pThey parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ^qNow there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the ^rdisciple standing by, whom he loved, he saith unto his mother, Woman, ^sbehold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 After this, Jesus knowing that all things were now accomplished, ^tthat the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of ^uvinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, ^vIt is finished: and he bowed his head, ^wand ^xgave up the ghost.

"Not a bone of him broken."

31 The Jews therefore, because it was the ^ypreparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an ^zhigh day,) besought Pilate that ^atheir legs might be broken, and ^tthat they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of

the other which was crucified with him.

33 But when they came to Jesus, and saw that he was ^adead already, they brake not his legs:

34 But one of the soldiers with a spear ^bpierced his side, and forthwith ^ccame there out ^dblood and water.

35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, ^eA bone of him shall not be broken.

37 And again another scripture saith, ^fThey shall look on him whom they pierced.

The entombment (Mt. 27. 57-60; Mk. 15. 43-47; Lk. 23. 50-56).

38 And after this Joseph of Arimathea, being a disciple of Jesus, but ^gsecretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39 And there came also ^hNicodemus, which at the first came to Jesus by night, and brought a mixture of ⁱmyrrh and aloes, about an hundred ^jpound weight.

40 Then took they the body of Jesus, and wound it in ^klinen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was ^lnever man yet laid.

42 There laid they Jesus therefore because of the ^mJews' preparation day; for the sepulchre was nigh at hand.

CHAPTER 20.

The resurrection of Jesus Christ (Mt. 28. 1-10; Mk. 16. 1-14; Lk. 24. 1-43).

THE first day of the week cometh ⁿMary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the ^oother disciple, whom Jesus loved, and

A.D. 33.

^a John 10.18.

^b John 20.25-27.

^c *Sacrifice (of Christ).* Acts 20.28. (Mt. 26.28; Heb. 10.18.)

^d 1 John 1.7; 5.6,8; Tit. 3.5; Eph. 5.26.

^e Quoted from Ex. 12.46; Psa. 34.20.

^f Quoted from Zech. 12.10; cf. Rev. 1.7.

^g John 7.13; 12.42.

^h John 3.2; 7.50.

ⁱ Psa. 45.8.

^j Cf. Ex. 16.16, *table*.

^k John 11.44; 20.7; Acts 5.6.

^l Mk. 11.2.

^m v. 31.

ⁿ For order of events on the resurrection day, see Mt. 28.1, *note*.

^o John 13.23; 19.26; 21.7, 20.24.

^p vs. 11-13; Luke 24.21.

^q John 21.20.

^r John 21.7.

^s John 11.44.

^t Psa. 16.10; Lk. 24.24-26; Acts 2.25, 31; 13.34, 35.

^u Cf. John 21.3. v. v. 13.

^w Lk. 24.4.

^x Lk. 24.16; John 21.4.

^y John 1.38; 18.4.

^z John 10.3.

^a Or, *do not detain me*.

saith unto them, They have ^ptaken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the ^qother disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, and *looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and ^rwent into the sepulchre, and seeth the linen clothes lie,

7 And the ^snapkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 ^tFor as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples ^uwent away again unto their own home.

Jesus appears to Mary Magdalene.

11 But Mary stood without at the sepulchre ^vweeping: and as she wept, she stooped down, and *looked into the sepulchre*,

12 And seeth ^wtwo angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And ^xthey say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and ^yknew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? ^zWhom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, ^aMary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, ^{1a}Touch

¹(20. 17). Cf. Mt. 28. 9, "and they . . . held him by the feet." A contradiction has been supposed. Three views are held: (1) That Jesus speaks to Mary as the High Priest fulfilling the day of atonement (Lev. 16). Having accomplished the sacrifice, He was on His way to present the sacred blood in heaven, and that, between the meeting with Mary in the garden and the meeting of Mt. 28. 9, He had

me not; for I am not yet ^aascended to my Father: but go to my ^bbrethren, and say unto them, I ascend unto ^cmy Father, and ^dyour Father; and to my God, and your God.

18 ^eMary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

Jesus appears to the disciples: Thomas not present (Lk. 24. 36-49).

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and ^vstood in the midst, and saith unto them, ^hPeace be unto you.

20 And when he had so said, he ⁱshewed unto them *his* hands and his side. ^jThen were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: ^kas my Father hath sent me, even so send I you.

22 And when he had said this, he ^lbreathed on *them*, and saith unto them, Receive ye the ^mHoly Ghost:

23 Whose soever ⁿsins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.

Jesus appears to the disciples: Thomas present.

24 But Thomas, one of the twelve, called ^oDidymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, ^pExcept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas

A.D. 33.

^aLk. 24. 51; Heb. 4. 14, 15.

^bHeb. 2. 11.

^cJohn 17. 11;

Eph. 1. 3.

^dGal. 4. 6.

^eMt. 28. 10;

Lk. 24. 10.

^fJohn 19. 38;

Acts 12. 12-17.

^g*Miracles*

(N.T.).

John 21. 6.

(Mt. 8. 2, 3;

Acts 28. 8, 9.)

^hJohn 14. 27;

Eph. 2. 17.

ⁱLk. 24. 40;

Col. 1. 20.

^jJohn 16. 22.

^kMt. 28. 18-20;

John 17. 18.

^l1 Cor. 15. 45.

^m*Holy Spirit.*

Acts 1. 2, 5, 8,

16. (Mt. 1.

18; Acts 2. 4.)

ⁿMt. 16. 19; 18.

18.

^oJohn 11. 16.

^pJohn 4. 48.

^qv. 19.

^rJohn 1. 1, 49;

9. 35-38;

Phil. 2. 10, 11.

^sRom. 4. 18-

20; 2 Cor. 5. 7.

^t*Faith.* Acts

3. 16. (Mt. 8.

10; Heb. 11.

39.)

^u*Life (eter-*

nal). Acts

2. 28. (Mt. 7.

14; Rev. 22.

19.)

^vJohn 6. 1.

^wJohn 1. 45;

2. 1.

^xJohn 15. 5.

^yLk. 5. 3-7.

with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, ^qPeace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing;

28 And Thomas answered and said unto him, ^rMy ^sLord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: ^sblessed are they that have not seen, and yet have believed.

Conclusion: why John's Gospel was written.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might ^tbelieve that Jesus is the Christ, the Son of God; and that believing ye might have ^ulife through his name.

CHAPTER 21.

Epilogue: "If I will." The risen Christ is Master of our service.

AFTER these things Jesus shewed himself again to the disciples at the ^vsea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and Thomas called Didymus, and ^wNathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

(1) *Service in self-will, under human leadership.*

3 Simon Peter saith unto them, ^xI go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught ^ynothing.

so ascended and returned: a view in harmony with types. (2) That Mary Magdalene, knowing as yet only Christ after the flesh (2 Cor. 5. 15-17), and having found her Beloved, sought only to hold Him so; while He, about to assume a new relation to His disciples in ascension, gently teaches Mary that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy (3) That He merely meant: "Do not detain me now; I am not yet ascended; you will see me again; run rather to my brethren," etc.

¹(20. 28). The deity of Christ is declared in Scripture: (1) In the intimation and explicit predictions of the O.T. (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16. 7-13; 18. 2-23 especially v. 17; 32. 28 with Hos. 12. 3-5; Ex. 3. 2-14). (b) The Messiah is expressly declared to be the Son of God (Psa. 2. 2-9), and God (Psa. 45. 6, 7 with Heb. 1. 8, 9; Psa. 110. 1 with Mt. 22. 44; Acts 2. 34 and Heb. 1. 13; Psa. 110.

4 But when the morning was now come, Jesus stood on the shore: but the disciples ^aknew not that it was Jesus.

(2) *Service in self-will tested: the barren result.*

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

(3) *Christ-directed service, and the result.*

6 And he said unto them, ^bCast the net on the right side of the ship, and ye shall find. They cast therefore, and now ^cthey were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the ^dLord. Now when Simon Peter heard that it was the Lord, he girt ^ehis fisher's coat ^{unto him}, (for he was naked,) and did ^ecast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred ^fscubits,) dragging the net with fishes.

9 As soon then as they were come

A.D. 33.

^a John 20.14.

^b Lk. 5.4, 6, 7; John 9.7.

^c *Miracles* (N.T.).

Acts 3.1-10. (Mt. 8.2, 3; Acts 28.8, 9.)

^d Lk. 24.30, 31.

^e John 13.37; 20.6.

^f One cubit = about 18 in.

^g John 18.18.

^h *Contra*, Lk. 5.6.

ⁱ John 6.10.

^j Lit. *break your fast*.

^k Lk. 24.30, 31.

^l John 20.19, 26.

^m Lit. *break-fasted*.

ⁿ Gr. *agapas*, deeply love; used of di-

vine love (John 14.21) and of that love which

the law demands (Lk. 10.27).

to land, they saw a ^ofire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet ^hwas not the net broken.

(4) *The Master enough for the need of his servants.* (Cf. Lk. 22. 35; Phil. 4. 19.)

12 Jesus saith unto them, ⁱCome and ^jdine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and ^ktaketh bread, and giveth them, and fish likewise.

14 This is now the ^lthird time that Jesus shewed himself to his disciples, after that he was risen from the dead.

(5) *The only acceptable motive in service.* (Cf. 2 Cor. 5. 14; Rev. 2. 4, 5.)

15 So when they had ^mdined, Jesus saith to Simon Peter, Simon, son of Jonas, ⁿlovest thou me more

with Heb. 5. 6; 6. 20; 7. 17-21; and Zech. 6. 13). (^c) His virgin birth was foretold as the means through which God could be "Immanuel," God with us (Isa. 7. 13, 14 with Mt. 1. 22, 23). (^d) The Messiah is expressly invested with the divine names (Isa. 9. 6, 7). (^e) In a prophecy of His death He is called Jehovah's "fellow" (Zech. 13. 7 with Mt. 26. 31). (^f) His eternal being is declared (Mic. 5. 2 with Mt. 2. 6; John 7. 42).

(2) Christ Himself affirmed His deity. (^a) He applied to Himself the Jehovistic I AM. (The pronoun "he" is not in the Greek; cf. John 8. 24; John 8. 56-58. The Jews correctly understood this to be our Lord's claim to full deity [v. 59]. See, also, John 10. 33; 18. 4-6, where, also, "he" is not in the original.)

(^b) He claimed to be the Adonai of the O.T. (Mt. 22. 42-45. See Gen. 15. 2, note). (^c) He asserted His identity with the Father (Mt. 28. 19; Mk. 14. 62; John 10. 30; that the Jews so understood Him is shown by vs. 31, 32; John 14. 8, 9; 17. 5). (^d) He exercised the chief prerogative of God (Mk. 2. 5-7; Lk. 7. 48-50). (^e) He asserted omnipresence (Mt. 18. 20; John 3. 13); omniscience (John 11. 11-14, when Jesus was fifty miles away; Mk. 11. 6-8); omnipotence (Mt. 28. 18; Lk. 7. 14; John 5. 21-23; 6. 19); mastery over nature, and creative power (Lk. 9. 16, 17; John 2. 9; 10. 28). (^f) He received and approved human worship (Mt. 14. 33; 28. 9; John 20. 28, 29).

(3) The N.T. writers ascribe divine titles to Christ (John 1. 1; 20. 28; Acts 20. 28; Rom. 1. 4; 9. 5; 2 Thes. 1. 12; 1 Tim. 3. 16; Tit. 2. 13; Heb. 1. 8; 1 John 5. 20).

(4) The N.T. writers ascribe divine perfections and attributes to Christ (e.g. Mt. 11. 28; 18. 20; 28. 20; John 1. 2; 2. 23-25; 3. 13; 5. 17; 21. 17; Heb. 1. 3, 11, 12 with Heb. 13. 8; Rev. 1. 8, 17, 18; 2. 23; 11. 17; 22. 13).

(5) The N.T. writers ascribe divine works to Christ (John 1. 3, 10; Col. 1. 16, 17; Heb. 1. 3).

(6) The N.T. writers teach that supreme worship should be paid to Christ (Acts 7. 59, 60; 1 Cor. 1. 2; 2 Cor. 13. 14; Phil. 2. 9, 10; Heb. 1. 6; Rev. 1. 5, 6; 5. 12, 13).

(7) The holiness and resurrection of Christ prove His deity (John 8. 46; Rom. 1. 4).

than these? He saith unto him, Yea, Lord; thou knowest that I ^alove thee. He saith unto him, ^bFeed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, ^clovest thou me? He saith unto him, Yea, Lord; thou knowest that I ^alove thee. He saith unto him, ^dFeed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, ^elovest thou me? Peter was ^fgrieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I ^alove thee. Jesus saith unto him, ^gFeed my sheep.

(6) *The Master appoints the time and manner of the servant's death.*

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither ^hthou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying ⁱby what death he should glorify God.

A. D. 33.

^a Gr. *phileo*, am fond of. It is a lesser degree of love than *agapas*.
^b 1 Pet. 5.2.

^c Gr. *agapas*, deeply love, used of divine love (John 14. 21) and of that love which the law demands (Lk. 10. 27).

^d *tend*; 1 Pet. 5. 1-3.

^e Our Lord here takes Peter's word, *phileis*.

^f John 13. 38.
^g v. 15; John 10. 9.

^h vs. 3, 7.
ⁱ 2 Pet. 1. 14.
^j Mt. 4. 19; 16. 24.

^k John 13. 23.
^l Rom. 4. 14;
Gal. 2. 7-9.

^m John 14. 3;
1 Thes. 1. 10;
5. 23.

ⁿ 1 Cor. 15. 51;
1 Thes. 4. 15.
17.

^o John 15. 27;
19. 35.
^p John 20. 30.

^q i. e. earth.
^r Eph. 3. 19;
cf. 2 Cor. 3. 3 with Eph. 1. 22, 23.

And when he had spoken this, he saith unto him, ^jFollow me.

(7) *If the Lord returns the servants will not die.* (Cf. 1 Cor. 15. 51, 52; 1 Thes. 4. 14-18.)

20 Then Peter, turning about, seeth the ^kdisciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and ^lwhat *shall* this man do?

22 Jesus saith unto him, If I will that he tarry ^mtill I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple ⁿshould not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which ^otestifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there ^pare also many other things which Jesus did, the which, if they should be written every one, I suppose that even the ^qworld itself ^rcould not contain the books that should be written. Amen.

WRITER. In the Acts of the Apostles Luke continues the account of Christianity begun in the Gospel which bears his name. In the "former treatise" he tells what Jesus "began both to do and teach"; in the Acts, what Jesus continued to do and teach through His Holy Spirit sent down.

Date. The Acts concludes with the account of Paul's earliest ministry in Rome, A.D. 65, and appears to have been written at or near that time.

Theme. This book records the ascension and promised return of the Lord Jesus, the descent of the Holy Spirit at Pentecost, Peter's use of the keys, opening the kingdom (considered as the sphere of profession, as in Mt. 13.) to the Jews at Pentecost, and to the Gentiles in the house of Cornelius; the beginning of the Christian church and the conversion and ministry of Paul.

The Holy Spirit fills the scene. As the presence of the Son, exalting and revealing the Father, is the great fact of the Gospels, so the presence of the Spirit, exalting and revealing the Son, is the great fact of the Acts.

Acts is in two chief parts: In the first section, i. 1-9. 43, Peter is the prominent personage, Jerusalem is the centre, and the ministry is to Jews. Already in covenant relations with Jehovah, they had sinned in rejecting Jesus as *the Christ*. The preaching, therefore, was directed to that point, and repentance (i.e. "a changed mind") was demanded. The apparent failure of the Old Testament promises concerning the Davidic kingdom was explained by the promise that the kingdom would be set up at the return of Christ (Acts 2. 25-31; 15. 14-16). This ministry to Israel fulfilled Lk. 19. 12-14. In the persecutions of the apostles and finally in the martyrdom of Stephen, the Jews sent after the King the message, "We will not have this man to reign over us." In the second division (10. 1-28. 31) Paul is prominent, a new centre is established at Antioch, and the ministry is chiefly to Gentiles, who, as "strangers from the covenants of promise" (Eph. 2. 12), had but to "believe on the Lord Jesus Christ" to be saved. Chapters 11., 12., and 15. of this section are transitional, establishing finally the distinction, doctrinally, between law and grace. Galatians should be read in this connection.

The events recorded in The Acts cover a period of 32 years.

CHAPTER 1.

Introduction (vs. 1, 2).

THE ^aformer treatise have I made, O^b Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was ^ctaken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

The resurrection-ministry of Christ.

3 ^d To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

A.D. 33.

^a i.e. the Gospel according to Luke.

^b Lk. 1. 3.

^c Lit. received up.

^d Lk. 24. 49;

John 14. 16,

26, 27; Acts 2.

33.

^e Or, eating

with them.

^f Or, heard

from me.

^g Or, in.

^h Mt. 8. 2, note.

ⁱ Kingdom

(N.T.), vs. 6,

7; Acts 2. 29,

32; (Lk. 1. 31-

33; 1 Cor. 15.

28.)

^j Mt. 24. 36;

Mk. 13. 32;

1 Thes. 5. 1.

4 And, ^ebeing assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, *I*ye have heard of me.

5 For John truly baptized ^gwith water; but ye shall be baptized ^gwith the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time ^hrestore again the ⁱkingdom to Israel?

7 And he said unto them, *I*It is not for you to know the times or the seasons, which the Father hath put in his own power.

1 (1. 6). Forty days the risen Lord had been instructing the apostles "of the things pertaining to the kingdom of God," doubtless, according to His custom (Lk. 24. 27, 32, 44, 45), teaching them out of the Scriptures. One point was left untouched, viz.: the *time* when He would restore the kingdom to Israel; hence the apostles' question. The answer was according to His repeated teaching; the *time* was God's secret (Mt. 24. 36, 42, 44; 25. 13; cf. 1 Thes. 5. 1).

The apostolic commission. (Cf. Mt. 28. 18-20; Mk. 16. 15-18; Lk. 24. 47, 48; John 20. 21-23.)

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be ^awitnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, ^bhe was taken up; and a cloud received him out of their sight.

The promise of the return of Jesus to the earth.

10 And ^cwhile they looked steadfastly toward ^dheaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which ^eis taken up from you into heaven, ^fshall so ^gcome in like manner as ye have seen him go into heaven.

The ten days' waiting for the Spirit.

12 Then returned they unto Jeru-

A.D. 33.

a v. 22; Lk. 24.

48; John 15.

27; Acts 2. 32.

b Christ (First

Advent).

Mt. 1. 18.

c Or, as they

were look-

ing.

d 2 Cor. 12. 2.

e Or, was re-

ceived up.

f Christ (Sec-

ond Ad-

vent). (Mt.

19. 28.)

g About 4854

ft.

h the; cf. John

20. 19.

i The Zealot.

j Or, brethren.

k Inspiration.

vs. 8, 16; Acts

9. 15. (Mt. 4.

4, 7, 10; Rev.

22. 19.)

l Holy Spirit.

vs. 2, 5, 8, 16;

Acts 2. 17, 18,

33, 38. (Mt. 1.

18; Acts 2. 4.)

m Psal. 41. 9.

n Or, received.

salem from the mount called Olivet, which is from Jerusalem a sabbath day's ^ojourney.

13 And when they were come in, they went up into ^han upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon ⁱZealotes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The choice of Matthias.

15 And in those days Peter stood up in the midst of the ^jdisciples, and said, (the number of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, ^kwhich the ^lHoly Ghost by the mouth of David spake before concerning ^mJudas, which was guide to them that took Jesus.

17 For he was numbered with us, and had ⁿobtained part of this ministry.

1 (1. 11). The two Advents—Summary: (1) The O.T. foreview of the coming Messiah is in two aspects—that of rejection and suffering (as, e.g., in Isa. 53), and that of earthly glory and power (as, e.g., in Isa. 11; Jer. 23; Ezk. 37). Often these two aspects blend in one passage (e.g. Psal. 2.). The prophets themselves were perplexed by this seeming contradiction (1 Pet. 1. 10, 11). It was solved by partial fulfilment. In due time the Messiah, born of a virgin according to Isaiah, appeared among men and began His ministry by announcing the predicted kingdom as "at hand" (Mt. 4. 17, note). The rejection of King and kingdom followed. (2) Thereupon the rejected King announced His approaching crucifixion, resurrection, departure, and return (Mt. 12. 38-40; 16. 1-4, 27; Lk. 12. 35-46; 17. 20-36; 18. 31-34; 19. 12-27; Mt. 24., 25.). (3) He uttered predictions concerning the course of events between His departure and return (Mt. 13. 1-50; 16. 18; 24. 4-26). (4) This promised return of Christ becomes a prominent theme in the Acts, Epistles, and Revelation.

Taken together, the N.T. teachings concerning the return of Jesus Christ may be summarized as follows: (1) That return is an event, not a process, and is personal and corporeal (Mt. 23. 39; 24. 30; 25. 31; Mk. 14. 62; Lk. 17. 24; John 14. 3; Acts 1. 11; Phil. 3. 20, 21; 1 Thes. 4. 14-17). (2) His coming has a threefold relation: to the church, to Israel, to the nations.

(a) To the church the descent of the Lord into the air to raise the sleeping and change the living saints is set forth as a constant expectation and hope (Mt. 24. 36, 44, 48-51; 25. 13; 1 Cor. 15. 51, 52; Phil. 3. 20; 1 Thes. 1. 10; 4. 14-17; 1 Tim. 6. 14; Tit. 2. 13; Rev. 22. 20).

(b) To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic Covenant (Acts 15. 14-17 with Zech. 14. 1-9). See "Kingdom (O.T.)," 2 Sam. 7. 8-17; Zech. 13. 8, note; Lk. 1. 31-33; 1 Cor. 15. 24, note.

(c) To the Gentile nations the return of Christ is predicted to bring the destruction of the present political world-system (Dan. 2. 34, 35; Rev. 19. 11, note); the judgment of Mt. 25. 31-46, followed by world-wide Gentile conversion and participation in the blessings of the kingdom (Isa. 2. 2-4; 11. 10; 60. 3; Zech. 8. 3, 20, 23; 14. 16-21).

18 Now this man purchased a field with the ^areward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*.

20 For it is written in the book of Psalms, ^bLet his habitation be desolate, and let no man dwell therein: and his ^cbishoprick let another ^dtake.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was ^etaken up from us, must one ^fbe ordained to be a witness with us of his resurrection.

23 And they ^gappointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they ^hprayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take ⁱpart of this ministry and apostleship, from which Judas by ^jtransgression fell, that he might go to his own place.

26 And they gave forth their lots;

A.D. 33.

^a Mt. 26. 15.

^b Ps. 69. 25.

^c Gr. *episkopos*, overseer.

^d See Tit. 1. 5-9, note.

^e Ps. 109. 8.

^f Lit. *received up*.

^g Lit. *become a witness*.

^h Lit. *made two stand up*.

ⁱ Bible prayers (N.T.). Acts 4. 24-30. (Mt. 6. 9; Rev. 22. 20.)

^j *the place in*.

^k *Sin. Rom. 3. 23, note.*

^l Acts 20. 16.

^m *tongues, as of fire, parting and sitting upon each of them.*

ⁿ Ps. 68. 18.

^o *Holy Spirit.* (Mt. 1. 18.)

and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER 2.

Pentecost: Peter's first use of the keys (Mt. 16. 18, 19); the Gospel given to the Jews. (Cf. Acts 10. 1-48.)

AND when ^kthe day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them ^lcloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the ¹Holy Ghost, and began to speak with ^mother tongues, as the ⁿSpirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

1(2. 4). The Holy Spirit, N.T. Summary (see Mal. 2. 15, note):

(1) The Holy Spirit is revealed as a divine Person. This is expressly declared (e.g. John 14. 16, 17, 26; 15. 26; 16. 7-15; Mt. 28. 19), and everywhere implied.

(2) The revelation concerning Him is progressive: (a) In the O.T. (see Mal. 2. 15, note), He comes upon whom He will, apparently without reference to conditions in them. (b) During His earth-life, Christ taught His disciples (Lk. 11. 13) that they might receive the Spirit through prayer to the Father. (c) At the close of His ministry He promised that He would Himself pray the Father, and that in answer to His prayer the Comforter would come to abide (John 14. 16, 17). (d) On the evening of His resurrection He came to the disciples in the upper room, and breathed on them saying, "Receive ye the Holy Ghost" (John 20. 22), but instructed them to wait before beginning their ministry till the Spirit should come upon them (Lk. 24. 49; Acts 1. 8). (e) On the day of Pentecost the Spirit came upon the whole body of believers (Acts 2. 1-4). (f) After Pentecost, so long as the Gospel was preached to Jews only, the Spirit was imparted to such as believed by the laying on of hands (Acts 8. 17; 9. 17, etc.). (g) When Peter opened the door of the kingdom to the Gentiles (Acts 10), the Holy Spirit, without delay, or other condition than faith, was given to those who believed (Acts 10. 44; 11. 15-18). This is the permanent fact for the entire church-age. Every believer is born of the Spirit (John 3. 3, 6; 1 John 5. 1), indwelt by the Spirit, whose presence makes the believer's body a temple (1 Cor. 6. 19; Rom. 8. 9-15; 1 John 2. 27; Gal. 4. 6), and baptized by the Spirit (1 Cor. 12. 12, 13; 1 John 2. 20, 27), thus sealing him for God (Eph. 1. 13; 4. 30).

(3) The N.T. distinguishes between having the Spirit, which is true of all believers, and being filled with the Spirit, which is the believer's privilege and duty (cf. Acts 2. 4 with 4. 29-31; Eph. 1. 13, 14 with 5. 18)—"One baptism, many fillings."

8 And how hear we every man in our own ^a tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers ^b of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our ^c tongues the wonderful works of God.

12 And they were all amazed, and were ^d in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine.

A.D. 33.

^a language.

^b from.

^c languages.

^d perplexed.

^e through.

^f Quoted from Joel 2.28-32.

Peter's sermon. Theme: Jesus is Lord and Christ (v. 36).

14 But Peter, standing up with the eleven, lifted up his voice, and ¹ said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

(1) *Introductory. Joel's prophecy fulfilled.*

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken ^e by the prophet Joel;

17 ^f And it shall come to pass in

(4) The Holy Spirit is related to Christ in His conception (Mt. 1. 18-20; Lk. 1. 35), baptism (Mt. 3. 16; Mk. 1. 10; Lk. 3. 22; John 1. 32, 33), walk and service (Lk. 4. 1, 14), resurrection (Rom. 8. 11), and as His witness throughout this age (John 15. 26; 16. 8-11, 13, 14).

(5) The Spirit forms the church (Mt. 16. 18; Heb. 12. 23, *note*) by baptizing all believers into the body of Christ (1 Cor. 12. 12, 13), imparts gifts for service to every member of that body (1 Cor. 12. 7-11, 27, 30), guides the members in their service (Lk. 2. 27; 4. 1; Acts 16. 6, 7), and is Himself the power of that service (Acts 1. 8; 2. 4; 1 Cor. 2. 4).

(6) The Spirit abides in the company of believers who constitute a local church, making of them, corporately, a temple (1 Cor. 3. 16, 17).

(7) Christ indicates a threefold personal relationship of the Spirit to the believer: "With," "in," "upon" (John 14. 17; Lk. 24. 49; Acts 1. 8). "With" indicates the approach of God to the soul, convicting of sin (John 16. 9), presenting Christ as the object of faith (John 16. 14), imparting faith (Eph. 2. 8), and regenerating (John 3. 3-16). "In" describes the abiding presence of the Spirit in the believer's body (1 Cor. 6. 19) to give victory over the flesh (Rom. 8. 2-4; Gal. 5. 16, 17), to create the Christian character (Gal. 5. 22, 23), to help infirmities (Rom. 8. 26), to inspire prayer (Eph. 6. 18), to give conscious access to God (Eph. 2. 18), to actualize to the believer his sonship (Gal. 4. 6), to apply the Scriptures in cleansing and sanctification (Eph. 5. 26; 2 Thes. 2. 13; 1 Pet. 1. 2), to comfort and intercede (Acts 9. 31; Rom. 8. 26), and to reveal Christ (John 16. 14).

(8) Sins against the Spirit committed by unbelievers are: To blaspheme (Mt. 12. 31), resist (Acts 7. 51), insult (Heb. 10. 29, "despite," lit. *insult*). Believers' sins against the Spirit are: To grieve Him by allowing evil in heart or life (Eph. 4. 30, 31), and to quench Him by disobedience (1 Thes. 5. 19). The right attitude toward the Spirit is yieldedness to His sway in walk and service, and in constant willingness that He shall "put away" whatever grieves Him or hinders His power (Eph. 4. 31).

(9) The symbols of the Spirit are: (a) oil (John 3. 34; Heb. 1. 9); (b) water (John 7. 38, 39); (c) wind (Acts 2. 2; John 3. 8); (d) fire (Acts 2. 3); (e) a dove (Mt. 3. 16); (f) a seal (Eph. 1. 13; 4. 30); (g) an earnest or pledge (Eph. 1. 14).

1 (2. 14). The theme of Peter's sermon at Pentecost is stated in verse 36. It is, that Jesus is the Messiah. No message could have been more unwelcome to the Jews who had rejected His Messianic claims, and crucified Him. Peter, therefore, does not announce his theme until he has covered every possible Jewish objection. The point of difficulty with the Jews was the apparent failure of the clear and repeated prophetic promise of a regenerated Israel established in their own land under their covenanted King (e.g. Isa. 11. 10-12; Jer. 23. 5-8; Ezk. 37. 21-28). Instead of explaining, as Rome first taught, followed by some Protestant commentators, that the covenant and promises were to be fulfilled in the church in a so-called "spiritual" sense, Peter shows (vs. 25-32) from Psa. 16. that David himself understood that the dead and risen Christ would fulfil the covenant and sit on his throne (Lk. 1. 32, 33). In precisely the same way James (Acts 15. 14-17) met the same difficulty. See "Kingdom (O.T.)," Zech. 12. 8; (N.T.), Lk. 1. 33; 1 Cor. 15. 24.

the ¹last days, saith God, I will ^apour out of my ^bSpirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

¹⁸ And on my ^cservants and on my handmaidens I will pour out in those days of my ^dSpirit; and they shall prophesy:

¹⁹ And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

²⁰ The sun shall be turned into darkness, and the moon into blood, before that ^egreat and notable day of the ^fLord come:

²¹ And it shall come to pass, *that* whosoever shall call on the name of the ^gLord shall be ^hsaved.

(2) *The works of Jesus prove that he is Lord and Christ.*

²² Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

²³ Him, being delivered by the determinate counsel and ⁱforeknowledge of God, ye have taken, and by wicked hands have crucified and slain:

²⁴ Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

(3) *David foretold Messiah's kingship after resurrection.*

²⁵ For David speaketh concerning him, ^jI foresaw the ^kLord always before my face, for he is on my right hand, that I should not be moved:

²⁶ Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

²⁷ Because thou wilt not leave my soul in ^lhell, neither wilt thou

A.D. 33.

^a v. 33.

^b *Holy Spirit.*

vs. 17, 18, 33;
38; Acts 4. 8,
31. (Mt. 1. 18;
Acts 2. 4.)

^c *bondmen.*

¹ Cor. 12. 12,
13.

^d *Day of Je-*

hovah. vs.
19, 20; 1 Thes.
5. 1-3. (Mt. 24.
29-31; Rev. 19.
11-21.)

^f *Jehovah.*

^g *Jehovah.*

^h Rom. 1. 16,
note.

ⁱ *Foreknowl-*

edge. Acts
26. 5. (Acts
2. 23; 1 Pet. 1.
20.)

^j *Psa. 16. 8-11.*

^k *Jehovah.*

^l *Hades.* Lk.

16. 23, note.

^m *Holy One.*

Psa. 16. 10.

ⁿ *Life (eter-*

nal). Acts 3.
15. (Mt. 7. 14;
Rev. 22. 19.)

^o *Acts 13. 36.*

^p *Israel (proph-*

ecies). vs. 29-
32; Acts 15.
14-17. (Mt.

24. 31; Rom.

11. 26.)

^q *Kingdom*

(N. T.), vs. 29-
32; Acts 15.

14-17. (Lk. 1.

31; 1 Cor. 15.

28.)

^r *the Christ.*

^s *Hades.* Lk.

16. 23, note.

^t *Resurrec-*

tion. Acts 4.

2. 33. (Mt. 9.

23-25; 1 Cor.

15. 52.)

^u *Adonai.*

Quoted from

Psa. 110. 1.

^v *Repentance,*

Acts 3. 19.

(Mt. 3. 2; Acts

17. 30.)

^w *unto.*

^x *Mt. 26. 23,*

note.

^y *Sin.* Rom. 3.

23, note.

suffer thine ^mHoly One to see corruption.

²⁸ Thou hast made known to me the ways of ⁿlife; thou shalt make me full of joy with thy countenance.

²⁹ Men and brethren, let me freely speak unto you of the patriarch ^oDavid, that he is both dead and buried, and his sepulchre is with us unto this day.

³⁰ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, ^phe would raise up Christ to sit on his ^qthrone;

³¹ He seeing this before spake of the resurrection of ^rChrist, that his soul was not left in ^shell, neither his flesh did see corruption.

(4) *His resurrection proves that he is Lord and Christ.*

³² This Jesus hath God ^traised up, whereof we all are witnesses.

³³ Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

³⁴ For David is not ascended into the heavens: but he saith himself,

^u The Lord said unto my Lord, Sit thou on my right hand,

³⁵ Until I make thy foes thy footstool.

³⁶ Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(5) *What Israel must do.*

³⁷ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

³⁸ Then Peter said unto them, ^vRepent, and be baptized every one of you in the name of Jesus Christ ^wfor the ^xremission of ^ysins, and

1 (2. 17). A distinction must be observed between "the last days" when the prediction relates to Israel, and the "last days" when the prediction relates to the church (1 Tim. 4. 1-3; 2 Tim. 3. 1-8; Heb. 1. 1, 2; 1 Pet. 1. 4, 5; 2 Pet. 3. 1-9; 1 John 2. 18, 19; Jude 17-19). Also distinguish the expression the "last days" (plural) from "the last day" (singular); the latter expression referring to the resurrections and last judgment (John 6. 39, 40, 44, 54; 11. 24; 12. 48). The "last days" as related to the church began with the advent of Christ (Heb. 1. 2), but have especial reference to the time of declension and apostasy at the end of this age (2 Tim. 3. 1; 4. 4). The "last days" as related to Israel are the days of Israel's exaltation and blessing, and are synonymous with the kingdom-age (Isa. 2. 2-4; Mic. 4. 1-7). They are "last" not with reference to this dispensation, but with reference to the whole of Israel's history.

ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the ^aLord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this unward generation.

41 Then they ^bthat gladly received his word were baptized: and the same day there were ^cadded unto them about three thousand souls.

The first church. (Cf. Acts 4. 32-37.)

42 And they continued stedfastly in the apostles' ^ddoctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done ^eby the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and goods, and parted them to all men, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did ^feat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. ^gAnd the Lord added to the ^hchurch daily such as should be ⁱsaved.

CHAPTER 3.

The first apostolic miracle: the lame man healed.

NOW Peter and John ^jwent up together into the temple at the hour of ^kprayer, *being* the ninth hour.

2 And a ^lcertain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, ^mto ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold

A.D. 33.

a Jehovah.
Cited from Joel 2.32.

b having received.

c Churches (local). Acts 8.1-8. (Acts 2.41; Phil. 1.1.)

d teaching.

e through.

f partake of their food.

g Moreover the Lord was adding to the church day by day those being saved.
Cf. 1 Cor. 12. 12, 13; Eph. 1. 22, 23.

h Church, true.
1 Cor. 12. 12-28. (Mt. 16. 18; Heb. 12. 23.)

i Rom. 1. 16, note.

j were going.

k Psa. 65. 17.

l Acts 14. 8.

m John 9. 8.

n Acts 4. 10.

o Miracles (N.T.). vs. 1-10; Acts 5. 12. (Mt. 8. 2, 3; Acts 28. 8, 9.)

p Rom. 14. 4.

q began to walk, and entered.

r Acts 4. 16, 21.

s John 10. 23; Acts 5. 12.

t godliness.

u Or, Holy and Righteous One.

v Or, Author.

w Life (eternal). Acts 5. 20. (Mt. 7. 14; Rev. 22. 19.)

x Faith. Acts 13. 39. (Mt. 8. 10; Heb. 11. 39.)

y through.

z his Christ.

a Repentance. Acts 5. 31. (Mt. 3. 2; Acts 17. 30.)

b turn again.

Lk. 22. 32.

c Sin. Rom. 3. 23, note.

d that so may come times of refreshing from the face of the Lord, and [that] he may send . . . Jesus Christ.

have I none; but such as I have give I thee: ⁿIn the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and ^oimmediately his feet and ankle bones received strength.

8 And he ^pleaping up stood, and ^qwalked, and entered with them into the temple, walking, and leaping, and praising God.

9 And ^rall the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the ^sporch that is called Solomon's, greatly wondering.

Peter's second sermon. Theme: the covenants will be fulfilled.

12 And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or ^tholiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the ^uHoly One and the Just, and desired a murderer to be granted unto you;

15 And killed the ^vPrince of ^wlife, whom God hath raised from the dead; whereof we are witnesses.

16 And his name through ^xfaith in his name hath made this man strong, whom ye see and know: yea, the faith which is ^yby him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that ^zChrist should suffer, he hath so fulfilled.

19 ^aRepent ye therefore, and ^bbe converted, that your ^csins may be blotted out, ^dwhen the times of ¹refreshing shall come from the presence of the Lord;

¹(3. 19). "Namely, seasons in which, through the appearance of the Messiah in

20 ¹And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of ²restitution of all things, which God hath spoken by the mouth of all his ^aholy prophets ^bsince the world began.

22 For Moses truly said unto the fathers, ^cA prophet shall the Lord your God raise up unto you ^dof your brethren, like unto me; ^ehim shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, that every soul, which will not hear that prophet, shall be ^fdestroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the ^gchildren of the prophets, and of the covenant which God made with ^hour fathers, saying unto Abraham, ⁱAnd in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from ^jhis iniquities.

CHAPTER 4.

The first persecution.

AND as they spake unto the people, the priests, and the captain of the temple, and the ^kSadducees, came upon them.

2 Being ^lgrieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put ^mthem in hold unto the next day: for it was now evening.

A.D. 33.

a Sanctify, holy (persons). Acts 4.27-30. (Mt.4.5; Rev.22.11.)

b from old time.

c Quoted from Deut.18.15-19.

d from among.

e Acts 7.37.

f utterly destroyed.

g Gr. huioi, sons.

h your.

i Quoted from Gen.12.3; 22.18; 26.4; 28.14.

j Mt.3.7, note.

k sore troubled.

l came to be.

m Lk.3.2; John 11.49; 18.13.

n Lk.12.11, 12.

o in.

p Acts 3.6, 16.

q Acts 2.24.

r Christ (as Stone). Eph.2.20.

(Mt.7.24, 25; 1 Pet.2.8.)

s Psal.118.22.

t Rom.1.16, note.

u wherein.

v Mt.11.25;

1 Cor.1.27.

4 Howbeit many of them which heard the word believed; and the number of the men ¹was about five thousand.

Peter's address to the Sanhedrin.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And ^mAnnas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then ⁿPeter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that ^oby the ^pname of Jesus Christ of Nazareth, whom ye crucified, ^qwhom God raised from the dead, ^reven ^oby him doth this man stand here before you whole.

11 This is the ^sstone which was set ^sat nought of you builders, which is become the head of the corner.

12 Neither is there ^tsalvation in any other: for there is none other name under heaven given among men, ^uwhereby we must be saved.

Preaching in the name of Jesus forbidden.

13 Now when they saw the boldness of Peter and John, and perceived that they were ^vunlearned and ignorant men, they marvelled;

His kingdom, there shall occur blessed rest and refreshment for the people of God."—*Heinrich A. W. Meyer.*

¹(3. 20). This appeal here is national to the Jewish people as such, not individual as in Peter's first sermon (Acts 2. 38, 39). There those who were pricked in heart were exhorted to save themselves from (among) the untoward nation; here the whole people is addressed, and the promise to *national* repentance is *national* deliverance: "and he shall send Jesus Christ" to bring in the times which the prophets had foretold (see Acts 2. 14, *note*). The official answer was the imprisonment of the apostles, and the inhibition to preach, so fulfilling Lk. 19. 14.

²(3. 21). *Apokatastaseos* = restoration, found here and Acts 1. 6 only. The meaning is limited by the words, "which God hath spoken by the mouth of all his holy prophets." The prophets speak of the restoration of Israel to the land (see "Israel," Gen. 12. 2, 3; Rom. 11. 26; also "Palestinian Covenant," Deut. 30. 1-9, *note*); and of the restoration of the theocracy under David's Son. (See "Davidic Covenant," 2 Sam. 7. 8-17, *note*; "Kingdom," Gen. 1. 26-28; Zech. 12. 8, *note*). No prediction of the conversion and restoration of the wicked dead is found in the prophets, or elsewhere. Cf. Rev. 20. 11-15.

and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, ^aWhat shall we do to these men? for that indeed a notable ^bmiracle hath been done by them ^cis manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to ^chearken unto you more than unto God, judge ye.

20 For we ^dcannot but speak the things which we ^ehave seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was shewed.

The Christians again filled with the Spirit. (Cf. Acts 2. 1-4.)

23 And being let go, ^fthey went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they ^glifted up their voice to God with one accord, and said, Lord, ^hthou art God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, ⁱWhy did the ^jheathen ^krage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the ^lLord, and against his ^mChrist.

27 For of a truth against thy ⁿholy child Jesus, whom thou hast anointed, both ^oHerod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For to do whatsoever thy hand

A.D. 33.

a John 11.47.

b Gr. *semeion*, sign.

c Acts 5.29; Mt. 28.19;

1 Cor. 9.16; Gal. 1.10.

d 1 Cor. 9.16.

e 1 John 1.1,3.

f Acts 2.44,46.

g Bible pray-ers. Acts 7.59,60. (Mt. 6.9; Rev. 22.20.)

h Heb. 1.3.

i Ps. 2.1-3, note.

j l.e. Gentiles.

k vs. 25,26; Ps. 2.1,2.

l Jehovah. Ps. 2.2.

m Anointed. Ps. 2.2.

n Sanctify, holy (per-sons (N.T.).

vs. 27,30; Acts 20.32. (Mt. 4.5; Rev. 22.11.)

o See Mt. 14.1, ref.

p Predestina-tion, trans. predesti-nated. Rom. 8.29. (Acts 4.28; Eph. 1.11.)

q Holy Spirit. vs. 8,31; Acts 5.3,9,32. (Mt. 1.18; Acts 2.4.)

r Resurrec-tion. vs. 2,33; Acts 9.36-41. (Mt. 9.23-25; 1 Cor. 15.52.)

s Or, exhorta-tion.

t 1 Tim. 6.10.

u Acts 4.34-37.

v Mt. 13.19; John 13.2,27; Eph. 6.11,16; 1 Pet. 5.8.

w Satan. Acts 10.38. (Mt. 4.1-11; Rev. 20.10.)

and thy counsel ^pdetermined be-fore to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and won-ders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the ^qHoly Ghost, and they spake the word of God with boldness.

State of the church at Jerusa-lem. (Cf. Acts 2. 42-47.)

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the ^rresurrec-tion of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apos-tles was surnamed Barnabas, (which is, being interpreted, The son of ^sconsolation,) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER 5.

The sin and death of Ananias and Sapphira.

BUT a certain man named Ana-nias, with Sapphira his wife, sold a possession,

2 And ^tkept back part of the price, his wife also being privy to it, and brought ^ua certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, ^vwhy hath ^wSatan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why

hast thou conceived this thing in thine heart? thou hast not lied unto men, ^a but unto God.

5 And Ananias ^b hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the ^c young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to ^d tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

The power of a holy church. (See 1 Thes. 1. 1-10.)

12 And by the hands of the apostles ^e many signs and wonders ^f wrought among the people; (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick ^g into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude out of the cities round about unto Jerusalem, ^h bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The second persecution.

17 Then the high priest rose up, and all they that were with him, (which is the ⁱ sect of the Sadducees,) and were filled with indignation,

A.D. 33.

^a Lk. 10. 16;
1 Thes. 4. 8.

^b 2 Cor. 13. 2,
10.

^c Gr. *younger*.

^d *Temptation.*
Acts 15. 10.
(Mt. 4. 1; Jas. 1. 14.)

^e Acts 4. 29, 30.

^f *Miracles*
(N. T.). vs.
12, 15, 16, 19,
20; Acts 6. 8.
(Mt. 8. 2, 3;
Acts 28. 8, 9.)

^g Or, *in every street.*

^h Mk. 16. 17.

ⁱ Gr. *heresy*.

^j Lit. *jealousy*.

^k *an angel*.

^l Heb. 1. 4,
note.

^m *Life (eternal).* Acts
11. 18. (Mt.
7. 14; Rev. 22.
19.)

ⁿ *teaching*.

^o Rom. 1. 16,
note.

^p *Repentance.*
Acts 8. 22.
(Mt. 3. 2;
Acts 17. 30.)

^q See Mt. 26.
28, *note.*

^r *Sin.* Rom.
3. 23, *note.*

^s *Holy Spirit.*
vs. 3, 9, 32;
Acts 6. 3, 5,
10. (Mt. 1.
18; Acts 2. 4.)

18 And laid their hands on the apostles, and put them in the common prison.

19 But ^k the ^l angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this ^m life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your ⁿ doctrine, and intend to bring this man's blood upon us.

The answer of the apostles.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a ^o Saviour, for to give ^p repentance to Israel, and ^q forgiveness of ^r sins.

32 And we are his witnesses of these things; and so is also the ^s Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they

were ^a cut to the heart, and took counsel to slay them.

The warning of Gamaliel.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as ^b obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee ^c in the days of the taxing, and drew away much people after him: ^d he also perished; and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: ^e for if this counsel or this work be of men, it will come to nought:

39 But ^f if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

The apostles beaten.

40 And to him they agreed: and when they had called the apostles, and ^g beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer ^h shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER 6.

The first deacons.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the ⁱ Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost

A.D. 33.

^a Cf. Acts 2.37. The Gospel when preached in the power of the Spirit convicts or enrages.

^b Or, *believed*.

^c Lk. 2.1.

^d Lk. 13.1,2.

^e Mt. 15.13.

^f 1 Cor. 1.25.

^g Mt. 10.17.

^h Or, *dishonour for the Name*.

ⁱ *Hellenists*, i.e. Grecian Jews.

^j It is beautiful to see that these were all Hellenists, as the Grecian names show.

^k Acts 8.5; 21.8.

^l *Miracles* (N.T.). Acts 8.6; (Mt. 8.2,3; Acts 28.8,9.)

^m *Holy Spirit*, vs. 3,5,10; Acts 7.51,55. (Mt. 1.18; Acts 2.4.)

ⁿ Mt. 26.59,60.

^o *Sanctify, holy (things)* (N.T.). Acts 21.28. (Mt. 4.5; Rev. 22.11.)

^p Acts 25.8.

^q Acts 4.13; 2 Cor. 3.18; 1 John 3.2.

^r Heb. 1.4, note.

^s Acts 22.1.

and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they ^j chose Stephen, a man full of faith and of the Holy Ghost, and ^k Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

The third persecution: Stephen brought before the council.

8 And Stephen, full of faith and power, did great wonders and ^l miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue of the Libertines*, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the ^m spirit by which he spake.

11 ⁿ Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this ^o holy place, and the law:

14 ^p For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, ^q saw his face as it had been the face of an ^r angel.

CHAPTER 7.

THEN said the high priest, Are these things so?

Address of Stephen before the council. Theme: The unbelief of Israel.

2 And he said, ^s Men, brethren,

and fathers, hearken; The ^a God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in ^b Charran,

3 And said unto him, ^c Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in ^b Charran: and from thence, when ^d his father was dead, ^e he removed him into this land, wherein ye now dwell.

5 And he gave him ^f none inheritance in it, no, not so much as to set his foot on: yet he ^g promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his ^h seed should sojourn in a strange land; and that they should bring them into ⁱ bondage, and entreat ^j them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they ^k come forth, and serve me in this place.

8 And he gave him the ^k covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with ^l envy, ^m sold Joseph into Egypt: but ⁿ God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a ^o dearth over all the land of Egypt and ^p Chanaan, and great affliction: and our fathers found no sustenance.

12 But when ^q Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the ^r second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to ^s him, and all his ^t kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

A.D. 33.

^a God (of glory). *Psa.* 29.3.

^b Or, Haran.

^c Heb. 11.8-10.

^d Lk. 3.34.

^e Or, God.

^f Heb. 11.9, 10.

^g Heb. 11.11, 12.

^h Rom. 3.1, 2; 9.4.

ⁱ Rom. 9.17.

^j *Psa.* 80.8.

^k Rom. 4.11.

^l Or, jealous.

^m *Psa.* 105.17.

ⁿ *Jehovah.*

^o famine.

^p Canaan.

^q Rom. 10.17.

^r Heb. 9.28.

^s unto Shechem.

^t tomb.

^u Or, in Shechem.

^v vs. 6, 7; Rom. 5.6.

^w *Psa.* 105.24, 25.

^x Or, fair unto God.

^y Mt. 1.22, 23.

^z Lk. 24.19.

^a Heb. 11.24, 25.

^b Lk. 24.49; contra, John 2.4.

^c John 1.11.

^d Lk. 12.14.

^e Heb. 11.27.

^f Heb. 1.4, note.

^g Heb. 12.29.

16 And were carried over ^s into Sychem, and laid in the ^t sepulchre that Abraham bought for a sum of money of the sons of Emmor ^u the father of Sychem.

17 But when the ^v time of the promise drew nigh, which God had sworn to Abraham, the ^w people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was ^x exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, ^y Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was ^z mighty in words and in deeds.

23 And ^a when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of ^b them suffer wrong, he defended ^c him, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have ^d understood how that God by his hand would deliver them: but they understood not.

26 And the ^e next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, ^f Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didest the Egyptian yesterday?

29 ^g Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an ^h angel of the Lord in a ⁱ flame of fire in a bush.

31 When Moses saw ^j it, he wondered at the sight: and as he drew near to behold ^k it, the voice of the Lord came unto him,

¹ (7. 14). Cf. Gen. 46. 26, note. There is no contradiction. The "house of Jacob" numbered seventy, but the "kindred" would include the wives of Jacob's sons.

32 *Saying*, ^a *I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

33 Then said the Lord to him, ^b *Put off thy shoes from thy feet: for the place where thou standest is holy ground.*

34 ^c *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, d I will send thee into Egypt.*

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the ^e angel which appeared to him in the bush.

36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses, which said unto the children of Israel, ^f *A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.*

38 This is he, that was in the ¹ church in the wilderness with the ^g angel which spake to him in the mount Sina, and *with* our fathers: who received the ^h lively oracles to give unto us:

39 To whom our fathers ⁱ would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 *Saying unto Aaron, j Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.*

41 And they made a calf in those days, and offered sacrifice unto the idol, and ^k rejoiced in the works of their own hands.

42 Then God turned, and ^l gave them up to worship the host of heaven; as it is written in the book of the prophets, ^m *O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*

43 Yea, ye took up the tabernacle of Moloch, and the star of your god ⁿ Remphan, figures which ye made

A.D. 33.

^a Quoted from Ex. 3.6.

^b Quoted from Ex. 3.4,5.

^c Quoted from Ex. 3.7.

^d Psal. 105.26.

^e Heb. 1.4, note.

^f Quoted from Deut. 18.15, 18,19.

^g *Jehovah.*

^h Or, *living.*

ⁱ Psal. 95.8-11.

^j Quoted from Ex. 32.1.

^k Psal. 66.6.

^l Rom. 1.24,28.

^m Quoted from Amos 5.25-27.

ⁿ Or, *Rephan.*

^o Predicted in Jer. 25.9-12.

^p Or, *testimony.*

^q Heb. 8.5.

^r i.e. *Joshua.*

^s *angels, whom God drove out.*

^t Psal. 132.4,5.

^u Heb. 3.4.

^v Quoted from Isa. 66.1,2; cf. Acts 17.24.

^w *Jehovah.*

^x Psal. 102.25-27.

^y Mt. 23.34-36; Lk. 20.9-15.

^z *Righteous One.*

^a They had brought false witnesses against Stephen; he bears true witness against them, quoting the testimony of writers they owned to be inspired. He speaks of the persistent rejection of God and His servants by the nation till at last it is brought home to themselves, and arouses the maddened enmity of their hearts. It was the final trial of the nation.

^b *Holy Spirit.*

^c vs. 51,55; Acts 8.15. (Mt. 1.18; Acts 2.4.)

^d Mt. 3.16; Acts 9.3; Heb. 2.9.

to worship them: and ^o *I will carry you away beyond Babylon.*

44 Our fathers had the ^p tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it ^q according to the fashion that he had seen.

45 Which also our fathers that came after brought in with ^r Jesus into the possession of the ^s Gentiles, whom God drove out before the face of our fathers, unto the days of David;

46 Who found favour before God, and ^t desired to find a tabernacle for the God of Jacob.

47 ^u But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 *Heaven is my throne, and earth is my footstool: what house will ye build me? saith the ^v Lord: or what is the place of my rest?*

50 Hath not my hand ^w made all these things?

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 Which of the ^x prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the ^y Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of ^z angels, and have not kept it.

The first martyr: first mention of Paul.

54 ^a When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the ^b Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the ^c heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the witnesses

¹ (7. 38). Israel in the land is never called a church. In the wilderness Israel was a true church (Gr. *ecclesia* = called-out assembly), but in striking contrast with the N.T. *ecclesia* (Mt. 16. 18, note).

laid down their clothes at a young man's feet, whose name was Saul.
59 And they stoned Stephen,
^a calling upon ^b God, and saying,
Lord Jesus, ^c receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this ^d sin to their charge. And when he had said this, ^e he fell asleep.

CHAPTER 8.

The fourth persecution: Saul chief persecutor.

^f AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all ^g scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the ^h church, entering into every house, and haling men and women committed them to prison.

The first missionaries.

4 Therefore ⁱ they that were scattered abroad went every where preaching the word.

The ministry of Philip. (See Acts 6. 5; 21. 8.)

5 Then ^j Philip went down to the ^k city of Samaria, and preached Christ unto them.

6 And the ^l people with one accord gave heed unto those things which Philip spake, hearing and seeing the ^m miracles which he did.

7 For ⁿ unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

(The case of Simon the sorcerer.)

9 But there was a certain man, called Simon, which beforetime in the same city ^o used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

A.D. 34.

^a Bible pray-
ers. Acts 9.6,
11. (Mt. 6.9;
Rev. 22.20.)

^b Omit God.
Lit. And were
stoning Stephen
as he was invoking
and saying,
Lord Jesus,
give welcome
unto my
spirit.

^c Lk. 23.46;
1 Pet. 4.19.

^d Sin. Rom. 3.
23, note.

^e Lk. 8.52;
2 Tim. 1.10;
1 Thes. 4.13-
18.

^f Acts 7.58.
^g Acts 11.19.

^h Churches
(local). vs.
1-8; Acts 9.

31; (Acts 2.
41; Phil. 1.1.)

ⁱ Mt. 10.23;
Acts 11.19.

^j Acts 6.5.

^k The Jews
having re-
jected Stephen's
witness to, and
of, them, the
Gospel now
begins to go
out to "all
nations."
Cf. v. 1; Lk.
24.47.

^l multitude.

^m Gr. signs.
Miracles
(N.T.). Acts

9.18, 36-41.
(Mt. 8.2, 3;
Acts 28.3, 9.)

ⁿ Mk. 16.17.

^o Acts 13.6.

^p Acts 13.38,
39.

^q v. 1; John 4.
22.

^r Holy Spirit.
vs. 15, 17, 18,
19, 29, 39; Acts
9.17, 31. (Mt.
1.18; Acts 2.
4.)

^s Acts 2.38.

^t Acts 19.6.

^u Heb. 13.5, 6.

^v Gr. word.

^w Mt. 15.8, 19.

^x Repentance.
Acts 11.18.
(Mt. 3.2; Acts
17.30.)

^y the Lord.

^z will become.

^a Jas. 5.16.

^b Gospel. Acts
14.7, 21. (Mt.
3.1, 2; Rev. 14.
6.)

^c Acts 1.8.

^d Heb. 1.4,
note.

^e Contra, vs.
6-8.

^f Psal. 68.31;
Acts 23.28.

12 But when they ^p believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the ^q apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the ^r Holy Ghost:

16 (For as yet ^s he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then ^t laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money ^u perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this ^v matter: for thy ^w heart is not right in the sight of God.

22 ^x Repent therefore of this thy wickedness, and pray ^y God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou ^z art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, ^a that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the ^b gospel in many ^c villages of the Samaritans.

Philip and the Ethiopian.

26 And the ^d angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is ^e desert.

27 And he arose and went: and behold, a man of ^f Ethiopia, an eunuch of great authority under

Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to ^a Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the ^bSpirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, ^cUnderstandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he ^ddesired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, ^eHe was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, ^fof whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and ^gbegan at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 ^hAnd Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he ⁱbaptized him.

39 And when they were come up out of the water, the ^jSpirit of the ^kLord caught away Philip, that the eunuch saw him no more: and he went on his way ^lrejoicing.

40 But Philip was found at Azotus: and passing through he preached ^min all the cities, till he came to Cæsarea.

A.D. 34.

a John 12.20.

b Acts 10.19; 13.2; 20.23.

c Lk.24.45; Rom.10.14, 15; 2 Cor.3.15.

d besought.

e Quoted from Isa.53.7,8.

f Acts 2.30,31; 1 Pet.1.10,11; Rev.19.10.

g Lk.24.27; Acts 10.43; 17.2,3.

h The best authorities omit v.37.

i Acts 16.33.

j Rev.4.1,2.

k Jehovah.

l v.8.

m Or, *the gospel to all the cities.*

n Acts 8.1,3; 26.10,11.

o Acts 22.5.

p *that were of the Way, i.e. Christ.* John 14.6.

q 2 Cor.4.6; 1 John 1.5.

r John 15.20, 21; Eph.5.29,30.

s The Lord identifies Himself with His people.

t Acts 2.33-36; Heb.2.9.

u *Bible prayers* (N.T.). Eph.1.17-20. (Mt.6.9; Rev.22.20.)v *the voice.*w Or, *nothing.*

x Acts 22.12.

y Lk.15.7; 18.13.

CHAPTER 9.

The conversion of Saul. (Cf. Acts 22. 1-16; 26. 9-18.)

AND Saul, ⁿyet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him ^oletters to Damascus to the synagogues, that if he found any ^pof this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a ^qlight from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, ^rwhy persecutest thou ^sme?

5 And he said, Who art thou, Lord? And the Lord said, I am ^tJesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

6 And he trembling and astonished ^usaid, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing ^va ^wvoice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw ^xno man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named ^yAnanias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he ^zprayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord,

¹(9. 7). Cf. Acts 22. 9; 26. 14. There is no contradiction. The three statements should be taken together. The men heard the "voice" as a sound (Gr. *phone*), but did not hear the "voice" as articulating the words, "Saul, Saul," etc.

I have ^aheard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: ^bfor he is a ^cchosen vessel unto me, to bear my name before the ^dGentiles, and ^ekings, and the ^fchildren of Israel:

16 For ^gI will shew him how great things he must suffer for my name's sake.

Paul filled with the Spirit.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even Jesus*, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the ^hHoly Ghost.

Paul baptized.

18 And immediately there fell from his eyes as it had been scales: and he received ⁱsight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

Paul preaches.

20 ^jAnd straightway he preached Christ in the synagogue, ¹that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

A.D. 35.

a vs. 1, 2; Gal. 1. 23.

b Inspiration. Acts 28. 25. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

c Gr. vessel elected. Election (personal). Acts 10. 41. (Matt. 4. 18-21.

1 Pet. 1. 2.)

d Rom. 1. 5; 11. 13; Eph. 3. 7, 8.

e Acts 26. 1, 2; 2 Tim. 4. 16, 17.

f Acts 21. 40; Rom. 1. 16; 9. 1-5.

g Acts 20. 23; 2 Cor. 11. 23-28; Gal. 6. 17; Phil. 1. 29.

h Holy Spirit (N.T.). vs. 17, 31; Acts 10. 19, 38, 44, 45.

47. (Mt. 1. 18; Acts 2. 4.)

i Miracles (N.T.). vs. 18, 36-41; Acts 13. 6-12. (Mt. 8. 2, 3; Acts 28. 8, 9.)

j Lit. And straightway, in the synagogues, was he proclaiming Jesus, that he is the Son of God.

k The very Christ. 1 2 Cor. 11. 32, 33.

m vs. 13, 14.

n Acts 4. 36; 11. 22-26.

o vs. 20, 22.

p Hellenists, i.e. Grecian Jews.

q Churches (local). Acts 11. 1-26. (Acts 2. 41; Phil. 1. 1.)

r Eph. 4. 16.

s Ps. 34. 9; Heb. 12. 28.

t John 14. 16; Phil. 2. 1, 2.

u v. 42; Acts 16. 5.

22 ²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is ^kvery Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and ^llet him down by the wall in a basket.

Paul visits Jerusalem.

26 And when Saul was ³come to Jerusalem, he assayed to join himself to the disciples: but they were all ^mafraid of him, and believed not that he was a disciple.

27 But ⁿBarnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached ^oboldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the ^pGrecians: but they went about to slay him.

Paul returns to Tarsus.

30 *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the ^qchurches rest throughout all Judæa and Galilee and Samaria, and were ^redified; and walking in the ^sfear of the Lord, and in the ^tcomfort of the Holy Ghost, were ^umultiplied.

1 (9. 20). Cf. Acts 2. 36. Peter, while maintaining the deity of Jesus—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ"—gives especial prominence to His Messiahship. Paul, fresh from the vision of the glory, puts the emphasis on His deity. Peter's charge was that the Jews had crucified the Son of David (Acts 2. 25-30); Paul's that they had crucified the Lord of glory (1 Cor. 2. 8). In the A.V. the sense is largely lost. The point was, not that the Christ was God, a truth plainly taught by Isaiah (7. 14; 9. 6, 7), but that *Jesus*, the crucified Nazarene, was the Christ and therefore God the Son.

2 (9. 22). It seems probable that verses 22-25 refer to Paul's labours in Damascus after his return from Arabia (Gal. 1. 17). The "many days" of verse 23 may represent the "three years" of Gal. 1. 18, which intervened between Paul's return to Damascus and his visit to Peter.

3 (9. 26). The Acts records four visits of Paul to Jerusalem after his conversion: (1) Acts 9. 23-30. This seems identical with the visit of Gal. 1. 18, 19. The "apostles" of verse 27 were Peter, and James, the Lord's brother. (2) Acts 11. 30. Paul may have been in Jerusalem during the events of Acts 12. 1-24. (See v. 25.) (3) Acts 15. 1-30; Gal. 2. 2-10. (4) Acts 21. 17-23. 35.

The healing of Æneas.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was ^asick of the palsy.

34 And Peter said unto him, Æneas, ^bJesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and ^cSaron saw him, and ^dturned to the Lord.

Tabitha raised from the dead.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ^eDorcas: this woman was ^ffull of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid ^hher in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring ⁱhim that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the ^jwidows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and ^kkneeled down, and prayed; and turning ^lhim to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her ^mhis hand, and lifted her up, and when he had called the saints and widows, presented her ⁿalive.

42 And it ^owas known throughout all Joppa; ^pand many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one ^qSimon a tanner.

CHAPTER 10.

Peter's second use of the keys: the Gospel given to Gentiles.
(Cf. Mt. 16. 19; Acts 2. 14-41.)

Cornelius' vision.

THERE was a certain man in Cæsarea called Cornelius, a ^rcenturion of the ^sband called the Italian band,

A.D. 38.

^a Mt. 9. 2.^b Acts 3. 6, 16; 4. 10.^c Sharon.^d Acts 11. 21.^e i. e. gazelle.^f 1 Tim. 2. 10.^g Contra, Acts 6. 1.^h Mt. 9. 25.ⁱ Resurrection. vs. 36-42: Acts 17. 3. (Mt. 9. 23-25; 1 Cor. 15. 52.)^j came to be.^k John 11. 45; 12. 11.^l Acts 10. 6, 28.^m Lk. 7. 2-10.ⁿ Or, cohort.^o v. 35; Acts 16. 14.^p Cf. vs. 10-17; Acts 9. 10.^q Heb. 1. 4, note.^r Mt. 26. 13; Heb. 6. 9, 10.^s Acts 11. 13, 14.^t Acts 8. 26-39.^u Acts 7. 56; Eph. 3. 5, 6.^v John 15. 3; 1 John 1. 7.^w v. 28; Mt. 15. 11; Rom. 14. 14, 17, 20;

1 Cor. 10. 25; 1 Tim. 4. 4;

Tit. 1. 15.

2 A devout man, and one that ^ofeared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a ^pvision evidently about the ninth hour of the day an ^qangel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a ^rmemorial before God.

5 And now ^ssend men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

Cornelius sends for Peter.

7 And when the ^qangel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all ^tthese things unto them, he sent them to Joppa.

Peter's vision of the great sheet.

9 On the morrow, as they ^twent on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw ^uheaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is ^vcommon or unclean.

15 And the voice spake unto him again the second time, ^wWhat God hath cleansed, ^xthat call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

Peter and the messengers of Cornelius.

17 Now while Peter ^a doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 ^b Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent thee.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: ^c what is the cause wherefore ye are come?

22 And they said, ^d Cornelius the centurion, a just man, and one that feareth God, and of ^e good report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Peter goes to Cæsarea.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and ^f certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cæsarea. And Cornelius ^g waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and ^h fell down at his feet, and worshipped him.

26 But Peter took him up, saying, ⁱ Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an ^j unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but ^k God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for ^l what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour;

A.D. 41.

a was much

b Acts 16.9, 10.

c v. 29; Lk. 18.

41.

d vs. 1, 2.

e Acts 22. 12.

f v. 45; Acts 11.

12.

g was waiting.

Mk. 5. 19;

Lk. 8. 40;

John 4. 29.

h Acts 16. 29.

i Acts 14. 14,

15; Rev. 19.

10; 22. 9.

j John 4. 9; 18.

28; Acts 11. 3;

Gal. 2. 12, 14.

k v. 15; Acts 15.

8, 9; Eph. 3. 6.

l v. 21.

m Mt. 23. 3;

Mk. 16. 5; Lk.

24. 4.

n v. 4.

o Heb. 6. 10.

p Lk. 8. 18; Gal.

4. 14; 1 Thes.

2. 13.

q in the sight

of.

r the Lord.

s Rom. 2. 11;

3. 29, 30; 10.

12, 13.

t Ps. 15. 1, 2;

Acts 15. 7-11;

Rom. 2. 27-29.

u Rom. 10. 10,

note.

v Lk. 2. 14;

Eph. 2. 17;

Col. 1. 20.

w Jehovah.

Lk. 4. 16-21.

x Holy Spirit

(N. T.). vs.

19, 38, 44, 45,

47; Acts 11.

12, 15, 16, 24,

28. (Mt. 1.

18; Acts 2. 4.)

y Satan. Acts

13. 10. (Mt.

4. 1-11; Rev.

20. 10.)

z John 3. 2; 8.

29.

a Acts 1. 22.

b Acts 2. 23; 13.

27, 28.

c Acts 2. 24.

d Election

(personal).

Acts 15. 7.

(Matt. 4. 18-

21; 1 Pet.

1. 2.)

e Lk. 24. 30, 41-

43; John 21.

9-13; 1 John

1. 1.

for him.

g Sin. Rom.

3. 23, note.

and at the ninth hour I prayed in my house, and, behold, a man stood before me in ^m bright clothing,

31 And said, Cornelius, thy ⁿ prayer is heard, and ^o thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of ^p one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are ^q we all here ^r present before God, to hear all things that are commanded thee of ^s God.

Peter's sermon to Gentiles in the house of Cornelius.
Theme: Salvation through faith. (Cf. Acts 2. 14-41.)

34 Then Peter opened ^t his mouth, and said, Of a truth I perceive that God is no ^u respecter of persons:

35 But in ^v every nation he that feareth him, and worketh ^w righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching ^x peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

38 How ^y God anointed Jesus of Nazareth with the ^z Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the ^a devil; for ^b God was with him.

39 And we are ^c witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they ^d slew and hanged on a tree:

40 Him God ^e raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses ^f chosen before of God, even to us, who did ^g eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth ^h in him shall receive remission of ⁱ sins.

The Holy Spirit given to Gentile believers.

44 ¹ While Peter yet spake these words, the ^a Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with ^b tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of ^c the Lord. Then prayed they him to tarry certain days.

CHAPTER 11.

Peter vindicates his ministry to Gentiles.

AND the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded it ^d by order unto them, saying,

5 I was in the city of ^e Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the fair.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times;

A.D. 41.

^a Acts 15.8; 26. 18; Rom. 10. 11; Gal. 3.22.

^b Psa. 68.18.

^c Jesus Christ.

^d in.

^e Acts 10.9.

^f heaven.

^g John 16.13.

^h making no distinction.

ⁱ Heb. 1.4, note.

^j Rom. 1.16, note.

^k even as on us. Cf. Acts 2.1-4; 15.7-9.

^l John 14.26.

^m used to be saying.

ⁿ Or, If therefore the equal free gift God gave to them having believed, even as to us.

^o Repentance. Acts 13.24. (Mt. 3.2. Acts 17.30.)

^p Life (eternal). Acts 13.46-48. (Mt. 7.14; Rev. 22.19.)

^q Lit. tribulation.

^r Phoenicia.

^s Hellenists, i.e. Grecian Jews.

and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the ^o Spirit bade me go with them, ^h nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an ⁱ angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be ^j saved.

15 And as I began to speak, the Holy Ghost fell on them, ^k as on us at the beginning.

16 Then ^l remembered I the word of the Lord, how that he ^m said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 ⁿ Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ: what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted ^o repentance unto ^p life.

The church at Antioch: the new name.

19 Now they which were scattered abroad upon the ^q persecution that arose about Stephen travelled as far as ^r Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the ^s Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

¹(10. 44). This is one of the pivotal points of Scripture. Heretofore the Gospel has been offered to Jews only, and the Holy Spirit bestowed upon believing Jews through apostolic mediation. But now the normal order for this age is reached: the Holy Spirit is given without delay, mediation, or other condition than simple faith in Jesus Christ. Cf. Acts 2. 4, note; 1 Cor. 6. 19.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the ^aHoly Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the ^bchurch, and taught much people. And the disciples were called Christians first in Antioch.

The church at Antioch sends relief to Jerusalem.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the ^cworld: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

30 Which also they did, and sent it to the ^delders by the hands of Barnabas and Saul.

CHAPTER 12.

The fifth persecution: arrest of Peter.

NOW about that time ^eHerod the king stretched forth his hands to vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take ^fPeter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after ^gEaster to bring him forth to the people.

Prayer for Peter's deliverance: an angel sent.

5 Peter therefore was kept in prison: but ^hprayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night

A.D. 42.

^a *Holy Spirit.*
vs. 12, 15, 16, 24, 28; Acts 13.2, 4, 9, 52. (Mt. 1.18; Acts 2.4.)

^b *Churches (local).* vs. 12, 15, 16, 24, 26; Acts 13.1-3. (Acts 2.41; Phil. 1.1.)

^c *oikoumene = inhabited earth* (Lk. 2.1).

^d *Elders.*
Acts 14.23. (Acts 11.30; Tit. 1.5, 9.)

^e *Herod Agrippa I., grandson of Herod the Great* (Mt. 2.1, note). ⁱ a strict observer of the law, and popular with the Jews (see v. 21). *Herod Agrippa II., Paul's Agrippa, was his son.*

^f *John 21.18.*

^g *the pass-over.*

^h *Or, instant and earnest prayer was made.*
2 Cor. 1.11; Eph. 6.18.

ⁱ *an angel, etc.*

^j *awakened him.*

^k *Heb. 1.4, note.*

^l *Psa. 34.7; Heb. 1.14.*

^m *v. 5.*

ⁿ *answer.*

^o *Mt. 18.10.*

^p *Psa. 66.16.*

Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, ⁱthe angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and ^jraised him up, saying, Arise up quickly. And his chains fell off from his hands.

8 And the ^kangel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the ^kangel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the ^kangel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent ^lhis ^kangel, and hath delivered me out of the hand of Herod, and ^mfrom all the expectation of the people of the Jews.

12 And when he had considered ⁿthe thing, he came to the house of Mary the mother of John, whose surname was Mark; ^mwhere many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to ⁿhearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his ^oangel.

16 But Peter continued knocking: and when they had opened ^pthe door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, ^pdeclared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought

for him, and found him not, he examined the keepers, and commanded that *they* should be ^a put to death. And he went down from Judæa to Cæsarea, and *there* abode.

Death of Herod.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the ^bking's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, *It is the voice of a god, and not of a man.*

23 And ^cimmediately ^dthe angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 But the word of God grew and multiplied.

25 And Barnabas and Saul returned ^efrom Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER 13.

Paul and Barnabas called by the Holy Spirit.

NOW there were in the ^fchurch that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ^gwhich had been brought up with ^hHerod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the ⁱHoly Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Paul's first missionary journey.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John ^jto *their* minister.

A.D. 44.

a led away to death.

b that was over the king's bed-chamber.

c Acts 5.5, 10.

d an.

e Cf. Acts 12.1.

f Churches (local). vs. 1-3; Acts 14. 19-23, 26-28. (Acts 2.41; Phil. 1.1.)

g the foster-brother of.

h See Mt. 14.1, ref.

i Holy Spirit. vs. 2, 4, 9, 52; Acts 15.8, 28. (Mt. 1.18; Acts 2.4.)

j as *their* attendant.

k Gr. *magos*. See Mt. 2.1, "wise men." The same word was used for a vulgar magician, and for a true wise man of the East.

l proconsul (Roman).

m son.

n Satan. Acts 26.18. (Mt. 4. 1-11; Rev. 20. 10.)

o Miracles (N.T.). vs. 6-12; Acts 14. 8-10. (Mt. 8. 2, 3; Acts 28. 8, 9.)

p teaching.

q Election (corporate). Rom. 9.11. (Mk. 13.20; 1 Pet. 1.2.)

Opposition from Satan.

(Cf. vs. 44, 50.)

6 And when they had gone through the isle unto Paphos, they found a certain ^ksorcerer, a false prophet, a Jew, whose name was Bar-jesus:

7 Which was with the ^ldeputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is* called Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* ^mchild of the ⁿdevil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there ^ofell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the ^ldeputy, when he saw what was done, believed, being astonished at the ^pdoctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

Paul's sermon in the synagogue at Antioch in Pisidia. Theme: Justification by faith, vs. 38, 39.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel ^qchose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty

years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of ^aChanaan, ^ahe divided their land to them by lot.

20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of ^bCis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and ^csaid, ^dI have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to ^hhis promise raised unto Israel a ^eSaviour, Jesus:

24 When John had first preached before his coming the baptism of ^frepentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of ^hhis feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and ^gwhosoever among you feareth God, ^hto you is the word of this ⁱsalvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

30 But God raised him from the dead:

31 And he was ^jseen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you ^kglad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is

A.D. 45.

^a He gave them their land.

^b Kish.

^c See "Kingdom" (Zech. 12.8; 1 Cor. 15.28); also 2 Sam. 7.8-17, note.

^d Quoted from 1 Sam. 13.14; cf. Ps. 89.20.

^e Rom. 1.16, note.

^f Repentance. Acts 19.4.

(Mt. 3.2; Acts 17.30.)

^g 2 Pet. 1.11.

^h Mt. 10.6.

ⁱ Rom. 1.16, note.

^j Acts 1.3, 11.

^k Lk. 2.10, 11.

^l Quoted from Ps. 2.7.

^m Quoted from Isa. 55.3.

ⁿ Quoted from Ps. 16.10.

See Lk. 1.31, 32; Acts 2.30, 31.

^o Ps. 16.8-11.

^p Ps. 16.10.

^q Forgiveness. vs. 38, 39;

Rom. 4.7. (Mt. 6.12, 14, 15; Mt. 26. 28.)

^r Sin. Rom. 3.23, note.

^s Faith. Acts 13.48. (Mt. 8.10; Heb. 11.39.)

^t Assurance. vs. 38, 39; Acts 17.31.

(John 10.10-14, 28, 29; Jude 1.)

^u Rom. 1.16, note.

^v Justification. Rom. 4.2, 5. (Lk. 18.14; Rom. 3.28.)

^w Law (of Moses). Acts 15.5, 10, 11, 28, 29.

(Mt. 5.17, 18; Gal. 3.1-29.)

^x Quoted from Hab. 1.5.

^y as they went out.

^z Acts 11.23; 14.22; Rom. 5.2; Heb. 6. 11, 12; 12.15.

^a Lit. thrust.

also written in the second psalm, ^lThou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, ^{now} no more to return to corruption, he said on this wise, ^mI will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, ⁿThou shalt not suffer thine ^oHoly One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God ^praised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the ^qforgiveness of ^rsins:

39 And by him all that ^sbelieve are ^tjustified from ^uall things, from which ye could not be ^vjustified by ^wthe law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

41 ^xBehold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And ^ywhen the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to ^zcontinue in the grace of God.

Opposition from the Jews.
(Cf. vs. 6, 50.)

44 And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Paul and Barnabas turn to the Gentiles. (Cf. Acts 18. 6; 28. 25-29.)

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye ^aput it from you, and judge yourselves unworthy of ever-

lasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, ^aI have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to ^beternal life ^cbelieved.

49 And the word of the Lord was published throughout all the region.

Opposition from devout and honourable women, and chief citizens. (Cf. vs. 6, 45.)

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with ^djoy, and with the Holy Ghost.

CHAPTER 14.

The work in Iconium.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

The work in Derbe and Lystra.

6 They were ware of it, and fled unto ^eLystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

A.D. 45.

^a Quoted from Isa. 49. 6.

^b Life (eternal). vs. 46-48; Rom. 2. 7. (Mt. 7. 14; Rev. 22. 19.)

^c Faith. Acts 14. 9. (Mt. 8. 10; Heb. 11. 39.)

^d Mt. 5. 12; 1 Thes. 1. 6.

^e Mt. 10. 23.

^f Faith. Acts 14. 31. (Mt. 8. 10; Heb. 11. 39.)

^g Miracles (N.T.). vs. 8-10; Acts 16. 16-18, 25, 26. (Mt. 8. 2, 3; Acts 28. 8, 9.)

^h Latin for Gr. Zeus, the national god of the Greeks.

ⁱ Gr. Hermes.

^j Lit. sprang forth among.

^k Acts 10. 26; Jas. 5. 17; Rev. 22. 9.

^l 1 Cor. 8. 4; 1 Thes. 1. 9, 10.

^m Lit. dragged.

The impotent man at Lystra healed.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had ⁿfaith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he ^oleaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, ^pJupiter; and Paul, ^qMercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ^rran in among the people, crying out,

15 And saying, Sirs, why do ye these things? ^sWe also are men of like passions with you, and preach unto you that ye should turn from these vanities ^tunto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Paul stoned at Lystra.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, ^mdrew him out of the city, supposing he had been dead.

Further ministry of the first missionary journey.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the ^agospel to that city, and had ^btaught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through ^cmuch tribulation enter into the kingdom of God.

Elders appointed in every church: the return to Antioch.

23 And when they had ^dordained them ^eelders in every ^fchurch, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been ^grecommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the ⁱchurch together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER 15.

Council at Jerusalem: the question of circumcision.

The legalizers from Judæa.

AND ^hcertain men which came down from Judæa taught the brethren, and said, ⁱExcept ye be circumcised ^jafter the manner of Moses, ye cannot be saved.

Paul, Barnabas, and others go to Jerusalem.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through ^kPhenice and Samaria, declaring

A.D. 46.

^a Gospel. vs. 7, 21; Acts 15. 7. (Mt. 3. 1, 2; Rev. 14. 6.)

^b made many disciples.

^c many tribulations.

^d Gr. cheirotoneantes, to designate by stretching out (or pointing with) the hand.

^e Elders. Acts 15. 2, 4, 6, 22, 23. (Acts 11. 30; Tit. 1. 5-9.)

^f Churches (local). vs. 19-23, 26-28; Acts 15. 1, 32, 36-41. (Acts 2. 41; Phil. 1. 1.)

^g committed.

^h Gal. 2. 12.

ⁱ Col. 2. 11, 14.

^j i. e. as recorded in Lev. 12. 3.

^k Phœnicia.

^l Law (of Moses). vs. 5, 10, 11, 28, 29; Rom. 2. 12-27; (Mt. 5. 17, 18; Gal. 3. 1-29.)

^m questioning.

ⁿ Election (personal). Acts 22. 14. (Mt. 4. 18-20; 1 Pet. 1. 2.)

^o Mt. 16. 19.

Peter used the keys first for the Jews on the day of Pentecost;

secondly, in the house of Cornelius for the Gentiles.

But Paul was distinctively the apostle to the Gentiles.

Gal. 2. 7, 8.

^p Gospel. Acts 16. 10. (Mt. 3. 1, 2; Rev. 14. 6.)

^q Temptation. Acts 20. 19.

(Mt. 4. 1; Jas. 1. 14.)

the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

The questions at issue.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command ^lthem to keep ^lthe law of Moses.

6 And the apostles and elders came together for to consider of this matter.

Peter's argument for Christian liberty: why put under law those to whom God has given the Spirit?

7 And when there had been much ^mdisputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made ⁿchoice among us, that the Gentiles by ^omy mouth should hear the word of the ^pgospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he ^{did} unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why ^qtempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Paul and Barnabas testify.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

James declares the result: (1) the outcalling of the Gentiles agrees with the promises to Israel.

13 And after they had held their peace, James answered, saying, ⁱMen and brethren, hearken unto me:

14 Simeon hath declared how God

¹(15. 13). Dispensationally, this is the most important passage in the N.T. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work

^aat the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 ^bAfter this I will return, and will build again the tabernacle of ^cDavid, which is fallen down; and I will build again the ruins thereof, and ^dI will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the ^eworld.

(2) *The Gentiles are not under the law.*

19 ¹Wherefore my ^fsentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and ^gelders and brethren *send* greeting unto the brethren which

A.D. 52.

^a Lit. for the first time, i.e. in the house of Cornelius, vs. 8-11; Acts 10. 34-48; 11. 12-18.

^b Quoted from Amos 9. 11, 12.

^c Kingdom (N.T.), vs. 14-17; Rev. 3. 21. (Lk. 1. 31; 1 Cor. 15. 28.) Luke 1. 32, 33.

^d Israel (prophecies), vs. 14-17; Rom. 9. 1-8. (Mt. 24. 31; Rom. 11. 26.)

^e i.e. ages.

^f Judgment.

^g Elders, vs. 2, 4, 6, 22, 23; Acts 16. 4; (Acts 11. 30; Tit. 1. 5, 9.)

^h Gal. 5. 2, 4.

ⁱ Mt. 5. 17, 20; Col. 2. 14; Heb. 10. 1.

^j Acts 13. 50; 14. 19; 1 Cor. 15. 30; 2 Cor. 11. 23, 26.

^k Holy Spirit (N.T.), vs. 8, 28; Acts 16. 6, 7. (Mt. 1. 18; Acts 2. 4.)

^l things sacrificed.

^m 1 Cor. 8. 10. 19-22.

ⁿ v. 20.

^o 1 Cor. 5. 1, 13; 7. 2; 1 Thes. 4. 3-8.

^p It shall be well with you.

^q Acts 11. 23.

^r 1 Cor. 14. 3 defines the N.T. gift of prophecy.

are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, ^hsubverting your souls, saying, *Ye must be circumcised, and keep the law: i* to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 ^jMen that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

But Gentile believers must not give offence to godly Jews.

28 For it seemed good to the ^kHoly Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from ^lmeats offered to ^midols, and from blood, and from ⁿthings strangled, and from ^ofornication: from which if ye keep yourselves, ^pye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, ^qthey rejoiced for the consolation.

32 And Judas and Silas, being ^rprophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in

of the present, or church-age. The church is the *ecclesia*—the “called-out assembly.” Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out *some*. (2) “After this [viz.: the out-calling] I will return.” James quotes from Amos 9. 11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g. Isa. 11. 1, 10-12; Jer. 23. 5-8). (3) “And will build again the tabernacle of David,” i.e. re-establish the Davidic rule over Israel (2 Sam. 7. 8-17; Lk. 1. 31-33). (4) “That the residue of men [Israelites] may seek after the Lord” (cf. Zech. 12. 7, 8; 13. 1, 2). (5) “And all the Gentiles,” etc. (cf. Mic. 4. 2; Zech. 8. 21, 22). This is also the order of Rom. 11. 24-27.

1 (15. 19). The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (v. 5), and their exemption is declared in the decision (vs. 19, 24). The decision might be otherwise stated in the terms of Rom. 6. 14: “Ye are not under the law, but under grace.” Gentile believers were to show grace by abstaining from the practices offensive to godly Jews (vs. 20, 21, 28, 29; cf. Rom. 14. 12-17; 1 Cor. 8. 1-13).

peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 ^a Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul's second missionary journey: Silas chosen.

36 And some days after ^b Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas ^c determined to take with them ^d John, whose surname was Mark.

38 But Paul thought not good to take him with them, who ^e departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so ^f Barnabas took Mark, and sailed unto ^g Cyprus;

40 And Paul chose Silas, and departed, ^h being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, ⁱ confirming the churches.

CHAPTER 16.

Paul finds Timothy.

THEN came he to ^j Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain ^k woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was ^l well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and ^m circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and ⁿ elders which were at Jerusalem.

5 And so were the churches ^o established in the faith, and increased in number daily.

A.D. 52.

^a Acts 11.26.

^b Acts 13.2.

^c was minded.

^d Acts 12.12,25;

13.5; Col.4.

10; 2 Tim.4.

11; Phm.24.

^e withdrew.

^f And is heard of no more in the Bible story.

^g Acts 4.36;

13.4.

^h Cf. Acts 13.3

with 14.26.

ⁱ Churches

(local). vs. 1-

32 36-41; Acts

18.22; (Acts

2.41; Phil.

1.1.)

^j Acts 14.6.

^k 1 Cor.7.14;

Eph.6.4;

2 Tim.1.5;

3.15.

^l 1 Tim.3.7;

3 John 12.

^m 1 Cor.9.19,

20; Gal.2.3;

5.6; 6.15.

ⁿ Elders. Acts

20.17. (Acts

11.30; Tit.1.

5-9.)

^o strengthened.

^p Holy Spirit

(N.T.). vs.

6.7; Acts 18.

25. (Mt.1.18;

Acts 2.4.)

^q R.V. adds of

Jesus, as in

the best

authorities.

^r beseeching

him. Here

the Gospel

turns toward

Europe.

^s 2 Cor.2.13.

^t Gospel. Acts

20.24. (Mt.3.

1.2; Rev.14.

6.)

^u Phil.1.1.

^v i.e. a Roman

colony.

^w might legally,

i.e. a legal

meeting-place

for Jews

where there

was no syna-

gogue.

^x John 6.44;

Acts 11.18;

2 Cor.4.6.

^y by Paul.

^z Phil.4.3;

2 John 4-11.

^a Lk.24.29;

Heb.13.2.

^b Gr. a spirit,

a Python.

^c Acts 19.24.

The Spirit guides: the Macedonian vision.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the ^p Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit ^q suffered them not.

8 And they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and ^r prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately ^s we endeavoured to go ^s into Macedonia, assuredly gathering that the Lord had called us for to preach the ^t gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

Paul and Silas at Philippi.

12 And from thence to ^u Philippi, which is the chief city of that part of Macedonia, and a ^v colony: and we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer ^w was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

The first convert in Europe.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose ^x heart the Lord opened, that she attended unto the things which were spoken ^y of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be ^z faithful to the Lord, come into my house, and abide *there*. And ^a she constrained us.

A demon cast out: Paul and Silas beaten.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a ^b spirit of divination met us, which brought her masters ^c much gain by soothsaying:

17 The same followed Paul and

¹(16. 10). The change here from "they," as in the preceding verses, to "we" indicates that at Troas Luke, the narrator, joined Paul's company.

us, and cried, saying, These men are the servants of the ^amost high God, which shew unto us the way of ^bsalvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, ^cI command thee in the name of Jesus Christ to come out of her. And he ^dcame out the same hour.

19 And when her masters ^esaw that the hope of their gains was gone, they caught Paul and Silas, and ^fdrew them into the marketplace unto the rulers,

20 And brought them to the ^gmagistrates, saying, These men, being Jews, ^hdo exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and ⁱcommanded to beat them.

23 And when they had laid many stripes upon them, they cast them into ^jprison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Conversion of the Philippian jailor.

25 And at midnight Paul and Silas ^kprayed, and sang praises unto God: and the prisoners ^lheard them.

26 And suddenly there was a great ^mearthquake, so that the foundations of the prison were shaken: and immediately all the ⁿdoors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have ^okilled himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

The only condition of salvation.

30 And brought them out, and said, Sirs, ^pwhat must I do to be ^qsaved?

31 And they said, ^rBelieve ^son

A.D. 53.

^a Cf. Mt. 7.22, note. This marks the "spirit" (v. 18) as being a demon.

^b Rom. 1.16, note.

^c Mk. 5.8.

^d *Miracles* (N.T.), vs. 16-18, 25, 26; Acts 19.11, 12; (Mt. 8.2; Acts 28.8, 9.)

^e Acts 19.25, 26.

^f Gr. dragged probably by the feet.

^g Cf. Acts 14.19.

^h Gr. praetors, Roman magistrates.

ⁱ Acts 17.6.

^j 2 Cor. 6.5; 11.23, 25; 1 Thes. 2.2.

^k Acts 8.3.

^l Lit. were praying and singing hymns.

^m were listening.

ⁿ Acts 4.31; Rev. 6.12-17.

^o Acts 5.19; 12.4-7.

^p Acts 12.19.

^q Acts 2.37; 2 Cor. 7.10.

^r Faith. Acts 27.25. (Mt. 8.10; Heb. 11.39.)

^s John 3.16; 6.28, 29; Acts 13.38, 39; Rom. 10.6-11; 1 Pet. 1.21.

^t v. 34; Acts 2.39; 11.14.

^u Acts 2.46; Rom. 15.13.

^v having believed God.

^w Gr. victors.

^x v. 21; Acts 22.25-29; 23.6; 25.11, 12.

^y Lk. 8.37.

^z Acts 14.22; Phil. 2.1, 2.

^a v. 10; Lk. 4.16; Acts 9.20; 13.5, 14; 14.1; 16.13; 19.8.

^b the Christ, i. e. that, according to the Scriptures, the Messiah must die and rise again.

^c That Jesus was the Messiah was the second part of his argument.

^d Cf. Lk. 24.26, 46.

^e Resurrection. vs. 3, 31; Acts 20.9, 12. (Mt. 9.23-25; 1 Cor. 15.52.)

^f Acts 18.5, 28.

^g were persuaded.

the Lord Jesus Christ, and thou shalt be ^bsaved, and thy ^shouse.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed ^ttheir stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and ^urejoiced, ^vbelieving in God with all his house.

Paul refuses to depart privily.

35 And when it was day, the magistrates sent the ^vserjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being ^wRomans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and ^xdesired them to depart out of the city.

40 And they went out of the prison, and entered into ^ythe house of Lydia: and when they had seen the brethren, they ^zcomforted them, and departed.

CHAPTER 17.

Founding of the church at Thessalonica. (Cf. 1 and 2 Thes.)

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, ^zas his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that ^aChrist must ^bneeds have suffered, and ^crisen again from the dead; and that this ^dJesus, whom I preach unto you, is Christ.

4 And some of them ^ebelieved, and consorted with Paul and Silas; and of the devout Greeks a great

multitude, and of the ^achief women not a few.

Jewish opposition at Thessalonica.

5 But the Jews which believed not, moved with envy, took unto them certain ^blewd fellows ^cof the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of ^dJason, and sought to bring them out to the people.

6 And when they found them not, they ^edrew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is ^fanother king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

Paul and Silas at Berea.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming ^hthither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all ⁱreadiness of mind, and ^jsearched the scriptures daily, whether those things were so.

12 ^kTherefore many of them believed: also of ^lhonourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Paul at Athens.

15 And they that conducted Paul brought him unto Athens: and ^mreceiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 Now while Paul waited for them at Athens, his spirit was

A.D. 53.

^a Acts 13.50; Phil.4.3.

^b vile.

^c of the rabble.

^d Rom.16.21.

^e dragged.

^f Acts 16.19,

ref.

^g Lk.23.2; John

13.12; 1 Pet.2.

13.

^h Acts 16.14.

ⁱ Lk.16.29;

^j John 5.39;

^k Acts 26.22, 23.

^l Illustrates

John 5.46.

^m Believing the

O. T. they be-

lieved the

Gospel.

ⁿ Greek women

of honourable

estate.

^o Acts 18.5.

^p provoked

within him as

he beheld the

city full of

idols.

^q reasoned.

^r Disciples of

Epicurus.

^s B.C. 342-271,

who abandon-

ed as hopeless

the search by

reason for

pure truth

(cf. John 18.

38), seeking

instead true

pleasure

through expe-

rience.

^t Disciples of

Zeno, B.C.

280, and Chry-

sippus, B.C.

240. This

philosophy

was founded

on human

self-suffici-

ency, incul-

cated stern

self-repres-

sion, the soli-

darity of the

race, and the

unity of Deity.

Epicureans

and Stoics di-

vided the

apostolic

world.

^u 1 Cor.2.2; 15.

12.

^v Mars' hill.

^w the objects of

our worship.

^x Rom.1.19-21.

^y 1 Cor.1.21;

^z 1 Thes.4.5.

^{aa} The God who

made etc.

^{ab} u. i. e. earth.

^{ac} Acts 7.48-50.

^{ad} he served by.

^{ae} Psal.50.8.

^{af} Psal.36.7-9.

^{ag} "blood" is

not in the best

manuscripts.

^{ah} R. V. omits.

^{ai} Cited from

Deut.32.8.

^{aj} a God, if haply,

etc.

^{ak} Psal.139.7-10;

^{al} Psal.14.17.

^{am} Found in the

writings of

Aratus and

Cleanthes.

^l stirred in him, when he saw the city wholly given to idolatry.

17 Therefore ^mdisputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the ⁿEpicureans, and of the ^oStoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them ^pJesus, and the resurrection.

19 And they took him, and brought him unto ^qAreopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

The sermon from Mars' hill.

Theme: God will judge the world by Jesus Christ.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld ^ryour devotions, I found an altar with this inscription, ^sTO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 ^tGod that made the ^uworld and all things therein, seeing that he is Lord of heaven and earth, ^vdwelleth not in temples made with hands;

25 Neither is ^wworshipped with men's hands, as though he needed any thing, seeing he ^xgiveth to all life, and breath, and all things;

26 And hath made of one ^yblood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the ^zbounds of their habitation;

27 That they should seek ^athe Lord, if haply they might feel after him, and find him, though he be ^bnot far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, ^cFor we are also his offspring.

29 Forasmuch then as we are the

1^a offspring of God, we ought not to think that the Godhead is like unto ^bgold or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God ^cwinked at; but now commandeth all men every where to ^{2d}repent:

31 Because he hath appointed a ^eday, in the which he will ^fjudge the ^gworld in righteousness by *that* man whom he hath ordained; *whereof* he hath given ^hassurance unto all *men*, in that he hath ⁱraised him from the dead.

32 And when they heard of the resurrection of the dead, some ^jmocked; and others said, We will hear thee ^kagain of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER 18.

Paul at Corinth.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named ^lAquila, born of Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came ^munto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were ⁿtentmakers.

Founding of the church at Corinth. (Cf. the Corinthian Epistles.)

4 And he reasoned in the synagogue every sabbath, and ⁿpersuaded the Jews and the Greeks.

A.D. 54.

a Lk. 3.38.

b Psa. 115. 4-7.

c overlooked.
Cf. Rom. 3.25.

d Repentance.
(Mt. 3.2.)

e Day of judgment. Heb. 9. 27. (Mt. 10.15; Rev. 20.11.)

f Judgments (the seven).
Rom. 8.1, R.V. (Mt. 13.40-42; Rev. 20.12.)

g *oikoumene* = inhabited earth. (Lk. 2.1.)

h Assurance.
Rom. 8.29-34. (John 10.10-14, 28, 29; Jude 1.)

i v. 18; Rom. 1.4; Rev. 1.18.

j 1 Cor. 1.18; 15.12.

k Acts 5.38, 39; 24.25.

l Rom. 16.3; 1 Cor. 16.19; 2 Tim. 4.19.

m Acts 20.34; 1 Cor. 4.12; 1 Thes. 2.9; 2 Thes. 3.8.

n Gr. *sought to persuade*.

o Or, *constrained by the Word*.
Cf. 2 Cor. 5.14.

p Cf. Acts 13. 46; 28.25-29.

q Acts 13.45-47; 28.24-28; Rom. 11.11-15.

r Titus Justus.
s 1 Cor. 1.14.

t Acts 11.24; 13.48, *contra*, 17.34.

u *proconsul*.

v *wicked villany*.

w Acts 23.29; 25.19.

5 And when Silas and Timotheus were come from Macedonia, Paul was ^opressed in the spirit, and testified to the Jews *that* Jesus was Christ.

6 And ^pwhen they opposed themselves, and blasphemed, he shook ^qhis raiment, and said unto them, *Your blood be upon your own heads; I am clean: from ^qhenceforth I will go unto the Gentiles.*

7 And he departed thence, and entered into a certain *man's* house, named ^rJustus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And ^sCrispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to hurt thee: for I have ^tmuch people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

The careless Gallio.

12 And when Gallio was the ^udeputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or ^vwicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of ^wwords and names, and of your

1 (17. 29). Gr. *genos* = "race." The reference is to the creation-work of God in which He made man (i.e. mankind, the race in Adam) in His own likeness, Gen. 1. 26, 27, thus rebuking the thought that "the Godhead is like unto gold," etc. The word "Father" is not used, nor does the passage affirm anything concerning fatherhood or sonship, which are relationships based upon faith, and the new birth. Cf. John 1. 12, 13; Gal. 3. 26; 4. 1-7; 1 John 5. 1.

2 (17. 30). Repentance is the trans. of a Gr. word (*metanoia*—*metanoeo*) meaning, "to have another mind," "to change the mind," and is used in the N.T. to indicate a change of mind in respect of sin, of God, and of self. This change of mind may, especially in the case of Christians who have fallen into sin, be preceded by sorrow (2 Cor. 7. 8-11), but sorrow for sin, though it may "work" repentance, is not repentance. The son in Mt. 21. 28, 29 illustrates true repentance. Saving faith (Heb. 11. 39, *note*) includes and implies that change of mind which is called repentance.

law, look ye *to it*; for I will be no judge of such *matters*.

16 And he drave them from the judgment seat.

17 Then all the Greeks took ^aSosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio ^bcared for none of those things.

The author of Rom. 6. 14; 2 Cor. 3. 7-14; and Gal. 3. 23-28 takes a Jewish vow.

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having ^cshorn *his* head in Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and ^dreasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: ^ebut I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cæsarea, and gone up, and ^fsaluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, ^gstrengthening all the disciples.

Apollos at Ephesus.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and ^hmighty in the scriptures, came to Ephesus.

25 This man was ⁱinstructed in the way of the Lord; and being fervent in the ^jspirit, he spake and taught diligently the things of the Lord, knowing ^konly the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more ^lperfectly.

A.D. 54.

^a 1 Cor. 1. 1.
^b *Contra*, John 19. 13-16; Acts 24. 26, 27.

^c Acts 21. 24.
^d Acts 17. 2, 3.
^e Rom. 1. 10;
^f 1 Cor. 4. 19;
^g Phil. 2. 19, 24;
^h Heb. 5. 3; Jas. 4. 15.

ⁱ *Churches* (local). Acts 20. 7, 17-32; (Acts 2. 41; Phil. 1. 1.)

^j 1 Thes. 3. 2, 13.
^k Col. 3. 16.

^l *taught by word of mouth*, or, *hearsay*, i. e. not by revelation. Cf. Gal. 1. 11, 12. The N.T. Scriptures were not then written.

^m *Holy Spirit*. Acts 19. 2, 6. (Mt. 1. 18; Acts 2. 4.)

ⁿ Acts 19. 4.
^o *Or, thoroughly*.

^p *encouraged him and wrote*.

^q *powerfully confuted*.

^r Apollos' ministry seems to have gone no further; Jesus was the long expected Messiah. Of Paul's doctrine of justification through the blood, and sanctification through the Spirit, he seems at that time to have known nothing. See Acts 19. 3-6.

^s *the*.

^t *said unto them, Did ye receive the Holy Spirit when ye believed?*

^u *Holy Spirit*, vs. 18; Acts 20. 23, 28. (Mt. 1. 18; Acts 2. 4.)

^v *Lit. received ye the Holy Spirit when ye believed?*

^w *Repentance*. Acts 20. 21. (Mt. 3. 2; Acts 17. 30.)

^x Acts 8. 16.

27 And when he was disposed to pass into Achaia, the brethren ^mwrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he ⁿmightily convinced the Jews, and *that* publicly, shewing by the scriptures ^othat Jesus was ^pChrist.

CHAPTER 19.

Paul at Ephesus: the disciples of John become Christians.

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He ^qsaid unto them, ¹Have ye received the ^rHoly Ghost ^ssince ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of ^trepentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the ^uname of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the ^rHoly Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

Paul in the synagogue at Ephesus; and in the school of Tyrannus.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

1 (19. 2). Not as in A.V., "since ye believed," but as in R.V. and *marg.*: "Did ye receive the Holy Spirit when ye believed?" Paul was evidently impressed by the absence of spirituality and power in these so-called disciples. Their answer brought out the fact that they were Jewish proselytes, disciples of John the Baptist, looking forward to a coming King, not Christians looking backward to an accomplished redemption. See Rom. 8. 9; 1 Cor. 6. 19; Eph. 1. 13, *marg.*

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Miracles by Paul.

11 And God wrought special ^amiracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, ^bJesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and ^covercame them, and ^dprevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and ^efear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and ^fconfessed, and shewed their deeds.

19 Many of them also which used ^gcurious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand ^hpieces of silver.

20 So ⁱmightily grew the word of God and prevailed.

21 After these things were ended, Paul purposed in the ^jspirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see ^kRome.

22 So he sent into Macedonia two of them that ministered unto him, ^lTimotheus and ^mErastus; but he himself stayed in Asia for a season.

The uproar of the silversmiths at Ephesus.

23 And the same time there arose no small stir ⁿabout that way.

24 For a certain man named Demetrius, a silversmith, which made

A.D. 56.

^a *Miracles*
(N.T.) Acts
28.3-6,8,9.
(Mt.8.2,3;
Acts 28.8,9.)

^b Mk.1.23,24;
Acts 16.16-18;
Jas.2.19.

^c The sons of
Sceva sought
to imitate a
power to
which they
were strangers,
only to their own
confusion. This
striking witness
from another side
caused fear to
fall on all.

^d Lk.11.21,22;
contra, 1 John
4.4.

^e Lk.1.65; 7.16;
Acts 5.6,11.

^f Mt.3.6; 1 Cor.
14.24,25.

^g *magical*.

^h Acts 6.7; 12.
24; 1 Cor.16.
8,9.

ⁱ i.e. in his
own mind.
Cf. Acts 20.
22, note.

^j Rom.1.13;
15.22-29.

^k 1 Tim.1.2.
1 Rom.16.23;
2 Tim.4.20.

^m *concerning
the Way*, i.e.
Christ. John
14.6.

ⁿ Acts 16.16,19.
^o Acts 17.29;
Rev.13.14,15.

^p *oikoumene*
= *inhabited
earth*. (Lk.
2.1.)

^q *Gr. Artemis*.
Not anciently
of the Greek
pantheon; but
an Eastern
goddess.

^r "Diana of the
Ephesians" was
rather a particular
image of Artemis,
reputed to have
fallen from heaven;
vs.35.

^s Acts 20.4.

^t Acts 20.4; 27.
2; Col.4.10.

^u 1 Tim.1.20;
2 Tim.4.14.

^v Acts 17.21.

^w Rom.2.22;
cf. 1 Thes.1.9
with 1 Cor.1.
23,24.

silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this ^xcraft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be ^yno gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the ^zworld worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is ^aDiana of the Ephesians.

29 And the whole city was filled with confusion: and having caught ^bGaius and ^cAristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew ^dAlexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the ^ecity of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are ^fneither rob-

bers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be ^acalled in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER 20.

Paul's last visit to Jerusalem: (1) he goes into Macedonia and Greece.

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into ^bMacedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into ^cGreece,

3 And ^dthere abode three months. And when ^ethe Jews ^flaid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia ^gSopater of Berea; and of the Thessalonians, ^hAristarchus and Secundus; and ⁱGaius of Derbe, and ^jTimotheus; and of Asia, ^kTychicus and ^lTrophimus.

5 These going before tarried for us at Troas.

(2) Paul at Troas.

6 And ^mwe sailed away from Philippi after the ⁿdays of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon ^othe first day of the week, when the ^pdisciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in ^qthe upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, having fallen into a deep sleep:

A.D. 59.

^a Acts 21.31, 32.

^b 1 Cor. 16.5; 1 Tim. 1.3.

^c Acts 17.15; 18.1.

^d Or, a plot was formed against him by the Jews.

^e Acts 9.23; 23.12; 25.3; 2 Cor. 11.26.

^f Rom. 16.21.

^g Acts 19.29.

^h Rom. 16.23;

ⁱ John 1.

^j Acts 19.22.

^k Eph. 6.21; Col. 4.7, 8; 2 Tim. 4.12; Tit. 3.12.

^l Acts 21.29; 2 Tim. 4.20.

^m From the use of the pronoun, Luke here rejoins the apostle.

ⁿ Acts 12.3; 18.18.

^o It was the breaking of bread for which the disciples were assembled. The passage indicates the use by the apostolic churches of the first day, not the seventh. Cf. 1 Cor. 16.2.

^p Mt. 26.26-28; Acts 2.42; 1 Cor. 11.23-33.

^q Acts 1.13.

^r Acts 9.40, 41.

^s Make ye no ado.

^t Resurrection. vs. 9-12; Acts 24.14, 15, 21. (Mt. 9.23-25; 1 Cor. 15.52.)

^u that he might not have to.

^v Acts 2.1; 19.21; Gal. 4.10, 11.

^w Elders. Acts 21.18. (Acts 11.30; Tit. 1.5-9.)

^x Temptation. 1 Cor. 7.5. (Mt. 4.1; Jas. 1.14.)

^y shrank not from declaring.

^z Repentance. Acts 26.20. (Mt. 3.2; Acts 17.30.)

and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and ^qfell on him, and embracing *him* said, ^r Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man ^salive, and were not a little comforted.

(3) From Troas to Miletus.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephesus, ^tbecause he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of ^uPentecost.

(4) Paul and the Ephesian elders.

17 And from Miletus he sent to Ephesus, and called the ^velders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and ^wtemptations, which befell me by the lying in wait of the Jews:

20 And how I ^xkept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, ^yrepentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound

in the ¹spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, ^aneither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the ^bgospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am ^cpure from the blood of all men.

27 ^dFor I have not shunned to declare unto you all the counsel of God.

28 ^eTake heed therefore unto yourselves, and to all the ^fflock, over the which the ^gHoly Ghost hath made you overseers, to feed the church of God, which he hath ^hpurchased with his own blood.

29 For I know this, that after my departing shall grievous ⁱwolves enter in among you, not sparing the flock.

30 Also ^jof your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, ^kI commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ^lsanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 ^mI have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ⁿIt is more blessed to give than to receive.

A.D. 60.

a Or, I hold not my life of any account, as unto myself, in comparison with accomplishing my course. See 1 Cor. 9. 26; Phil. 3. 13, 14; 2 Tim. 4. 7, 8.

b Gospel. Rom. 1. 1, 9, 15, 16. (Mt. 3. 1, 2; Rev. 14. 6.)

c A probable reference to the principle laid down in Ezk. 3. 17.

d 2 Cor. 4. 2; Gal. 1. 10.

e 1 Cor. 9. 27; Col. 4. 17; 1 Tim. 4. 16.

f Lk. 12. 32.
g Holy Spirit. vs. 23, 28; Acts 21. 4, 11. (Mt. 1. 18; Acts 2. 4.)

h Sacrifice (of Christ). Rom. 3. 25. (Mt. 26. 28; Heb. 10. 18.)

i The two sources of the apostasy:

false teachers from without (2 Cor. 11. 13-15; 2 Pet. 2. 1-2);

ambitious leaders from within (3 John 9, 10; Rev. 2. 6, 15). Also,

1 Tim. 1. 20; 1 John 2. 19.

j 1 Tim. 1. 19, 20; 2 Tim. 1. 15; 1 John 2. 19.

k Churches (local). vs. 7, 17-32; Rom. 16. 1-5, 16, 23. (Acts 2. 41; Phil. 1. 1.)

l Sanctified, holy (persons) (N.T.). Acts 26. 18. (Mt. 4. 5; Rev. 22. 11.)

m In all things I have given you an example.

n Lk. 14. 12.

o Cos. p come in sight of.

q Lit. set foot in. Not, as in Acts 20. 28, a warning of danger, but now an imperative command. See Acts 22. 17, 18.

r Acts 6. 5; 8. 5.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER 21.

(5) From Miletus to Tyre.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto ^oCoos, and the day following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had ^pdiscovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

(6) The Holy Spirit forbids Paul to go to Jerusalem.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not ^qgo up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of ^rPhilip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

¹(20. 22). Paul's own spirit (see 1 Thes. 5. 23, *note*) is meant here; in Acts 21. 4 the Holy Spirit. Paul's motive in going to Jerusalem seems to have been his great affection for the Jews (Rom. 9. 1-5), and his hope that the gifts of the Gentile churches, sent by him to poor saints at Jerusalem (Rom. 15. 25-28), would open the hearts of the law-bound Jewish believers to the "gospel of the grace of God" (Acts 20. 24).

(7) *The Holy Spirit again warns Paul.*

10 And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus.

11 And ^dwhen he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the ^bHoly Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ^cready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

(8) *Paul at Jerusalem.*

14 And when he would not be persuaded, we ceased, saying, The ^dwill of the Lord be done.

15 And after those days we took up our ^ecarriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an ^fold disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

Paul takes a Jewish vow involving a Jewish sacrifice.
(Cf. Heb. 10. 2, 9-12.)

18 And the *day* following Paul went in with us unto James; and all the ^gelders were present.

19 And when he had saluted them, he ^hdeclared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many ⁱthousands of Jews there are which believe; and ^jthey are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

A.D. 60.

a coming to us and taking Paul's girdle he bound his own feet and hands.

b Holy Spirit. vs. 4, 11; Acts 28. 25. (Mt. 1. 18; Acts 2. 4.)

c Rom. 1. 15; 2 Tim. 4. 6.

d Mt. 6. 10; 26. 42.

e baggage.

f fearly.

g Elders. Phil. 1. 1. (Acts 11. 30; Tit. 1. 5-9.)

h rehearsed (one by one).

i Gr. myriads.

j Cf. Rom. 10. 2-4; Gal. 1. 14.

k Probably according to Num. 6. 1-7. Cf. Col. 2. 14-17.

l Lit. spend something on them.

m Lit. art keeping in the ranks, guarding the law. Cf. Rom. 10. 1-12.

n Contra, Acts 21. 4 (cf. Gal. 2. 2-6). See Rom. 3. 9, 10, 19, 20, 28; 4. 3-5; 5. 1, 2; 6. 14; 7. 1-4, 6; 8. 3, 4; Gal. 2. 15, 16, 18, 19; 3. 10, 24, 25; 4. 9-11, 21-31; Phil. 3. 7-9; Heb. 9. 14, 15, 28; 10. 1-4, 17, 18; 13. 11-14.

o Sanctify, holy (things) (N.T.). Rom. 1. 2. (Mt. 4. 5; Rev. 22. 11.)

p dragged. Acts 14. 19; 16. 19.

q 2 Cor. 11. 23.

r Acts 23. 27; 24. 7.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a ^kvow on them;

24 Them take, and purify thyself with them, and be at ⁱcharges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also ^mwalkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then ⁿPaul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an ⁿoffering should be offered for every one of them.

Paul seized in the temple by the Jews.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this ^oholy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and ^pdrew him out of the temple: and forthwith the doors were shut.

31 And as they went ^qabout to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 ^rWho immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Paul bound with chains.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, ^a Away with him.

37 And as Paul was to be led into the castle, he said unto the ^b chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou ^c that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, a city in Cilicia, a ^d citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER 22.

Paul's defence before the multitude: recounts his conversion. (Cf. Acts 9. 1-18; 26. 9-18.)

MEN, brethren, and fathers, hear ye my defence ^e *which I make* now unto you.

2 And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,

3 I am ^f verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of ^g Gamaliel, and ^h taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And I ⁱ persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear

A.D. 60.

^a Acts 22.22; Lk.23.18.

^b Gr. *chiliarch*, the Roman tribune. There were six such "chief captains" in each legion of 6000 men.

^c Acts 5.36.

^d Acts 22.25.

^e Lk.12.11; 1 Pet.3.15.

^f 2 Cor.11.22; Phil.3.5.6.

^g Acts 5.34.

^h *instructed according to the strict manner.*

ⁱ Acts 8.3; 26.9,13; 1 Tim.1.13.

^j Acts 9.2.

^k Mt.25.45; 1 Cor.12.26.

^l Acts 9.7.

^m Cf. Acts 9.7, *note.*

ⁿ Acts 2.37,38.

^o 1 Tim.3.7.

^p *Election (personal).* Rom.16.13. (Mt.4.18-21; 1 Pet.1.2.)

^q 2 Cor.11.22; Phil.3.5.6.

^r Acts 2.38.

^s *Sin.* Rom.3.23, *note.*

^t *i.e.* probably on his first visit to Jerusalem after his conversion.

^u v.21; so also Acts 21.4.

^v Acts 8.3.

me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, ^j to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest ^k thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me ^l saw indeed the light, and were afraid; but they heard not the ^m voice of him that spake to me.

10 And I said, What shall I ⁿ do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having ^o a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath ^p chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For ^q thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and ^r wash away thy ^s sins, calling on the name of the Lord.

The Lord had warned Paul to keep away from Jerusalem.

17 And it came to pass, that, ^t when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly ^u out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, ^v they know

that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, ^aI also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: ^bfor I will send thee far hence unto the Gentiles.

22 ^cAnd they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know ^dwherefore they cried so against him.

Paul a Roman citizen.

25 And ^eas they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a *Roman*, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a *Roman*.

27 Then the chief captain came, and said unto him, Tell me, art thou a *Roman*? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this ^ffreedom. And Paul said, But I ^gwas free born.

29 Then straightway they departed from him which should have ^hexamined him: and the chief captain also was afraid, after he knew that he was a *Roman*, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER 23.

Paul before the Sanhedrin.

AND Paul, earnestly beholding the council, said, Men and brethren, ⁱI have lived in all good

A.D. 60.

^a Acts 7.58;
8.1.

^b Acts 13.2,47;
Rom.11.13;
Gal.2.7,8;
Eph.3.7,8.

^c 1 Thes.2.16.

^d for what
cause they
so shouted.

^e when they
had tied him
up with
thongs.

^f Acts 25.16.

^g citizenship.

^h am a *Roman*
born, i.e. of
a father who
had obtained
citizenship.

ⁱ Or, tortured
him.

^j Acts 24.16;
2 Cor.1.12;
2 Tim.1.3;
Heb.13.18;
1 Pet.3.15,
16; 1 John 3.
21.

^k Cf. John 18.
23.

^l Quoted from
Ex.22.28.

^m See Mt.3.7,
note.

ⁿ clamour.

^o See Mt.2.4,
note.

^p Acts 18.9;
27.23,24;
Psa.46.1,7.

^q John 16.2,3.

conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.

3 ^k Then said Paul unto him, God shall smite thee, *thou* whited wall, for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, ^lThou shalt not speak evil of the ruler of thy people.

Paul appeals to the Pharisees.

6 But when Paul perceived that the one part were ^mSadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great ⁿcry: and the ^oscribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

The Lord's grace to Paul.

11 And the night following the Lord ^pstood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

The conspiracy to kill Paul.

12 And when it was day, ^qcertain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ^aready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 ^bThen Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, ^cPaul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast shewed these things to me.

Paul sent to Felix at Cæsarea.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

A.D. 60.

a Psa.37.32,33.

b Acts 27.24, 31.

c Eph.3.1.

d seized by. Acts 21.33.

e I came upon them with the soldiers.

f Acts 22.30.

g Acts 26.31.

h Acts 21.39.

i palace.

j Acts 23.2,30, 35; 25.2.

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was ^dtaken of the Jews, and should have been killed of them: then ^ecame I with an army, and rescued him, having understood that he was a Roman.

28 ^fAnd when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have ^gnothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they* had against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he* was of ^hCilicia;

35 I will hear thee, said he, when *thine* accusers are also come. And he ⁱcommanded him to be kept in Herod's judgment hall.

CHAPTER 24.

Paul before Felix.

AND after five days ^jAnanias the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.

(The accusation.)

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent ^a fellow, and a mover of sedition among all the Jews throughout the ^b world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to ^c profane the temple: whom we took, and would have ^d judged according to our law.

7 But the chief ^e captain Lysias came upon us, and with great violence took him away out of our hands,

8 Commanding his accusers ^f to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

(Paul's defence before Felix.)

10 Then Paul, after that ^g the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully ^h answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up ⁱ to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they ^j prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God ^k of my fathers, believing all things ^l which are written in the law and in the prophets:

15 And have ^m hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, ⁿ to have always a conscience void of offence toward God, and toward men.

17 Now after many years ^o I came to bring alms to my nation, and offerings.

18 ^p Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here

A.D. 62.

a 1 Pet. 2. 12, 19.

b oikoumene = inhabited earth (Lk. 2. 1).

c Acts 21. 28.

d John 18. 31.

e Acts 21. 33.

f Acts 23. 30.

g Felix made procurator over Judaea, A.D. 53.

h 1 Pet. 3. 15.

i Acts 21. 15.

j 1 Pet. 3. 16.

k 2 Tim. 1. 3.

l Acts 26. 22, 23; Lk. 24. 27.

m Acts 23. 6; 26. 6, 7; 28. 20.

n Acts 23. 1.

o Acts 11. 29, 30.

p Acts 21. 26.

q Resurrection. vs. 14, 15-21; Rom. 8. 10, 11. (Mt. 9. 23-25; 1 Cor. 15. 52.)

r concerning the Way. See John 14. 6.

s Rom. 10. 10, note.

t becoming afraid; Gr. *emphobos*, afraid.

u But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

v Mk. 15. 15.

w Lk. 23. 14, 15.

before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the ^q resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge ^r of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

(Paul before Felix the second time.)

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of ^s righteousness, temperance, and judgment to come, Felix ^t trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

The silent two years at Cæsarea.

27 ^u But after two years Porcius Festus came into Felix' room: and Felix, willing to ^v shew the Jews a pleasure, left Paul bound.

CHAPTER 25.

Paul before Festus.

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, ^w laying wait in the way to kill him.

4 But Festus answered, that Paul

should be kept at Cæsarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them ^amore than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, ^bwhich they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor ^cyet against Cæsar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Paul appeals to Cæsar.

10 Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. ^dI appeal unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days king ^eAgrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

A.D. 62.

^a Or, as some copies read, *no more than eight or ten days.*

^b Acts 24.5, 13; Mt. 5.11, 12; 1 Pet. 4.12, 16.

^c Rom. 13.1, 5.

^d Acts 23.11; 26.32; 27.24.

^e This (v.13) was Herod Agrippa II., son of the Herod Agrippa I. of Acts 12.1, and great-grandson of Herod the Great. Mt. 2.1, *note*. Bernice, or Berenice, was the sister of Herod Agrippa II. (v.13).

^f Lit. *their peculiar demon-worship.*

^g kept for the decision of the emperor.

^h Acts 9.15.

ⁱ Acts 23.9, 29; 26.31.

^j See Acts 26.2, 3.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their *own* superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be *reserved* unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment ^hPaul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed ⁱnothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before ^jthee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER 26.

Paul's defence before Agrippa.
(Cf. Acts 9. 1-18; 22. 1-16.)

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched

forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which ^aknew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a ^bPharisee.

6 And now ^cI stand and am judged for the hope of the ^dpromise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why ^eshould it be thought a thing incredible with you, that God should raise the dead?

9 I ^fverily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did ^gin Jerusalem: and many of the saints did I shut up in prison, having received ^hauthority from the chief priests; and when they were put to death, I gave my ⁱvoice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I ^jwent to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I ^kheard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard for thee to kick against the ^lpricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

A.D. 62.

a Foreknowledge, trans. foreknow. Rom. 8, 29. (Acts 2, 23; 1 Pet. 1, 20.)

b Acts 22, 3.

c Acts 23, 6.

d Acts 13, 32, 33.

e judged a thing incredible with you, if God doth raise the dead?

f John 16, 2; 1 Tim. 1, 13.

g Acts 8, 1, 3; Gal. 1, 13.

h Acts 9, 14.

i vote.

j Acts 9, 3.

k Cf. Acts 9, 7, note.

l goods.

m Satan. Rom. 16, 20. (Mt. 4, 1-11; Rev. 20, 10.)

n Sin. Rom. 3, 23, note.

o Sanctify, holy (persons) (N.T.). Rom. 12, 1. (Mt. 4, 5; Rev. 22, 11.)

p Repentance. Rom. 2, 4. (Mt. 3, 2; Acts 17, 30.)

q the Christ must suffer. See Acts 3, 18, ref.; 17, 3, ref.

r Lit. Thou art raving, Paul! thy great learning is turning thee round into raving madness.

s Jas. 2, 19.

t R.V. With but little persuasion thou wouldest fain make me a Christian. The answer might be paraphrased: 'It will require more than this, etc., or, A little more and you will make,' etc.

u Lit. both in a little and in much.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of ^mSatan unto God, that they may receive forgiveness of ⁿsins, and inheritance among them which are ^osanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should ^prepent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That ^qChrist should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art ^rbeside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou ^sbelievest.

28 Then Agrippa said unto Paul, ^tAlmost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were ^uboth almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken,

the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, ^aif he had not appealed unto Cæsar.

CHAPTER 27.

Paul is sent to Rome.

AND when it was determined that we should sail into Italy, they delivered ^bPaul and certain other prisoners unto *one* named Julius, a ^ccenturion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* ^dAristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And ^eJulius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under ^fCrete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the ^gfast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I ^hperceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more

A.D. 62.

a Acts 23.11; 25.11.

b Acts 25.12, 25.

c Commander of 100 soldiers.

d Acts 19.29.

e Acts 24.23; 28.16.

f Tit. 1.5, 12.

g The fast was on the tenth day of the seventh month.

h v. 21.

i Or, beat.

j Psal. 107.25.

k be cast upon the Syrtis.

l vs. 9, 10.

m Psal. 112.7; 2 Cor. 1.4; 4.8, 9.

n an angel of the God whose I am, whom also I serve. Heb. 1.4, note.

o Faith. Rom. 1.16. (Mt. 8. 10; Heb. 11. 39.)

part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which* is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

The storm.

14 But not long after there ⁱarose against it a ^jtempestuous wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should ^kfall into the quicksands, strike sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next day they lightened the ship;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

The moral ascendancy of Paul.

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have ^lhearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now ^mI exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night ⁿthe angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I ^obelieve God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight

the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty ^afathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the ^bshipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, ^cExcept these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: ^dfor this is for your health: ^efor there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship ^ftwo hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ^gtaken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part ^hwas broken with the violence of the waves.

A.D. 62.

^aOne fathom = between 6 and 7 ft.

^bsailors were seeking to flee out of the ship and had lowered the boat.

^cv.22; Lk.4.9, 12.

^dMt.15.32.

^eMt.10.30; Lk.21.18.

^fSome ancient authorities read, *about threescore and sixteen souls.*

^gOr, *cut the anchors, they left them in the sea, etc.*

^hbegan to break up.

ⁱOr, *wishing.*

^jv.22; Psa. 107.28,30; 2 Cor.1.8,10.

^kHeb.13.2.

^lMiracles (N.T.). vs. 3-6,8,9. (Mt.8.2,3.)

^mjustice.

ⁿJas.5.14,15.

^oActs 19.11; Mk.16.18; 1 Cor.12.9, 28.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, ⁱwilling to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And ^jso it came to pass, that they escaped all safe to land.

CHAPTER 28.

The landing on Melita: miracle of the viper's bite. (Cf. Mk. 16. 18.)

AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people shewed us no little kindness: for they kindled a fire, and ^kreceived us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and ^lfastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet ^mvengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

Miracle of the healing of Publius' father.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to ⁿwhom Paul entered in, and prayed, and ^olaid hands on him, and ^lhealed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we de-

parted, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when *a* the brethren heard of us, they came to meet us as far as *b* Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took *c* courage.

Paul arrives at Rome.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with *d* a soldier that kept him.

Paul in Rome: his ministry there to the Jews.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I *e* delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, *f* when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to *g* appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore *h* have I called for you, to see *you*, and to speak with *you*: because that for the *i* hope of Israel I am bound with this *j* chain.

A.D. 63.

a Rom. 1.8, 12.

b the market of Appii.

c Psal. 27. 14.

d the soldier that guarded him. Acts 24. 23; 27. 3.

e Acts 21. 33.

f Acts 26. 31.

g Acts 25. 11.

h did I entreat you to see and speak with me.

i Acts 26. 6, 7.

j Eph. 3. 1; 6. 20; 2 Tim. 1. 10, 12.

k Lk. 2. 34; 1 Pet. 2. 12; 4. 14.

l Acts 17. 3; Lk. 24. 27; John 1. 45; 5. 39; Rev. 19. 10.

m Cf. Acts 13. 46; 18. 6.

n Holy Spirit. Rom. 1. 4. (Mt. 1. 18; Acts 2. 4.)

o Inspiration. Rom. 16. 25, 26. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

p Quoted from Isa. 6. 9, 10.

q 2 Cor. 4. 4, 6.

r i.e. turn again.

s Rom. 1. 16, note.

t Acts 20. 25; Eph. 6. 19; Phil. 1. 13, 14.

21 And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that *k* every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he *l* expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

Paul turns to the Gentiles.

25 And *m* when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the *n* Holy Ghost *o* by Esaias the prophet unto our fathers,

26 Saying, *p* Go unto this people, and say, Hearing ye shall hear, and *q* shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be *r* converted, and I should heal them.

28 Be it known therefore unto you, that the *s* salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in *his* own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, *t* with all confidence, no man forbidding him.

1 (28. 130). It has been much disputed whether Paul endured two Roman imprisonments, from A.D. 62 to 68, or one. The tradition from Clement to Eusebius favours two imprisonments with a year of liberty between. Erdman (W.J.) has pointed out that the leaving of Trophimus sick at Miletus, mentioned in 2 Tim. 4. 20, could not have been an occurrence of Paul's last journey to Jerusalem, for then Trophimus was not left (Acts 20. 4; 21. 29), nor of the journey to Rome to appear before Cæsar, for then he did not touch at Miletus. To make this incident possible there must have been a release from the first imprisonment, and an interval of ministry and travel.

THE EPISTLES OF PAUL.

THE Epistles of the Apostle Paul have a very distinctive character. All Scripture, up to the Gospel accounts of the crucifixion, looks forward to the cross, and has primarily in view Israel, and the blessing of the earth through the Messianic kingdom. But "hid in God" (Eph. 3. 9) was an unrevealed *fact*—the interval of time between the crucifixion and resurrection of Christ and His return in glory; and an unrevealed *purpose*—the outcalling of the *ecclesia*, the church which is Christ's body. In Mt. 16. our Lord announced that purpose, but wholly without explanation as to how, when, or of what materials, that church should be built, or what should be its position, relationships, privileges, or duties.

All this constitutes precisely the scope of the Epistles of Paul. They develop the doctrine of the church. In his letters to seven Gentile churches (in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica), the church, the "mystery which from the beginning of the world hath been hid in God" (Eph. 3. 9), is fully revealed, and fully instructed as to her unique place in the counsels and purposes of God.

Through Paul alone we know that the church is not an organization, but an organism, the body of Christ; instinct with His life, and heavenly in calling, promise, and destiny. Through Paul alone we know the nature, purpose, and form of organization of local churches, and the right conduct of such gatherings. Through him alone do we know that "we shall not all sleep," that "the dead in Christ shall rise first," and that living saints shall be "changed" and caught up to meet the Lord in the air at His return.

But to Paul was also committed the unfolding of the doctrines of grace which were latent in the teachings of Jesus Christ. Paul originates nothing, but unfolds everything, concerning the nature and purpose of the law; the ground and means of the believer's justification, sanctification, and glory; the meanings of the death of Christ, and the position, walk, expectation, and service of the Christian.

Paul, converted by the personal ministry of the Lord in glory, is distinctively the witness to a glorified Christ, Head over all things to the church which is His body, as the Eleven were to Christ in the flesh, the Son of Abraham and of David.

The chronological order of Paul's Epistles is believed to be as follows: 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philippians, 1 Timothy, Titus, 2 Timothy. Hebrews has a distinctive place, nor can the order of that book amongst the writings of Paul be definitely fixed.

THE TWO SILENCES

TWO periods in the life of Paul after his conversion are passed over in a silence which is itself significant—the journey into Arabia, from which the Apostle returned in full possession of the Gospel explanation as set forth in Galatians and Romans; and the two silent years in prison in Cæsarea, between his arrest in the temple at Jerusalem and his deportation to Rome.

It was inevitable that a trained intellect like that of Paul, a convinced believer in Mosaism and, until his conversion on the Damascus road, an eager opposer of Christianity, must seek the underlying principles of the Gospel. Immediately after his conversion he preached Jesus as the Messiah; but the relation of the Gospel to the Law, and, in a lesser degree, to the great Jewish promises, needed clear adjustment if Christianity was to be a reasonable faith, and not a mere dogma. In Arabia Paul sought and found that adjustment through revelation by the Spirit. Out of it came the doctrinal explanation of salvation by grace through faith, wholly apart from the law, embodied in Galatians and Romans.

But the Gospel brings the believer into great relationships—to the Father, to other believers, to Christ, and to the future purposes of God. It is not only a salvation from sin and the consequences of sin, but into an amazing place in the Divine counsels. Furthermore, the new thing, the church in its various aspects and functions, demanded clear revelation. And these are the chief themes of the Epistles written by Paul from Rome, and commonly called the Prison Epistles—Ephesians, Philippians, Colossians. It is contrary to the method of inspiration, as explained by Paul himself, to suppose that these crowning revelations were made apart from deep meditation, demanding quietness, and earnest seeking. It seems most congruous with the events of Paul's life to suppose that these great revelations came during the silent years at Cæsarea—often spoken of as wasted!

HOW TO USE THE SUBJECT REFERENCES

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>b Gospel.</i> vs. 1.14,15; Mk. 8.35. (Mt.3. 1,2; Rev.14. 6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1)

ROMANS.

[1 15

WRITER. The Apostle Paul (1. 1). *Date.* Romans, the sixth in chronological order of Paul's Epistles, was written from Corinth during the apostle's third visit to that city (2 Cor. 13. 1), in A.D. 60. The Epistle has its occasion in the intention of the apostle soon to visit Rome. Naturally, he would wish to announce before his coming the distinctive truths which had been revealed to and through him. He would desire the Christians in Rome to have his own statement of the great doctrines of grace so bitterly assailed everywhere by legalistic teachers.

Theme. The theme of Romans is "the Gospel of God" (1. 1), the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also" (2. 11; 3. 29). Accordingly, "all the world" is found guilty (3. 19), and a redemption is revealed as wide as the need, upon the alone condition of faith. Not only does Romans embody in the fullest way the doctrines of grace in relation to salvation, but in three remarkable chapters (9.-11.) the great promises to Israel are reconciled with the promises concerning the Gentiles, and the fulfilment of the former shown to await the completion of the church and coming of the Deliverer out of Zion (11. 25-27). The key-phrase of the Epistle is "the righteousness of God" (1. 17; 3. 21, 22).

The Epistle, exclusive of the introduction (1. 1-17), is in seven parts: I. The whole world guilty before God, 1. 18-3. 20. II. Justification through the righteousness of God by faith, the Gospel remedy for guilt, 3. 21-5. 11. III. Crucifixion with Christ, the resurrection life of Christ, and the walk in the Spirit, the Gospel provision for inherent sin, 5. 12-8. 13. IV. The full result in blessing of the Gospel, 8. 14-39. V. Parenthesis: the Gospel does not abolish the covenant promises to Israel, 9. 1-11. 36. VI. Christian life and service, 12. 1-15. 33. VII. The outflow of Christian love, 16. 1-27.

CHAPTER 1.

Introduction (vs. 1-15); *theme* (vs. 16, 17).

PAUL, a ^aservant of Jesus Christ, ^bcalled to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore ^cby his prophets in the ^dholy scriptures,)

3 Concerning his Son Jesus Christ our Lord, ^ewhich was made of the ^fseed of David according to the flesh;

4 And declared to be the ^gSon of God with power, according to the ^hspirit of holiness, by the resurrection ⁱfrom the dead:

5 ^jBy whom we have received grace and apostleship, ^kfor obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, ^lcalled to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

A.D. 60.

a bondman.
Acts 7.58;
1 Tim. 1.12.
b 1 Cor. 9.1.
c through.
d Sanctify, holy (things) (N.T.). Rom. 7.12. (Mt. 4. 5; Rev. 22.11.)
e who was born.
f See, on the Davidic descent of Christ, Lk. 3. 23, note.
g Acts 9.20; Heb. 1.2.
h Holy Spirit. Rom. 5.5. (Mt. 1.18; Acts 2.4.)
i Or, of such as were dead.
j through.
k unto obedience to faith, i.e. faith as a principle, or method of divine dealing. Cf. Rom. 10.1-11.
l Heb. 10.10.
m because.
n kosmos (Mt. 4. 8) = mankind.
o in.
p hindered.

8 First, I thank my God through Jesus Christ for you all, ^mthat your faith is spoken of throughout the whole ⁿworld.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey ^oby the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was ^plet hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am

ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the *a* gospel of Christ: for it is the power of God unto ¹salvation to every one that ^bbelieveth; to the Jew first, and also to the Greek.

17 For therein is ^cthe righteousness of God revealed from faith to ^dfaith: as it is written, ^eThe just shall live by faith.

Part I. The guilty world.

(1) The wrath of God revealed.

18 For ^fthe wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ^ghold the ^htruth in unrighteousness;

(2) The universe a revelation of the power and deity of God.

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him ⁱfrom the creation of the ^jworld are clearly seen, being understood by the things that are made, even his eternal power and ^kGodhead; so that they are ^lwithout excuse:

(3) The seven stages of Gentile world apostasy.

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their ^mimaginations, and their foolish heart was darkened.

22 Professing themselves to be ⁿwise, they became fools,

23 And changed the glory of the ^ouncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

(4) The result of the Gentile world apostasy.

24 Wherefore ^pGod also gave

A.D. 60.

a Gospel. vs. 1, 9, 15, 16; Rom. 2. 16. (Mt. 3. 1, 2; Rev. 14. 6.)

b Faith. Rom. 1. 17. (Mt. 8. 10; Heb. 11. 39.)

c a righteousness, etc.

d Faith. Rom. 3. 22. (Mt. 8. 10; Heb. 11. 39.)

e Quoted from Hab. 2. 4; cf Gal. 3. 11; Heb. 10. 38.

f a wrath, etc.

g hold down.

h v. 25.

i since.

j i. e. earth.

k deity.

l Rom. 2. 14, 15.

m reasonings, and their senseless heart was darkened.

n Acts 7. 22.

o 1 Tim. 1. 17; 6. 15, 16.

p vs. 26, 28; Psa. 81. 12; Acts 7. 42; Eph. 4. 18, 19; 2 Thes. 2. 11, 12.

q For that they exchanged the truth of God for a lie, and worshipped and served the creature more than, etc.

r refused to have. Lit. did not approve God.

s Eph. 5. 4.

t insolent,

haughty,

boastful.

u Rom. 2. 2.

v also consent with them that practise them.

w Rom. 1. 20;

3. 19.

x Mt. 7. 1, 2;

John 8. 9.

them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 ^qWho changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they ^rdid not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things ^swhich are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, ^tdespiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who ^uknowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but ^vhave pleasure in them that do them.

CHAPTER 2.

(5) *The Gentile pagan moralizers no better than other pagans.*

THEREFORE thou art ^winexcusable, O man, whosoever thou art that judgest: ^xfor wherein thou

1 (1. 16). The Heb. and Gr. words for salvation imply the ideas of *deliverance*, *safety*, *preservation*, *healing*, and *soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as *iustification*, *redemption*, *grace*, *propitiation*, *imputation*, *forgiveness*, *sanctification*, and *glorification*. Salvation is in three tenses: (1) The believer *has been* saved from the guilt and penalty of sin (Lk. 7. 50; 1 Cor. 1. 18; 2 Cor. 2. 15; Eph. 2. 5, 8; 2 Tim. 1. 9) and is *safe*. (2) The believer is *being* saved from the habit and dominion of sin (Rom. 6. 14; Phil. 1. 19; 2. 12, 13; 2 Thes. 2. 13; Rom. 8. 2; Gal. 2. 19, 20; 2 Cor. 3. 18). (3) The believer is *to be* saved in the sense of entire conformity to Christ (Rom. 13. 11; Heb. 10. 36; 1 Pet. 1. 5; 1 John 3. 2). Salvation is by grace through faith, is a free gift, and wholly without works (Rom. 3. 27, 28; 4. 1-8; 6. 23; Eph. 2. 8). The divine order is: first salvation, then works (Eph. 2. 9, 10; Tit. 3. 5-8).

judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the ^a judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the ^b riches of his goodness and ^c forbearance and ^d longsuffering; not knowing that the goodness of God leadeth thee to ^e repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath ^f against the day of wrath and revelation of the righteous judgment of God;

6 Who will ^g render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and ^h immortality, ⁱ eternal life:

8 But unto them that are ^j contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the ^k Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ^k Gentile:

11 For ^l there is no respect of persons with God.

12 For as many as have ^m sinned without ⁿ law shall also perish without law: and as many as have sinned ^o in the law shall be judged by the law;

13 (For not the hearers of ^p the law are just before God, but the doers of ^p the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 ^q Which shew the ^r work of the law written in their hearts, their ^s conscience also bearing witness, and ^t their thoughts the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by ^u Jesus Christ according to my ^u gospel.

A.D. 60.

a Rom. 3. 6, 19; 1 Cor. 6. 9, 10.

b Rom. 9. 23; Eph. 1. 7; 2. 4, 7.

c Rom. 3. 25. d 2 Pet. 3. 15.

e Repentance. Rom. 11. 29. (Mt. 3. 2; Acts 17. 30.)

f in.

g Rev. 20. 12, 13. h in corruption. See 1 Cor. 15. 42.

i Life (eternal). Rom. 5. 10-21. (Mt. 7. 14; Rev. 22. 19.)

j Acts 7. 51; 17. 5, 32.

k Greek.

l Acts 10. 34. m Sin. Rom. 3. 23, note.

n 1 Cor. 9. 21; Gal. 2. 15.

o under. See Rom. 3. 19.

p a law. The statement is general, true of "a law," any law.

q in that they.

r 1 Cor. 5. 1.

s Acts 24. 25; 1 Cor. 5. 1.

t their reasonings one with another accusing or else excusing them.

u Gospel. Rom. 10. 8, 15, 16. (Mt. 3. 1, 2; Rev. 14. 6.)

v v. 23; John 5. 45; 9. 23, 29.

w Rom. 3. 2; Lk. 12. 47, 48.

x Or, rob temples.

y Sin. Rom. 3. 23, note.

z Tit. 2. 5.

a because of.

b Quoted from Isa. 52. 5, Septuagint.

c Rom. 10. 3, note.

d the uncircumcision, i.e. the Gentiles.

e Law (of Moses). vs. 12-27; Rom. 3. 19, 20, 21, 27, 28, 31; 4. 13-16.

(Mt. 5. 17, 18; Gal. 3. 1-29.)

f See Rom. 9. 6, note.

g See Rom. 7. 6, note.

(6) *The Jew, knowing the law, is condemned by the law.*

17 Behold, thou art called a Jew, and ^v retest in the law, and makest thy boast of God,

18 And ^w knowest his will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou ^x commit sacrilege?

23 Thou that makest thy boast of the law, through ^y breaking the law dishonourest thou God?

24 For ^z the name of God is blasphemed among the Gentiles ^a through you, as it is ^b written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a ^y breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the ^c righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not ^d uncircumcision which is by nature, if it fulfil the ^e law, judge thee, who by the letter and circumcision dost ^y transgress the law?

28 ^f For he is not a ^j Jew, which is one outwardly; neither is ^{that} circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly; and circumcision is ^{that} of the heart, ^g in the spirit, and not in the letter; whose praise is not of men, but of God.

CHAPTER 3.

(7) *The advantage of the Jew works his greater condemnation.*

WHAT advantage then hath the Jew? or what profit is ^{there} of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the ^afaith of God without effect?

4 God forbid: yea, let God be ^btrue, but every man a liar; as it is written, ^cThat thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the ^drighteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the ^eworld?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a ^fsinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose ^gdamnation is just.

(8) *The final verdict: the whole world guilty before God.*

9 What then? are we better *than* they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under ^fsin;

10 As it is written, ^hThere is none ⁱrighteous, no, not one:

11 There is none that ^junderstandeth, there is none that seeketh after ^kGod.

12 They are all gone out of the ^lway, they are together become unprofitable; there is none that doeth good, no, not one.

A.D. 60.

^afaithfulness.

^bfound true.

^cPsa. 51. 4.

^dv. 21, note.

^ekosmos (Mt. 4.

8) = mankind.

^fSin. v. 23, note.

^gi.e. condemnation.

^hPsa. 14. 1, 3;

53. 1-3.

ⁱRom. 10. 10,

note.

^jPsa. 14. 2.

^kGod. Psa. 14. 2.

^lPsa. 14. 3.

^mPsa. 5. 9.

ⁿPsa. 140. 3.

^oPsa. 10. 7.

^pQuoted from

Isa. 59. 7, 8.

^qPsa. 36. 1.

^rMt. 13. 16.

^sLaw (of

Moses). vs. 20,

21, 27, 28, 31;

Rom. 4. 13-16.

(Mt. 5. 17, 18;

Gal. 3. 1-29.)

^tbe brought under

the judgment of God.

^uPsa. 143. 2;

cf. Gal. 2. 16.

^vJustification.

vs. 20-23.

(Lk. 18. 14.)

^wSin. v. 23,

note.

^xapart from

the law a

righteousness

of God hath

been mani-

fested.

^yRighteousness

(garment).

Rev. 19. 8.

^zthrough faith

in.

^aFaith. vs. 22,

25, 26, 28, 31;

Rom. 3. 25, 26.

(Mt. 8. 10;

Heb. 11. 39.)

13 ^mTheir throat is an open sepulchre; with their tongues they have used deceit; ⁿthe poison of asps is under their lips:

14 ^oWhose mouth is full of cursing and bitterness:

15 ^pTheir feet are swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 ^qThere is no fear of God before their ^reyes.

19 Now we know that what things soever the ^slaw saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may ^tbecome guilty before God.

20 Therefore by the deeds of the law ^uthere shall no flesh be ^vjustified in his sight: for by the law is the knowledge of ^wsin.

Part II. Justification by faith in Christ crucified, the alone remedy for sins (Rom. 3. 21-5. 11).

(1) *Justification defined.*

21 But now ^xthe ¹righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the ^yrighteousness of God which is ^zby ^afaith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have ²sinned, and come short of the glory of God;

24 Being justified freely by his

1 (3. 21). The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself, who fully met in our stead and behalf every demand of the law, and who is, by the act of God called imputation (Lev. 25. 50; Jas. 2. 23), "made unto us . . . righteousness" (1 Cor. 1. 30). "The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein. This is that which is called the righteousness of God by faith."—*Bunyan*. See 2 Cor. 5. 21; Rom. 4. 6; 10. 4; Phil. 3. 9. See Rom. 3. 26.

2 (3. 23). Sin, Summary: The literal meanings of the Heb. and Gr. words variously rendered "sin," "sinner," etc., disclose the true nature of sin in its manifold manifestations. Sin is *transgression*, an overstepping of the law, the divine boundary between good and evil (Psa. 51. 1; Lk. 15. 29); *iniquity*, an act inherently wrong, whether expressly forbidden or not; *error*, a departure from right (Psa. 51. 9; Rom. 3. 23); *missing the mark*, a failure to meet the divine standard; *trespass*, the intrusion of self-will into the sphere of divine authority (Eph. 2. 1); *lawlessness*, or spiritual anarchy (1 Tim. 1. 9); *unbelief*, or an insult to the divine veracity (John 16. 9). Sin originated with Satan (Isa. 14. 12-14); entered the world through Adam (Rom. 5. 12); was, and is, universal, Christ alone excepted (Rom. 3. 23; 1 Pet. 2. 22); incurs the penalties of spiritual and physical death (Gen. 2. 17; 3. 19; Ezk. 18. 4, 20; Rom. 6. 23); and has no remedy but in the sacrificial death of Christ (Heb. 9. 26; Acts 4. 12) availed of by faith (Acts 13. 38, 39). Sin may be summarized as threefold: An *act*, the violation of, or want of obedience to the revealed will of God; a *state*, absence of righteousness; a *nature*, enmity toward God.

^agrace through the ¹redemption that is in Christ Jesus:

25 Whom God hath set forth to be a ²propitiation through ^bfaith in his ^cblood, to declare his righteousness for the ^dremission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his ³righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a

A.D. 60.

a Grace (in salv.). Rom. 4. 4, 5, 6. (Rom. 3. 24; John 1. 17.)
b Faith. Rom. 3. 28. (Mt. 8. 10; Heb. 11. 39.)
c Sacrifice (of Christ). Rom. 5. 9. (Mt. 26, 28; Heb. 10. 18.)
d passing over of sins done aforetime, i. e. since Adam. Cf. Heb. 9. 15.
e Faith. Rom. 3. 31. (Mt. 8. 10; Heb. 11. 39.)
f apart from.
g Faith. Rom. 4. 3, 5. (Mt. 8. 10; Heb. 11. 39.)

man is ⁴justified by ^efaith / without the deeds of the law.

(2) Justification a universal remedy.

29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

(3) Justification by faith honours the law.

31 ⁵Do we then make void the law through ^ofaith? God forbid: yea, we establish the law.

1(3. 24). Redemption, "to deliver by paying a price." The N.T. doctrine. The N.T. records the fulfilment of the O.T. types and prophecies of redemption through the sacrifice of Christ. The completed truth is set forth in the three words which are translated redemption: (1) *agorazo*, "to purchase in the market." The underlying thought is of a slave-market. The subjects of redemption are "sold under sin" (Rom. 7. 14), but are, moreover, under sentence of death (Ezk. 18. 4; John 3. 18, 19; Rom. 3. 19; Gal. 3. 10), and the purchase price is the blood of the Redeemer who dies in their stead (Gal. 3. 13; 2 Cor. 5. 21; Mt. 20. 28; Mk. 10. 45; 1 Tim. 2. 6; 1 Pet. 1. 18); (2) *exagorazo*, "to buy out of the market." The redeemed are never again to be exposed to sale; (3) *lutroo*, "to loose," "to set free by paying a price" (John 8. 32; Gal. 4. 4, 5, 31; 5. 13; Rom. 8. 21). Redemption is by sacrifice and by power (Ex. 14. 30, *note*); Christ paid the price, the Holy Spirit makes deliverance actual in experience (Rom. 8. 2). See also Ex. 14. 30, *note*; Isa. 59. 20; Rom. 1. 16, *note*.

2(3. 25). Lit. *a propitiatory* [sacrifice], *through faith by his blood*; Gr. *hilasterion*, "place of propitiation." The word occurs, 1 John 2. 2; 4. 10, as the trans. of *hilasmos*, "that which propitiates," "a propitiatory sacrifice." *Hilasterion* is used by the Septuagint, and in Heb. 9. 5 for "mercy-seat." The mercy-seat was sprinkled with atoning blood on the day of atonement (Lev. 16. 14), in token that the righteous sentence of the law had been (typically) carried out, so that what must else have been a judgment-seat could righteously be a mercy-seat (Heb. 9. 11-15; 4. 14-16), a place of communion (Ex. 25. 21, 22). In fulfilment of the type, Christ is Himself the *hilasmos*, "that which propitiates," and the *hilasterion*, "the place of propitiation"—the mercy-seat sprinkled with His own blood—the token that in our stead He so honoured the law by enduring its righteous sentence that God, who ever foresaw the cross, is vindicated in having "passed over" sins from Adam to Moses (Rom. 5. 13) and the sins of believers under the old covenant (Ex. 29. 33, *note*), and just in justifying sinners under the new covenant. There is no thought in propitiation of placating a vengeful God, but of doing right by His holy law and so making it possible for Him righteously to show mercy.

3(3. 26). "His righteousness" here is God's consistency with His own law and holiness in freely justifying a sinner who believes in Christ; that is, one in whose behalf Christ has met every demand of the law (Rom. 10. 4).

4(3. 28). Justification, Summary: Justification and righteousness are inseparably united in Scripture by the fact that the same word (*dikaioo*, "righteous"; *dikaioo*, "to justify") is used for both. The believing sinner is justified because Christ, having borne his sins on the cross, has been "made unto him righteousness" (1 Cor. 1. 30). Justification originates in grace (Rom. 3. 24; Tit. 3. 4, 5); is through the redemptive and propitiatory work of Christ, who has vindicated the law (Rom. 3. 24, 25; 5. 9); is by faith, not works (Rom. 3. 28-30; 4. 5; 5. 1; Gal. 2. 16; 3. 8, 24); and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself (Rom. 8. 31-34) who thus declares. The justified believer has been in court, only to learn that nothing is laid to his charge (Rom. 8. 1, 33, 34).

5(3. 31). The sinner establishes the law in its right use and honour by confessing his guilt, and acknowledging that by it he is justly condemned. Christ, on the sinner's behalf, establishes the law by enduring its penalty, death. Cf. Mt. 5. 17, 18.

CHAPTER 4.

(4) *Justification by faith illustrated.*

WHAT shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were ^a justified by ¹ works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? ^b Abraham ^c believed God, and it was ^d counted unto him for ^e righteousness.

4 Now to him that worketh is the reward not reckoned of ^f grace, but of debt.

(5) *Justifying faith defined.*
(See also vs. 18-21.)

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his ^g faith is ^d counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God ^d imputeth righteousness without works,

7 *Saying*, ^h Blessed are they whose ⁱ iniquities are ^j forgiven, and whose ^k sins are covered.

8 Blessed is the man to whom the Lord will not ^d impute sin.

(6) *Justification is apart from ordinances.*

9 Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had* yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be ^d imputed unto them also:

12 And the father of circumcision to them who are not of the circum-

A.D. 60.

^a *Justification.* Rom. 5.1,9. (Lk. 18.14; Rom. 3.28.)

^b Quoted from Gen. 15.6.

^c *Faith.* Rom. 4.16. (Mt. 8.10; Heb. 11.39.)

^d Or, *reckoned*, or *imputed*, i.e. put to the account of. See Phm. 18, same word.

^e *Righteousness.* vs. 5,6, 9,11,13,22. See Rom. 3.22, note.

^f *Grace* (in *salv.*). vs. 4, 5,16; Rom. 5.2,15-21. (Rom. 3.24; John 1.17.)

^g *Faith.* Rom. 5.1,2. (Mt. 8.10; Heb. 11.39.)

^h Quoted from Psa. 32.1,2.

ⁱ *Sin.* Rom. 3.23, note.

^j *Forgiveness.* 2 Cor. 2.7-10. (Mt. 6.12,14, 15; Mt. 26.28.)

^k i.e. *earth*.

^l *Law* (of *Moses*). vs. 13-16; Rom. 5.13,20. (Mt. 5.17,18; Gal. 3.1-29.)

^m Quoted from Gen. 17.5.

ⁿ Quoted from Gen. 15.5.

^o i.e. *reckoned*.

^p *Imputation.* vs. 6,8,9,10, 11,23,24; Rom. 5.13. (Lk. 22.37; Jas. 2.23.)

cision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

(7) *Justification is apart from the law.*

13 For the promise, that he should be the heir of the ^k world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there* is no ^h transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the ^l law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, ^m I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, ⁿ So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was ^d imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was ^o imputed to him;

24 But for us also, to whom it shall be ^p imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our

1(4. 2). Cf. Jas. 2. 24. These are two aspects of one truth. Paul speaks of that which justifies man *before God*, viz.: faith alone, wholly apart from works; James of the proof *before men*, that he who professes to have justifying faith really has it. Paul speaks of what God sees—faith; James of what men see—works, as the visible evidence of faith. Paul draws his illustration from Gen. 15. 6; James from Gen. 22. 1-19. James' key-phrase is "ye see" (Jas. 2. 24), for men cannot see faith except as manifested through works.

offences, and was ¹raised again for our justification.

CHAPTER 5.

The seven results of justification.

THEREFORE being justified by ^afaith, we have peace with God through our Lord Jesus Christ:

2 ^bBy whom also we ^chave access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the ^dlove of God is shed abroad in our hearts by the ^eHoly Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a ^ffrighteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his ^glove toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now ^hjustified by his blood, we ⁱshall be saved from wrath through him.

10 For if, when we were enemies, we were ^jreconciled to God by the

A.D. 60.

a Faith. Rom. 10. 4, 6, 8, 9, 10, 17. (Mt. 8. 10; Heb. 11. 39.)

b through.
c have had our access.

d Law (of Christ). Rom. 13. 8, 10. (Gal. 6. 2; 2 John 5.)

e Holy Spirit. Rom. 8. 1-27. (Mt. 1. 18; Acts 2. 4.)

f Righteousness. vs. 1, 19. See Rom. 10. 10, note.

g own.
h Justification. vs. 1, 9; Rom. 8. 30, 33. (Lk. 18. 14; Rom. 3. 28.)

i Sacrifice (of Christ). vs. 1, 9; 1 Cor. 5. 7. (Mt. 26. 28; Heb. 10. 18.)

j Reconciliation. vs. 10, 11. See 2 Cor. 5. 18, 19, 20; Col. 1. 21.

k in his life. John 14. 19; Col. 3. 3, 4.

l reconciliation. See v. 10, refs.

m Imputation. Rom. 6. 11. (Lk. 22. 37; Jas. 2. 23.)

n Death (physical). 1 Cor. 15. 22, 23. (Lk. 16. 22, 23; Heb. 9. 27.)

o the one the many died.

death of his Son, much more, being reconciled, we shall be saved ^kby his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ^latonement.

Part III. Sanctification: indwelling sin, and the Gospel remedy (to 8. 13).

(1) *Through Adam, sin and death.*

12 ²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all ³have sinned:

13 (For until the law sin was in the world: but sin is not ^mimputed when there is no law.

14 Nevertheless ⁿdeath reigned from ⁴Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

(2) *Through Christ, righteousness and life.*

15 But not as the offence, so also is the free gift. For if through the offence of ^oone many be dead, much more the grace of God, and the gift by grace, *which is by one man, Jesus Christ, hath abounded unto many.*

16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation,

1 (4. 25). Christ died under our sins (1 Pet. 2. 24; 2 Cor. 5. 21); that He was raised and exalted to God's right hand, "now to appear in the presence of God for us" (Heb. 9. 24), is the token that our sins are gone, that His work for us has the divine approbation and that we, for whom He suffered, are completely justified.

2 (5. 12). The "wherefore" relates back to Rom. 3. 19-23, and may be regarded as a continuation of the discussion of the universality of sin, interrupted (Rom. 3. 24-5. 11) by the passage on justification and its results.

3 (5. 12). The first sin wrought the moral ruin of the race. The demonstration is simple. (1) Death is universal (vs. 12, 14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (v. 12). (2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (v. 19)—"By the offence of one judgment came upon all men unto condemnation" (v. 18). (3) Personal sins are not meant here. From Adam to Moses death reigned (v. 14), although, there being no law, personal guilt was not imputed (v. 13). Accordingly, from Gen. 4. 7 to Ex. 29. 14 the sin-offering is not once mentioned. Then, since physical death from Adam to Moses was not due to the sinful acts of those who die (v. 13), it follows that it was due to a universal sinful *state*, or nature, and that state is declared to be our inheritance from Adam. (4) The moral state of fallen man is described in Scripture (Gen. 6. 5; 1 Ki. 8. 46; Ps. 14. 1-3; 39. 5; Jer. 17. 9; Mt. 18. 11; Mk. 7. 20, 23; Rom. 1. 21; 2. 3; 9-19; 7. 24; 8. 7; John 3. 6; 1 Cor. 2. 14; 2 Cor. 3. 14; 4. 4; Gal. 5. 19-21; Eph. 2. 1-3, 11, 12; 4. 18-22; Col. 1. 21; Heb. 3. 13; Jas. 4. 14). See 1 Cor. 15. 22.

4 (5. 14). Broadly, the contrast is: Adam: sin, death; Christ: righteousness, life. Adam drew down into his ruin the old creation (Rom. 8. 19-22) of which he was

but the free gift is of many ^aoffences unto justification.

17 For if by one man's ^aoffence death reigned by one; much more they which receive abundance of grace and of the gift of ^brighteousness shall reign in life by one, Jesus Christ.)

18 Therefore as by the ^aoffence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto ^cjustification of life.

19 For as by one man's disobedience many were made ^asinners, so by the obedience of one shall many be made righteous.

20 Moreover the ^dlaw ^eentered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as ¹sin hath reigned unto death, even so might ¹grace reign through righteousness unto ⁹eternal life by Jesus Christ our Lord.

CHAPTER 6.

(3) *Deliverance from the power of indwelling sin.*

(a) *By union with Christ in death and resurrection.*

WHAT shall we say then? Shall we continue in ^asin, that ^hgrace may abound?

2 God forbid. How shall we that are dead to ^asin, live any longer therein?

3 Know ye not, that ⁱso many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

A.D. 60.

a) Sin. Rom. 3.

23, note.

b) Righteous-

ness. vs 17,

18, 21. See

Rom. 3. 22,

c vs. 15-18.

d Law (of Mos-

es). Rom. 6.

14, 15. (Mt. 5.

17, 18; Gal. 3.

1-29.)

e came in by the

way. Gal. 3.

19-25.

f Grace (in

salv.) vs. 2, 15-

21; Rom 11. 6.

6. Rom. 3. 24;

John 1. 17.)

g Life (eter-

nal). vs. 10-21.

Rom. 6. 4, 22,

23. (Mt. 7. 14;

Rev. 22. 19.)

h Grace (im-

parted). Rom.

6. 14, 15.

(Rom. 6. 1-15:

2 Pet. 3. 18,

note.)

i all we who

were baptized.

j Or, become

united with

him by, etc.

k was.

l done away.

m hath died.

n Lit. once for

all. Heb. 10.

10-12, 14.

o the life that

Jesus liveth.

p even so.

q Imputation.

Rom. 8. 18.

(Lk. 22. 37;

Jas. 2. 23.)

r Righteous-

ness. vs. 13,

16, 18, 19, 20.

See Rom. 10.

10, note.

s Law (of Mos-

es). Rom. 7.

1-9, 12-14, 16,

25. (Mt. 5. 17,

18; Gal. 3. 1-

29.)

t Grace (im-

parted). vs.

14, 15; Rom.

12. 3, 6. (Rom.

6. 1-15, note;

2 Pet. 3. 18.)

5 For if we have been ^jplanted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our ²old man ^kis crucified with him, that the body of sin might be ^ldestroyed, that henceforth we should not serve sin.

7 For he that ^mis dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ^asin ⁿonce: but ^oin that he liveth, he liveth unto God.

(b) *By counting the old life to be dead, and by yielding the new life to God.*

11 ^pLikewise ^qreckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not ^asin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of ^runrighteousness unto ^asin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

(c) *By deliverance from the law through death, and by the Spirit (i.e. as in Rom. 8. 2).*

14 For sin shall not have dominion over you: for ye are not under the ^slaw, but under grace.

15 ³What then? shall we ^asin, because we are not under the law, but under ^tgrace? God forbid.

16 Know ye not, that to whom ye

lord and head. Christ brings into moral unity with God, and into eternal life, the new creation of which He is Lord and Head (Eph. 1. 22, 23). Even the animal and material creation, cursed for man's sake (Gen. 3. 17), will be delivered by Christ (Isa. 11. 6-9; Rom. 8. 19-22).

1 (5. 21). "Sin" in Rom. 6. 7. is the nature in distinction from "sins," which are manifestations of that nature. Cf. 1 John 1. 8 with 1 John 1. 10, where this distinction also appears.

2 (6. 6). The expression occurs elsewhere, in Eph. 4. 22 and Col. 3. 9, and always means the man of old, corrupt human nature, the inborn tendency to evil in all men. In Rom. 6. 6 it is the natural man himself; in Eph. 4. 22; Col. 3. 9 his ways. Positionally, in the reckoning of God, the old man is crucified, and the believer is exhorted to make this good in experience, reckoning it to be so by definitely "putting off" the old man and "putting on" the new (Col. 3. 8-14. See Eph. 4. 24, note 3).

3 (6. 15). The old relation to the law and sin, and the new relation to Christ and

yield yourselves servants to obey, his ^aservants ye are to whom ye obey; whether of ^bsin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of ^bsin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from ^bsin, ye became the servants of righteousness.

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to ^ciniquity unto iniquity; even so now yield your members servants to righteousness unto ^dholiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

22 But now being made free from ^bsin, and become servants to God, ye have your fruit unto ^dholiness, and the end everlasting life.

23 For the wages of ^bsin is death; but the gift of God is ^eeternal life ^fthrough Jesus Christ our Lord.

CHAPTER 7.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to ^gher

A.D. 60.

a bond-servants.

b Sin. Rom. 3.23, note.

c lawlessness.

d sanctification. Rev. 22.11, note.

e Life (eternal). vs. 4, 22, 23; Rom. 8.2, 6, 10. (Mt. 7.14; Rev. 22.19.)

f in.

g the.

h were made dead.

i through.

j joined. Eph. 5.31, same Greek word. Bride (of Christ). 2 Cor. 11.1-3. (John 3.29; Rev. 19.6-8.)

k have been discharged.

l having died to that wherein.

m coveting.

n Quoted from Ex. 20.17; Deut. 5.21.

o Sin. Rom. 5.21, note.

husband so long as he liveth; but if the husband be dead, she is loosed from the law of ^gher husband.

3 So then, if, while ^gher husband liveth, she be married to another man, she shall be called an adulteress: but if ^gher husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also ^hare become dead to the law ⁱby the body of Christ; that ye should be ^jmarried to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we ^kare delivered from the law, ^lthat being dead wherein we were held; that we should serve in ^mnewness of spirit, and not in the oldness of the letter.

(d) *The believer is not made holy by the law.*

7 What shall we say then? *Is the law ^bsin?* God forbid. Nay, I had not known sin, but by the law: for I had not known ^mlust, except the law had said, ⁿThou shalt not covet.

8 But ^osin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but ²when the commandment came, ^osin revived, and I died.

10 And the commandment, which was *ordained* to life, I found to be unto death.

life are illustrated by the effect of death upon servitude (6. 16-23), and marriage (7. 1-6). (1) The old servitude was nominally to the law, but, since the law had no delivering power, the real master continued to be sin in the nature. The end was death. The law could not give life, and "sin" (here personified as the old self) is in itself deathful. But death in another form, i.e. crucifixion with Christ, has intervened (v. 6) to free the servant from his double bondage to sin (v. 6, 7), and to the law (7. 4, 6). (2) This effect of death is further illustrated by widowhood. Death dissolves the marriage relation (7. 1-3). As natural death frees a wife from the law of her husband, so crucifixion with Christ sets the believer free from the law. See Gal. 3. 24, *note*.

1 (7. 6). Cf. Rom. 2. 29; 2 Cor. 3. 6. "The letter" is a Paulinism for the law, as "spirit" in these passages is his word for the relationships and powers of new life in Christ Jesus. In 2 Cor. 3. a series is presented of contrasts of law with "spirit," of the old covenant and the new. The contrast is not between two methods of interpretation, literal and spiritual, but between two methods of divine dealing: one through the law, the other through the Holy Spirit.

2 (7. 9). The passage (vs. 7-25) is autobiographical. Paul's religious experience was in three strongly marked phases: (1) He was a godly Jew under the law. That the passage does not refer to that period is clear from his own explicit statements elsewhere. At that time he held himself to be "blameless" as concerned the law

11 For ^asin, taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is ^bholy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But ^asin, ^cthat it might appear ^asin, working death in me by that which is good; that sin by the commandment might become exceeding ^asinful.

14 For we know that the law is spiritual: but I am ^{1d}carnal, sold under ^asin.

(e) *The strife of the two natures under the law.*

15 For that which ²I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that it is good.

17 Now then it is no more I that do it, but ^asin that dwelleth in me.

A.D. 60.

^a Sin. Rom. 5.21, note.

^b Sanctify, holy (things) (N.T.).

Rom.16.16. (Mt.4.5; Rev.22.11.)

^c that it might be shewn to be sin by working death, etc.

^d i.e. fleshly.

^e Or, out of this body of death. Rom. 8.11; 1 Cor. 15.51,52; 1 Thes.4.14-17.

^f Law (of Moses). Rom. 8.2,3,4,7. (Mt.5.17,18; Gal.3.1-29.)

^g Flesh. vs.14, 18,23,25; Rom.8.1,3, 4-11. (John 1.13; Jude 23.)

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ^asin that dwelleth in me.

21 I find then a ³law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of ^asin which is in my members.

24 O wretched man that I am! who shall deliver me ^efrom the body of this death?

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the ¹law of God; but with the ²flesh the law of ^asin.

(Phil. 3. 6). He had "lived in all good conscience" (Acts 23. 1). (2) With his conversion came new light upon the law itself. He now perceived it to be "spiritual" (v. 14). He now saw that, so far from having kept it, he was condemned by it. He had supposed himself to be "alive," but now the commandment really "came" (v. 9) and he "died." Just when the apostle passed through the experience of Rom. 7. 7-25 we are not told. Perhaps during the days of physical blindness at Damascus (Acts 9. 9); perhaps in Arabia (Gal. 1. 17). It is the experience of a renewed man, under the law, and still ignorant of the delivering power of the Holy Spirit (cf. Rom. 8. 2). (3) With the great revelations afterward embodied in Galatians and Romans, the apostle's experience entered its third phase. He now knew himself to be "dead to the law by the body of Christ," and, in the power of the indwelling Spirit, "free from the law of sin and death" (8. 2); while "the righteousness of the law" was wrought in him (not by him) while he walked after the Spirit (8. 4). Romans 7. is the record of past conflicts and defeats experienced as a renewed man under law.

¹(7. 14). Cf. 1 Cor. 3. 1, 4. "Carnal" = "fleshly" is Paul's word for the Adamic nature, and for the believer who "walks," i.e. lives, under the power of it. "Natural" is his characteristic word for the unrenewed man (1 Cor. 2. 14), as "spiritual" designates the renewed man who walks in the Spirit (1 Cor. 3. 1; Gal. 6. 1).

²(7. 15). The apostle personifies the strife of the two natures in the believer, the old or Adamic nature, and the divine nature received through the new birth (1 Pet. 1. 23; 2 Pet. 1. 4; Gal. 2. 20; Col. 1. 27). The "I" which is Saul of Tarsus, and the "I" which is Paul the apostle are at strife, and "Paul" is in defeat. In Chapter 8. this strife is effectually taken up on the believer's behalf by the Holy Spirit (8. 2; Gal. 5. 16, 17) and Paul is victorious. *Contra*, Eph. 6. 12, where the conflict is not fleshly, but spiritual.

³(7. 21). Six "laws" are to be distinguished in Romans: The law of *Moses*, which condemns (3. 19); "law" as a *principle* (3. 21); the law of *faith*, which excludes self-righteousness (3. 27); the law of *sin* in the members, which is victorious over the law of the mind (7. 21, 23, 25); the law of *the mind*, which consents to the law of *Moses* but cannot do it because of the law of *sin* in the members (7. 16, 23); and the "law of *the Spirit*," having power to deliver the believer from the law of *sin* which is in his members, and his conscience from condemnation by the Mosaic law. Moreover the Spirit works in the yielded believer the very righteousness which *Moses' law* requires (8. 2, 4).

CHAPTER 8.

THERE is therefore now no ^acondemnation to them which are in Christ Jesus, ^bwho walk not after the flesh, but after the Spirit.

(f) *The new law of the Spirit delivers* (v. 2), *makes righteous* (v. 4).

2 For the law of the ¹Spirit of life in Christ Jesus hath made me free from the law of ^csin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and ^dfor ^esin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

(g) *Conflict of the Spirit with the flesh.* (Cf. Gal. 5. 16-18.)

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

6 For to be ^ecarnally minded is death; but to be spiritually minded is life and peace.

7 Because the ^ecarnal mind is enmity against God: for it is not subject to the ^flaw of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body is dead because of ^esin; but the Spirit is ^glife because of righteousness.

11 But if the Spirit of him that ^hraised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ⁱby his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the ^jflesh, ye shall die: but if ye through the

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^a *Judgments (the seven).* Rom. 14. 10. (Mt. 13. 40-42; Rev. 20. 12.)

^b The statement ends with "Christ Jesus"; the last ten words are interpolated.

^c *Sin.* Rom. 5. 21, note.

^d *as an offering.*

^e i.e. *fleshly.* ^f *Law (of Moses).* vs. 2, 3, 4, 7; Rom. 9. 31, 32. (Mt. 5. 17, 18; Gal. 3. 1-29.)

^g *Life (eternal).* vs. 2, 6, 10; 2 Cor. 2. 16. (Mt. 7. 14; Rev. 22. 19.)

^h *Resurrection.* Phil. 3. 20, 21. (Mt. 9. 23-25; 1 Cor. 15. 52.)

ⁱ *Or, because of.*

^j *Flesh.* vs. 1, 3, 4, 9, 12, 13; Rom. 13. 14. (John 1. 13; Jude 23.)

^k *make to die the doings of the body.*

^l *Adoption.* vs. 15, 23; Rom. 9. 4. (Rom. 8. 15, 23; Eph. 1. 5.)

^m *Imputation.* 2 Cor. 5. 19. (Lk. 22. 37; Jas. 2. 23.)

ⁿ *creation.* vs. 30, 33.

^o *Lit. unveiling.* Mt. 13. 40-43; 1 John 3. 2.

^p *Lit. placing as sons.* See *Adoption.* v. 15, ref.

^q *Eph. 1. 14; 4. 30; Phil. 3. 20, 21.*

^r *Or, in that hope were we saved.*

Spirit do ^kmortify the deeds of the body, ye shall live.

Part IV. Full result of the Gospel.

(1) *The believer a son and heir.* (Cf. Gal. 4. 4.)

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of ^ladoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the ²children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

(2) *The creation, delivered from suffering and death, kept for the sons of God.* (Cf. Gen. 3. 18, 19.)

18 For I ^mreckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the ⁿcreature waiteth for the ^omanifestation of the sons of God.

20 For the ⁿcreature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.

21 Because the ⁿcreature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the ^padoption, to wit, the ^qredemption of our body.

24 For ^rwe are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

1 (8. 2). Hitherto in Romans the Holy Spirit has been mentioned but once (Rom. 5. 5); in this chapter He is mentioned nineteen times. Redemption is by blood and by power (Ex. 14. 30, note). Rom. 3. 21-5. 11 speaks of the redemptive price; Rom. 8. of redemptive power.

2 (8. 16). Gr. *teknon*, "one born," a child (and so in vs. 17, 21); not, as in verse 14, "sons" (Gr. *huios*). See Gal. 4. 1, 7, where babyhood and sonhood are contrasted. Also "Adoption" (Rom. 8. 15, 23; Eph. 1. 5).

(3) *The Spirit an indwelling Intercessor.* (Cf. Heb. 7. 25.)

26 Likewise the Spirit also helpeth our infirmities: for we know not ^a what we should pray for as we ought: but the Spirit ^b himself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the ^c Spirit, because he maketh intercession for the saints according to *the will of God.*

(4) *The unfailing purpose of God through the Gospel.*

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did ^d foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did ^e predestinate, them he also called: and whom he called, them he also ^f justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay anything to the charge of God's ^g elect? ^h *It is* God that ⁱ justifieth.

34 Who is he that condemneth? ^j *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

(5) *The believer secure.*

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, ^k For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are

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^a *how to pray.*
^b *himself.*

^c *Holy Spirit.*
vs. 1, 2, 5, 9, 10,
11, 13, 14, 15,

16, 23, 26, 27;
Rom. 9.1.

(Mt. 1.18;
Acts 2.4.)

^d *Foreknow-*
ledge. Rom.

11.2. (Acts
2.23; 1 Pet.
1.20.)

^e *Predestina-*
tion. vs. 29,

30; 1 Cor. 2,
7. (Acts 4.28;

Eph. 1.11.)

^f *Assurance.*
1 Cor. 12.12,

13. (John 10.
14-18, 28, 29;

Jude 1.)

^g *Election*
(corporate).

1 Cor. 1.27,
28. (Mk. 13.

20; 1 Pet.
1.2.)

^h *Or, Shall*
God that

justifieth?

ⁱ *Justifica-*
tion. vs. 30,

33; 1 Cor. 4.4.
(Lk. 18.14;

Rom. 3.28.)

^j *Or, Shall*
Christ Jesus

who died?

^k *Quoted from*
Psa. 44.22.

^l *Heb. 1.4,*
note.

^m *Or, created*
thing.

ⁿ *Holy Spirit.*
Rom. 14.17.

(Mt. 1.18;
Acts 2.4.)

^o *Israel*
(prophe-

cies). vs. 1-8;
Rom. 10.1-4.

(Mt. 24.31;
Rom. 11.26.)

^p *Adoption.*
Gal. 4.5.

(Rom. 8.15,
23; Eph. 1.5.)

^q *Also v. 8;*
Gr. teknon,

child. See
Rom. 8.16,

note.
^r *Quoted from*
Gen. 21.12.

more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor ^l angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other ^m creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER 9.

Part V. Parenthetical (Rom. 9.-11). The Gospel does not set aside the covenants with Israel.

(1) *The apostolic solicitude for Israel.*

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the ⁿ Holy Ghost,
2 That I have great heaviness and continual sorrow in my heart.
3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

(2) *The sevenfold privilege of Israel.*

4 Who are Israelites; ^o to whom *pertaineth* the ^p adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;
5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

(3) *The distinction between Jews who are mere natural descendants from Abraham, and Jews who are also of his spiritual seed.*

6 Not as though the word of God hath taken none effect. ¹ For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all ^q children: but, ^r In Isaac shall thy seed be called.

(The distinction illustrated.)

8 That is, They which are the

¹(9. 6). The distinction is between Israel after the flesh, the mere natural posterity of Abraham, and Israelites who, through faith, are also Abraham's spiritual children. Gentiles who believe are also of Abraham's spiritual seed; but here the apostle is not considering them, but only the two kinds of Israelites, the natural and the spiritual Israel (Rom. 4. 1-3; Gal. 3. 6, 7. Cf. John 8. 37-39). See Rom. 11. 1, *note.*

children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

^a For this is the word of promise, ^a At this time will I come, and Sarah shall have a son.

¹⁰ And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

¹¹ (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to ^b election might stand, not of works, but of him that calleth;)

¹² It was said unto her, ^c The elder shall serve the younger.

¹³ As it is written, ^d Jacob have I loved, but Esau have I hated.

(4) *God's mercy is under his sovereign will.*

¹⁴ What shall we say then? *Is there unrighteousness with God?* God forbid.

¹⁵ For he saith to Moses, ^e I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

¹⁶ So then *it* is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

¹⁷ For the scripture saith unto Pharaoh, ^f Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

¹⁸ Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

¹⁹ Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

²⁰ Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

²¹ Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

²² What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

²³ And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

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^a Quoted from

Gen.18.10.

^b Election

(corporate).

Rom.11.5,7,

28. (Mk.13.

20; 1 Pet.

1.2.)

^c Quoted from

Gen.25.23.

^d Quoted from

Mal.1.2,3.

^e Quoted from

Ex.33.19.

^f Quoted from

Ex.9.16.

^g From among.

Cf. Acts 15.

14.

^h Quoted from

Hos.2.23.

ⁱ Quoted from

Hos.1.10.

^j Gr. *huiois*,

sons. Eph.

1.5, note.

^k Quoted from

Isa.10.22,23.

^l Rom.1.16,

note.

^m Adonai

Jehovah.

ⁿ LORD of

hosts.

Quoted from

Isa.1.9.

^o Remnant.

vs.25-29;

Rev.6.9-11.

(Rom.9.25-

29; Rom.11.

5.)

^p Rom.10.10,

note.

^q Rom.10.3,

note.

^r Law (of Mo-

ses). vs.31,

32; Rom.10.

4,5. (Mt.5.

17,18; Gal.3.

1-29.)

^s Christ (as

Stone). vs.

32,33; 1 Cor.

1.23. (Mt.7.

24,25; 1 Pet.

2.8.)

^t Quoted from

Isa.28.16;

cf. Mt.21.42;

1 Pet.2.6.

^u Israel

(prophe-

cies). vs.1-4;

Rev.7.4.

(Mt.24.31;

Rom.11.26.)

^v Rom.1.16,

note.

^w Cf. Rom.3.

21, note.

²⁴ Even us, whom he hath called, not of the Jews only, but also ^o of the Gentiles?

(5) *The prophets foretold the blinding of Israel, and mercy to Gentiles.*

²⁵ As he saith also in Osee, ^h I will call them my people, which were not my people; and her beloved, which was not beloved.

²⁶ And it shall come to pass, *that* in the place where it was said unto them, ⁱ Ye are not my people; there shall they be called the ^j children of the living God.

²⁷ Esaias also crieth concerning Israel, ^k Though the number of the ^j children of Israel be as the sand of the sea, a remnant shall be ^l saved:

²⁸ For he will finish the work, and cut *it* short in righteousness: because a short work will the ^m Lord make upon the earth.

²⁹ And as Esaias said before, ⁿ Except the Lord of Sabaoth had left us a ^o seed, we had been as Sodoma, and been made like unto Gomorrha.

³⁰ What shall we say then? That the Gentiles, which followed not after ^p righteousness, have attained to righteousness, even the righteousness which is of faith.

³¹ But Israel, which followed after the law of ^q righteousness, hath not attained to the law of righteousness.

³² Wherefore? Because *they sought it* not by faith, but as it were by the works of the ^r law. For they stumbled at that ^s stumblingstone;

³³ As it is written, ^t Behold, I lay in Sion a ^s stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER 10.

(6) *The apparent failure of the promises to Israel explained by their unbelief.*

BRETHREN, my heart's desire and prayer to God ^u for Israel is, that they might be ^v saved.

² For I bear them record that they have a zeal of God, but not according to knowledge.

³ For they being ignorant of God's righteousness, and going about to establish their own ^{1w} righteous-

¹(10. 3). "Righteousness" here, and in the passages having marginal references to this, means legal, or self-righteousness; the futile effort of man to work out under law a character which God can approve (Rev. 19. 8, note).

ness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the ^alaw for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the ^alaw, ^bThat the man which doeth those things shall live by them.

6 But the ^crighteousness which is of faith speaketh on this wise, ^dSay not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*.)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? ^eThe word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 ^fThat if thou shalt confess with thy mouth the ^gLord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be ^hsaved.

10 For with the heart man ⁱbelieveth unto ^lrighteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, ^jWho-soever believeth on him shall not be ashamed.

12 For ^kthere is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For ^lwhosoever shall call upon the name of the Lord shall be ^hsaved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, ^mHow beautiful are the feet of

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^a *Law (of Moses)*, vs. 4, 5; Rom. 13. 8, 10; (Mt. 5. 17, 18; Gal. 3. 1-29.)

^b Quoted from Lev. 18. 5.

^c See v. 10.

^d Quoted from Deut. 30. 12, 13.

^e Quoted from Deut. 30. 14.

^f Mt. 10. 32; Lk. 12. 8; Acts 8. 37.

^g *Jesus as Lord*, Cf. 1 Cor. 12. 3.

^h Rom. 1. 16, *note*.

ⁱ *Faith*, vs. 4, 6, 8, 9, 10, 17; Rom. 14. 23.

(Mt. 8. 10; Heb. 11. 39.)

^j Quoted from Isa. 28. 16.

^k Rom. 3. 22; Gal. 3. 28.

^l Quoted from Joel 2. 32.

^m Quoted from Isa. 52. 7.

ⁿ *Gospel*, vs. 8, 15, 16; Rom. 1. 1, 2; Rev. 14. 6.)

^o Quoted from Isa. 63. 1.

^p Quoted from Psa. 19. 4.

^q *quicquid in inhabitat earth*, (Lk. 2. 1.)

^r Quoted from Deut. 32. 21.

^s Quoted from Isa. 65. 1.

^t Rom. 9. 30.

^u Quoted from Isa. 65. 2.

^v Or, *Did God cast off*.

^w *Jehovah*.

^x Psa. 94. 14.

^y *Remnant*, vs. 1-5.

^z *Foreknowledge*, 2 Pet. 3. 17. (Acts 2. 23; 1 Pet. 1. 20.)

^a Quoted from 1 Ki. 19. 10, 14.

^b Quoted from 1 Ki. 19. 18.

them that preach the ⁿgospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esaias saith, ^oLord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, ^ptheir sound went into all the earth, and their words unto the ends of the ^qworld.

19 But I say, Did not Israel know? First Moses saith, ^rI will provoke you to jealousy by *them that are no people*, and by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, ^sI was found of them that sought me not; I was made manifest unto ^tthem that asked not after me.

21 But to Israel he saith, ^uAll day long have I stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER 11.

(7) *But spiritual Israel is finding salvation.*

I SAY then, ^vHath ^wGod ²cast away ^xhis people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 ^wGod hath not cast away his people which he ^yforeknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 ²Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? ^aI have reserved to myself seven thousand men,

1 (10. 10). Righteousness here, and in the passages which refer to this verse. means that righteousness of God which is judicially reckoned to all who believe on the Lord Jesus Christ; believers *are* the righteous. See Rom. 3. 21, *note*.

2 (11. 1). That Israel has not been forever set aside is the theme of this chapter, (1) The salvation of Paul proves that there is still a remnant (v. 1). (2) The doctrine of the remnant proves it (vs. 2-6). (3) The present national unbelief was foreseen (vs. 7-10). (4) Israel's unbelief is the Gentile opportunity (vs. 11-25). (5) Israel is judicially broken off from the good olive tree, Christ (vs. 17-22). (6) They are to be grafted in again (vs. 23, 24). (7) The promised Deliverer will come out of Zion and the nation will be saved (vs. 25-29). That the Christian now inherits the distinctive Jewish promises is not taught in Scripture. The Christian is of the heavenly seed of Abraham (Gen. 15. 5, 6; Gal. 3. 29), and partakes of the spiritual blessings of the Abrahamic Covenant (Gen. 15. 18, *note*); but Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God. See "Israel" (Gen. 12. 2; Rom. 11. 26); "Kingdom" (Gen. 1. 26-28; Zech. 12. 8).

who have not bowed the knee to *the image* of Baal.

5 Even so then at this present time also there is a ^{1a} remnant according to the ^b election of grace.

6 And if ^c by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

(8) *National Israel is judicially blinded.*

7 What then? ^d Israel hath not obtained that which he seeketh for; but the ^e election hath obtained it, and the rest were blinded

8 (According as it is written, ^f God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, ^g Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the ^h Gentiles, for to provoke them to ⁱ jealousy.

12 Now if the fall of them be the riches of the ^j world, and the diminishing of them the riches of the Gentiles; ^k how much more their fulness?

(9) *The Gentiles warned.*

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which* are my flesh, and might ^l save some of them.

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^a *Remnant.* (Rom. 9.25-29.) See note.

^b *Grace* (in *salv.*). 2 Cor. 8.9. (Rom. 3.24; John 1.17.)

^c Rom. 4.4,5; Gal. 5.4.

^d Rom. 9.31; 10.3.

^e *Election* (*corporate*). John 15.19. (Mk. 13.20; 1 Pet. 1.2.)

^f Quoted from Isa. 29.10.

^g Quoted from Ps. 69.22.

^h Acts 28.24, 28.

ⁱ Cited from Deut. 32.21.

^j *kosmos* (Mt. 4.8) = mankind.

^k Ps. 72.8-11.

^l Rom. 1.16, note.

^m Cf. Lk. 15.24,32.

ⁿ Heb. 3.19.

^o 1 Cor. 10.1-13; 2 Cor. 1.24.

^p Heb. 4.1-13.

^q 2 Cor. 3.16.

^r Mt. 13.11, note.

^s Lk. 21.24; 2 Pet. 3.9.

15 For if the casting away of them be the reconciling of the ^j world, what *shall* the receiving of *them* be, ^m but life from the dead?

16 For if the firstfruit be holy, the lump is also *holy*: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of ⁿ unbelief they were broken off, and thou ^o standest by faith. Be not ^p high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off.

23 And they also, if they ^q abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this ^r mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the ^s fulness of the Gentiles be come in.

1(11. 5). Remnant, Summary: In the history of Israel a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal (1 Ki. 19. 18). In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation (Isa. 1. 9). During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" (Lk. 2. 38), were the remnant. During the church-age the remnant is composed of believing Jews (Rom. 11. 4, 5). But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church (Rev. 7. 3-8). Some of these will undergo martyrdom (Rev. 6. 9-11), some will be spared to enter the millennial kingdom (Zech. 12. 6-13. 9). Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.

2(11. 25). The "fulness of the Gentiles" is the completion of the purpose of God

(10) *Israel is yet to be saved nationally.*

26 And so all Israel shall be saved: as it is written, ^aThere shall come out of Sion the ^bDeliverer, and shall turn away ungodliness from ¹Jacob:

27 For this is my ^ccovenant unto ^dthem, when I shall take away their ^esins.

28 As concerning the ^fgospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without ^grepentance.

30 For as ye in times past have not ^hbelieved God, yet have now obtained mercy through their ⁱunbelief:

31 Even so have these also now not ^hbelieved, that through your mercy they also may obtain mercy.

32 For God hath concluded them ^jfall in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For ^kwho hath known the mind of the Lord? or who hath been his counsellor?

35 Or ^lwho hath first given to him, and it shall be recompensed unto him again?

36 For ^mof him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER 12.

Part VI. Christian life and service (Rom. 12. 1-15. 33).

(1) Consecration

I BESEECH you therefore, brethren, by the ⁿmercies of God, that ye ^opresent your bodies a liv-

A.D. 60.

^a Adapted from

^b Christ (Sec-

^c Advant.

^d vs. 25, 26; Phil.

^e 3. 20, 21. (Mt.

^f 9. 1, 2; Acts 1.

^g Heb. 8. 8; 10.

^h 16.

ⁱ Israel (proph-

^j ecies). vs. 1-

^k 27; Mt. 24. 31.

^l Sin. Rom. 3.

^m 23, note.

ⁿ Gospel. Rom.

^o 15. 16, 19, 20.

^p 29. (Mt. 3. 1, 2;

^q Rev. 14. 6.)

^r Repentance.

^s 2 Cor. 7. 9, 10.

^t (Mt. 3. 2; Acts

^u 17. 30.)

^v Or, obeyed.

^w Or, disobedi-

^x ence.

^y Gal. 3. 9, 19;

^z Gal. 3. 22.

^{aa} Quoted from

^{ab} Isa. 40. 13.

^{ac} Septuagint.

^{ad} Cf. 1 Cor. 2. 16.

^{ae} Cited from

^{af} Job 41. 11.

^{ag} 1 Cor. 11. 3;

^{ah} 15. 28; Heb. 2.

^{ai} 10.

^{aj} i.e. The

^{ak} "mercies"

^{al} described in

^{am} Rom. 3. 22; 8.

^{an} 39.

^{ao} Or, yield.

^{ap} Sacrifice (the

^{aq} believer-

^{ar} priest's).

^{as} Phil. 4. 18.

^{at} (Mt. 26. 28;

^{au} Heb. 10. 18.)

^{av} Sanctify, holy

^{aw} (persons)

^{ax} (N.T.). Rom.

^{ay} 15. 16. (Mt. 4.

^{az} 5; Rev. 22. 11.)

^{ba} Gr. *latreian*.

^{bb} trans. "di-

^{bc} vine service,"

^{bd} Heb. 9. 1.

^{be} Separation.

^{bf} 1 Cor. 5. 1, 2, 9.

^{bg} 13. (John 15.

^{bh} 18, 19; 2 Cor.

^{bi} 6. 14-17.)

^{bj} tage.

^{bk} Trans. trans-

^{bl} figured, Mt.

^{bm} 17. 2.

^{bn} Grace (im-

^{bo} parted). vs. 3.

^{bp} 6; Rom. 15. 16.

^{bq} (Rom. 6. 1;

^{br} 2 Pet. 3. 18.)

^{bs} w hypocrisy.

ing ^psacrifice, ^qholy, acceptable unto God, *which* is your reasonable ^rservice.

2 ^sAnd be not conformed to this ^tworld: but be ye ^utransformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

(2) Service.

3 For I say, through the ^vgrace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait on our ministering*: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

(3) The Christian and those within.

9 Let love be without ^wdissimulation. Abhor that which is evil; cleave to that which is good.

10 Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

in this age, viz. the outcalling from among the Gentiles of a people for Christ's name, "the church which is His body" (Eph. 1. 22, 23). Cf. Acts 15. 14; Eph. 4. 11-13; 1 Cor. 12. 12, 13. It must be distinguished from "the times of the Gentiles" (Lk. 21. 24).

1 (11. 26). Summary: Israel, so named from the grandson of Abraham, was chosen for a fourfold mission: (1) To witness to the unity of God in the midst of universal idolatry (Deut. 6. 4, with Isa. 43. 10, 12); (2) to illustrate to the nations the blessedness of serving the true God (Deut. 33. 26-29; 1 Chr. 17. 20, 21; Psa. 144. 15); (3) to receive, preserve, and transmit the Scriptures (Deut. 4. 5-8; Rom. 3. 1, 2); (4) to produce, as to His humanity, the Messiah (Gen. 3. 15; 12. 3; 22. 18; 28. 10-14; 49. 10; 2 Sam. 7. 12-16; Isa. 7. 14; 9. 6; Mt. 1. 1; Rom. 1. 3). According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory. See "Kingdom (O.T.)" (Gen. 1. 26; Zech. 12. 8; N.T., Lk. 1. 31-33; 1 Cor. 15. 24); "Davidic Covenant" (2 Sam. 7. 8-17, note).

13 ^a Distributing to the necessity of saints; given to hospitality.

14 ^b Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 Be of the same mind one toward another. Mind not high things, but condescend to ^c men of low estate. Be not wise in your own conceits.

(4) *The Christian and those without.*

17 Recompense to no man evil for evil. ^d Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, ^e Vengeance is mine; I will repay, saith the Lord.

20 Therefore ^f if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

CHAPTER 13.

LET every soul be ^g subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, ^h resisteth the ordinance of God: and they that resist shall receive to themselves ⁱ damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? ^j do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a ^k revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye ^l tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to ^m all their dues: tribute to whom tribute is *due*; custom to whom custom; fear

A.D. 60.

^a Heb. 13.16;

¹ Pet. 4.9.

^b v. 20; Mt. 5.

44; Lk. 6.28.

^c them that

are lowly.

^d Take

thought for

things hon-

ourable, etc.

^e Quoted from

Deut. 32.35.

^f Quoted from

Prov. 25.21,

22.

^g 1 Pet. 2.13.

^h Acts 23.2-5;

² Pet. 2.10, 11.

ⁱ Condemna-

tion, i.e. in

the sense of

judgment by

the magis-

trate.

^j 1 Pet. 2.14;

3.13; 4.15.

^k 1 Tim. 1.8-10.

^l Mt. 17.27.

^m Mk. 12.17;

1 Pet. 2.17, 18.

ⁿ Cited from

Lev. 19.13.

^o Col. 1.4;

1 Pet. 1.22.

^p Quoted from

Ex. 20.13-17.

^q Law (of

Christ). vs. 8-

10; 1 Cor. 8.9-

13. (Gal. 6.2;

2 John 5.)

^r Law (of Mos-

es). vs. 9, 10;

1 Cor. 15.56.

(Mt. 5.17, 18;

Gal. 3.1-29.)

^s "Nearer" in

the sense of

the full re-

sult of sal-

vation in

glory. Rom.

1.16, note;

1 John 3.2.

^t Eph. 5.11;

Col. 3.8.

^u Eph. 6.13;

1 Thes. 5.8.

^v revelling.

^w Or, jeal-

ously.

^x Flesh. 1 Cor.

3.4. (John 1.

13; Jude 23.)

^y for decisions

of doubts, i.e.

doubts about

meats, etc.

The church

has no author-

ity to decide

questions of

personal

liberty in

things not

expressly for-

bidden in

Scripture.

vs. 2-6.

^z Jas. 4.11, 12.

^a vs. 14, 23.

to whom fear; honour to whom honour.

(5) *The law of love toward the neighbour.* (Cf. Lk. 10. 29-37.)

8 ⁿ Owe no man any thing, but to ^o love one another: for he that loveth another hath fulfilled the law.

9 For this, ^p Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore ^q love is the fulfilling of the ^r law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation ^s nearer than when we believed.

12 The night is far spent, the day is at hand: ^t let us therefore cast off the works of darkness, and ^u let us put on the armour of light.

13 Let us walk honestly, as in the day; not in ^v rioting and drunkenness, not in chambering and wantonness, not in strife and ^w envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the ^x flesh, to fulfil the lusts thereof.

CHAPTER 14.

(6) *The law of love concerning doubtful things.* (Cf. 1 Cor. 8. 1-10. 33.)

HIM that is weak in the faith receive ye, but not ^y to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that ^z judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. ^a Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he

that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For ^anone of us liveth to himself, and no man dieth to himself.

8 For whether we ^blive, we live unto the Lord; and whether we die, we ^cdie unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be ^dLord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the ^ejudgment seat of Christ.

11 For it is written, ^fAs I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a ^gstumblingblock or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* ^hnothing unclean of itself: but *to him* that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be ⁱgrieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your ^kgood be evil spoken of:

17 For the ^lkingdom of God is not meat and drink; but ^mrighteousness and peace, and joy in the ⁿHoly Ghost.

18 For he that in these things serveth Christ is ^oacceptable to God, and ^papproved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may ^qedify another.

20 ^rFor meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat ^sflesh nor to drink wine, nor any *thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to

A.D. 60.

^a 1 Cor. 6.19, 20.

^b 2 Cor. 5.13-15;

^c Gal. 2.20.

^d Acts 20.24;

^e Mt. 21.13; Phil. 1.

^f 20.21.

^g Rev. 1.17, 18;

^h 1 Thes. 4.13-18,

ⁱ *Judgments*

(the seven).

^j 1 Cor. 3.11-15.

^k (Mt. 13.40-42;

^l Rev. 20.12.)

^m Quoted from

ⁿ Isa. 45.23.

^o Cf. Phil. 2.10,

^p 11. Rev. 5.13.

^q Lk. 17.1, 2;

^r 1 Cor. 8.7-13;

^s 10.23; Rev. 2.

^t 14.

^u vs. 2, 20; Tit.

^v 1.15.

^w i. v. 23; 1 Cor.

^x 10.24-33.

^y 1 Cor. 8.11.

^z Rom. 3.8.

^{aa} Gal. 4.9-11;

^{ab} Col. 2.20-23.

^{ac} See Mt. 6.33,

^{ad} *note.*

^{ae} Rom. 10.10,

^{af} *note.*

^{ag} *Holy Spirit.*

^{ah} Rom. 15.13, 16,

^{ai} 19, 30. (Mt. 1.

^{aj} 18; Acts 2.4.)

^{ak} o 2 Cor. 5.9.

^{al} p Lk. 2.52; Acts

^{am} 2.47.

^{an} q Rom. 15.2;

^{ao} 1 Thes. 5.11.

^{ap} r Overthrow

^{aq} not for meat's

^{ar} sake a work

^{as} which God is

^{at} doing.

^{au} s 1 Cor. 8.13; 10.

^{av} 33; 2 Cor. 6.3.

^{aw} t 2 Tim. 1.3;

^{ax} 1 John 3.21.

^{ay} u condemned,

^{az} i. e., as in v. 22.

^{ba} v John 7.17.

^{bb} w Faith.

^{bc} 1 Cor. 12.9.

^{bd} (Mt. 8.10;

^{be} Heb. 11.39.)

^{bf} x Sin. Rom. 3.

^{bg} 23, *note.*

^{bh} y Mt. 17.27;

^{bi} Lk. 9.51; Phil.

^{bj} 2.5-8.

^{bk} z Quoted from

^{bl} Ps. 69.9;

^{bm} cf. 1 Pet. 2.23.

^{bn} a Rom. 4.23, 24;

^{bo} 1 Cor. 9.9, 10;

^{bp} 10.11; 2 Tim.

^{bq} 3.16, 17; 2 Pet.

^{br} 1.19.

^{bs} b 1 Cor. 1.10;

^{bt} Phil. 1.27.

^{bu} c 1 Cor. 10.31;

^{bv} 1 Pet. 4.11.

^{bw} d Rom. 14.1, 3.

^{bx} e Mt. 2.2; John

^{by} 19.15, 19-22;

^{bz} Rom. 1.3.

^{ca} f Quoted from

^{cb} Ps. 18.49.

^{cc} g Rom. 3.29;

^{cd} 11.30.

^{ce} h Quoted from

^{cf} Deut. 32.43.

^{cg} i Quoted from

^{ch} Ps. 117.1.

^{ci} j Quoted from

^{cj} Isa. 11.1, 10.

^{ck} k hope.

^{cl} l v. 5; Heb. 13.

^{cm} 20.

^{cn} m Rom. 12.12;

^{co} 14.17.

thysself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is ^udamned if he eat, because he *eateth* not of faith: ^vfor whatsoever *is* not of ^wfaith is ^xsin.

CHAPTER 15.

(The law of love concerning doubtful things, continued.)

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please his neighbour for his good to edification.

3 For ^veven Christ pleased not himself; but, as it is written, ^zThe reproaches of them that reproached thee fell on me.

(7) Jewish and Gentile believers are one in salvation.

4 For ^awhatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be ^blike-minded one toward another according to Christ Jesus:

6 That ye may with one mind and one mouth ^cglorify God, even the Father of our Lord Jesus Christ.

7 Wherefore ^dreceive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a ^eminister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for his mercy; as it is written, ^fFor this cause I will confess to thee among the ^gGentiles, and sing unto thy name.

10 And again he saith, ^hRejoice, ye Gentiles, with his people.

11 And again, ⁱPraise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, ^jThere shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles ^ktrust.

13 Now the ^lGod of hope fill you with all ^mjoy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

(8) *The apostle speaks of his ministry and coming journey.*

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of ^a the grace that is given to me of God,

16 That I should be the ^b minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the ^c offering up of the Gentiles might be acceptable, being ^d sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, ^e so have I strived to preach the ^f gospel, not where Christ was named, lest I should ^g build upon another man's foundation:

21 But as it is written, ^h To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a ⁱ great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I ^j trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your ^k company.

25 But now I go unto Jerusalem to ^l minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things,

A.D. 60.

^a Grace (*imparted*).

1 Cor.1.4.

(Rom.6.1;

2 Pet.3.18.)

^b Rom.11.13;

Gal.2.7-10;

Eph.3.8.

^c 2 Cor.11.2.

^d Sanctify, holy (*persons*)

(N.T.).

1 Cor.1.2.

(Mt.4.5;

Rev.22.11.)

^e being ambitious to

preach, etc.

^f Gospel. vs.

16,19,20,29;

Rom.16.25.

(Mt.3.1,2;

Rev.14.6.)

^g 1 Cor.3.10;

2 Cor.10.13-18.

^h Quoted from

Isa.52.15.

ⁱ Acts 19.21,

22; 23.11;

Rom.1.10,11.

^j hope.

^k Acts 24.17.

^l things for the body.

^m Rom.1.11;

Eph.3.8,19.

ⁿ Holy Spirit.

vs.13,16,19,

30; 1 Cor.2.4,

10,11,12,14.

(Mt.1.18;

Acts 2.4.)

^o ministration.

^p 2 John 4;

3 John 4;

Phm.20.

^q Rom.16.20;

1 Cor.14.33;

2 Cor.13.11;

Phil.4.9;

1 Thes.5.23;

2 Thes.3.16;

Heb.13.20.

^r Acts 18.27;

2 Cor.3.1-3;

Phil.2.29,30.

^s Lit. *deaconess*.

^t Eph.5.3;

Phil.1.27.

^u helper.

^v Acts 18.2,18,

26; 1 Cor.16.

19; 2 Tim.4.

19.

^w Or, Asia.

^x v.12; Phil.

4.3.

^y vs.11,21.

^z 1 Cor.15.8;

Gal.1.22.

^a vs.7,21.

their duty is also to minister unto them in ^l carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the ^m fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the ⁿ Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judæa; and that my ^o service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with ^p joy by the will of God, and may with you be refreshed.

33 Now the ^q God of peace be with you all. Amen.

CHAPTER 16.

Part VII. The outflow of Christian love.

I ^r COMMEND unto you Phebe our sister, which is a ^s servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, ^t as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a ^u succourer of many, and of myself also.

3 Greet ^v Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epænetus, who is the first-fruits of ^w Achaia unto Christ.

6 Greet Mary, who bestowed ^x much labour on us.

7 Salute Andronicus and Junia, my ^y kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were ^z in Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.

11 Salute Herodion my ^a kinsman. Greet them that be of the *house-*

hold of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus ^achosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an ^bholy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that

A.D. 60.

^a Election (personal), 1 Pet. 2.9. (Mt. 4.18-20; 1 Pet. 1.2.)

^b Sanctify, holy (things) (N.T.). 1 Cor. 9.13. (Mt. 4.5; Rev. 22.11.)

^c Satan. 1 Cor. 5.5. (Mt. 4.1-11; Rev. 20.10.)

^d Churches (local). vs. 1-5, 16, 23; 1 Cor. 1.2, 10-17, 26-31. (Acts 2.41; Phil. 1.1.)

^e Gospel. 1 Cor. 1.17. (Mt. 3.1, 2; Rev. 14.6.)

^f Mt. 13.11, note. The "mystery" here is the Church; Eph. 3.1-9.

^g Lit. hath been kept in silence through times eternal.

^h i.e. ages.

ⁱ Inspiration. vs. 25, 26; 1 Cor. 2.7-16. (Mt. 4.4, 7, 10; Rev. 22.19.)

^j Rom. 1.5, marg. Faith as a system, in contrast with law as a system.

which is good, and simple concerning evil.

20 And the God of peace shall bruise ^cSatan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my workfellow, and Lucius, and Jason, and Sossipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius mine host, and of the whole ^dchurch, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my ^egospel, and the preaching of Jesus Christ, according to the revelation of the ^fmystery, which ^gwas kept secret since the ^hworld began,

26 But now is made manifest, and ⁱby the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the ^jobedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

WRITER. The Apostle Paul. His relation to the church at Corinth is set forth in Acts 18. 1-18, and in the Epistles to the Corinthians.

Date. First Corinthians was written in A.D. 59, at the close of Paul's three years' residence in Ephesus (Acts 20. 31; 1 Cor. 16. 5-8).

Theme. The subjects treated are various, but may all be classified under the general theme, Christian conduct. Even the tremendous revelation of the truth concerning resurrection is made to bear upon that theme (1 Cor. 15. 58). The occasion of the Epistle was a letter of inquiry from Corinth concerning marriage, and the use of meats offered to idols (1 Cor. 7. 1; 8. 1-13), but the apostle was much more exercised by reports of the deepening divisions and increasing contentions in the church, and of a case of incest which had not been judged (1. 10-12; 5. 1).

The factions were not due to heresies, but to the carnality of the restless Corinthians, and to their Greek admiration of "wisdom" and eloquence. The abomination of human leadership in the things of God is here rebuked. Minor disorders were due to vanity, yielding to a childish delight in tongues and the sign gifts, rather than to sober instruction (1 Cor. 14. 1-28). Paul defends his apostleship because it involved the authority of the doctrine revealed through him.

A rigid analysis of First Corinthians is not possible. The Epistle is not a treatise, but came from the Spirit through the apostle's grief, solicitude, and holy indignation. The following analysis may, however, be helpful. I. Introduction: The believer's standing in grace, 1. 1-9. II. The contrast of their present factious state, 1. 10-4. 21. III. Immorality rebuked; discipline enjoined, 5. 1-6. 8. IV. The sanctity of the body, and Christian marriage, 6. 9-7. 40. V. Meats, and the limitations of Christian liberty, 8. 1-11. 1. VI. Christian order and the Lord's Supper, 11. 2-34. VII. Spiritual gifts in relation to the body, the church, and Christian ministry, 12. 1-14. 40. VIII. The resurrection of the dead, 15. 1-58. IX. Special directions and greetings, 16. 1-24.

CHAPTER 1.

Part I. The believer's position in grace. (Cf. Rom. 5. 1, 2; Eph. 1. 3-14.)

PAUL, ^acalled to be an apostle of Jesus Christ through ^bthe will of God, and ^cSosthenes our brother,

²Unto the ^dchurch of God which is at Corinth, to ¹them that are ^esanctified in Christ Jesus, ^fcalled to be saints, with all that in every place call upon the name of Jesus Christ

A.D. 59.
a Lit. A called apostle.
b 2 Cor. 1. 1; Eph. 1. 1; Col. 1. 1.
c Acts 18. 17.
d Churches (local), vs. 2, 10-17, 26-31; 1 Cor. 6. 4, 5. (Acts 2. 41; Phil. 1. 1.)
e Sanctify, holy (persons) (N. T.). 1 Cor. 3. 17. (Mt. 4. 5; Rev. 22. 11.)
f Called saints.
g Grace (imparted). 1 Cor. 3. 10. (Rom. 6. 1; 2 Pet. 3. 18.)
h 1 Cor. 12. 8; 2 Cor. 8. 7.

our Lord, both their's and our's:

3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, ^gfor the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, ^hin all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no

¹(1. 2). Verses 2-9, in contrast with vs. 10-13, illustrate a distinction constantly made in the Epistles between the believer's position in Christ Jesus, in the family of God, and his walk, or actual state. Christian position in grace is the result of the work of Christ, and is fully entered the moment that Christ is received by faith (John 1. 12, 13; Rom. 8. 1, 15-17; 1 Cor. 1. 2, 30; 12. 12, 13; Gal. 3. 26; Eph. 1. 3-14; 2. 4-9; 1 Pet. 2. 9; Rev. 1. 6; 5. 9, 10). The weakest, most ignorant, and fallible believer has precisely the same relationships in grace as the most illustrious saint. All the after work of God in his behalf, the application of the word to walk and conscience (John 17. 17; Eph. 5. 26), the divine chastenings (1 Cor. 11. 32; Heb. 12. 10), the ministry of the Spirit (Eph. 4. 11, 12), the difficulties and trials of the path (1 Pet. 4. 12, 13), and the final transformation at the appearing of Christ (1 John 3. 2), have for their object to make the believer's character conform to his exalted position in Christ. He grows in grace, not into grace.

gift; waiting for the ^{1a} coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be b* blameless in the ² day of our Lord Jesus Christ.

9 ^c God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Part II. The contrast of the unspiritual state of the Corinthian saints with their exalted standing in Christ.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no ^d divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

(1) *They were following human leaders, thus dividing the body of Christ.*

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of ^e Apollos; and I of ^f Cephas; and I of Christ.

13 ^g Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that ^h I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the ⁱ gospel: not

A.D. 59.

a Gr. *apokalupsin*, revelation, unveiling.

b Col. 1. 22;

1 Thes. 5. 23.

c 1 Cor. 10. 13;

1 Thes. 5. 24.

d Gr. *schism*, a cleft, or rent.

e Acts 19. 1.

f John 1. 42.

g Or, *Christ is divided*.

h *ye were baptized into my name*.

i Gospel.

1 Cor. 4. 15.

(Mt. 3. 1, 2;

Rev. 14. 6.)

j Rom. 1. 16,

note.

k Quoted from Isa. 29. 14.

l age.

m *kosmos* = world-sys-

tem. 1 Cor.

2. 12. (John

7. 7; Rev.

13. 3.)

n of the thing

preached.

o *Gentiles*,

and so in vs.

23, 24.

p Or, *a Mes-*

siah cruci-

fied.

q *Christ (as*

Stone).

1 Pet. 2. 8.

(Mt. 7. 24, 25;

1 Pet. 2. 4-8.)

r Psa. 8. 2;

Mt. 11. 25.

s *kosmos*

(Mt. 4. 8) =

mund.

with wisdom of words, lest the cross of Christ should be made of none effect.

(2) *They were exulting in human wisdom, which is foolishness in the things of God.*

18 For the preaching of the cross is to them that perish foolishness; but unto us which are ^j saved it is the power of God.

19 For it is written, ^k I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this ^l world? hath not God made foolish the wisdom of this ^m world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of ⁿ preaching to ^j save them that believe.

22 For the Jews require a sign, and the ^o Greeks seek after wisdom:

23 But we preach ^p Christ crucified, unto the Jews a ^q stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

(3) *Any way the Corinthian believers were not of the wise.*

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath ^r chosen the foolish things of the ^s world to confound the wise; and God hath chosen the

¹(1. 7). Three words are used in connection with the Lord's return: (1) *Parousia*, "personal presence," also used by Paul of the "coming" of Stephanas (1 Cor. 16. 17), of Titus (2 Cor. 7. 6, 7), and of his own "coming" to Philippi (Phil. 1. 26). The word means simply personal presence, and is used of the return of the Lord as that event relates to the blessing of saints (1 Cor. 15. 23; 1 Thes. 4. 14, 17), and to the destruction of the man of sin (2 Thes. 2. 8). (2) *Apokalupsis*, "unveiling," "revelation." The use of this word emphasizes the *visibility* of the Lord's return. It is used of the Lord (2 Thes. 1. 7; 1 Pet. 1. 7, 13; 4. 13), of the sons of God in connection with the Lord's return (Rom. 8. 19), and of the man of sin (2 Thes. 2. 3, 6, 8), and always implies visibility. (3) *Epiphaneia*, "appearing," trans. "brightness" (2 Thes. 2. 8, A.V.; "manifestation," R.V.), and means simply an appearing. It is used of both advents (2 Tim. 1. 10; 2 Thes. 2. 8; 1 Tim. 6. 14; 2 Tim. 4. 1, 8; Tit. 2. 13).

²(1. 8). The expression, "day of Christ," occurs in the following passages: 1 Cor. 1. 8; 5. 5; 2 Cor. 1. 14; Phil. 1. 6, 10; 2. 16. A.V. has "day of Christ," 2 Thes. 2. 2, incorrectly, for "day of the LORD" (Isa. 2. 12; Rev. 19. 11-21). The "day of Christ" relates wholly to the reward and blessing of saints at His coming, as "day of the LORD" is connected with judgment.

weak things of the ^aworld to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God ^bchosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us ^cwisdom, and ^drighteousness, and sanctification, and ^eredemption:

31 That, according as it is written, ^fHe that glorieth, let him glory in the Lord.

CHAPTER 2.

(4) *They are reminded that the Christian revelation owes nothing to human wisdom.*

(a) *Paul did not use it.*

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with ^genticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are ^hperfect: yet not the wisdom of this ⁱworld, nor of the ^jprinces of this ^kworld, that come to nought:

7 ^lBut we speak the wisdom of God in a ^mmystery, even the hidden

A.D. 59.

^a *Kosmos* (Mt. 4.8.) = mankind.

^b *Election* (*corporate*). vs. 27, 28; Eph. 1.4. (Mk. 13. 20; 1 Pet. 1.2.)

^c *from God, or, wisdom from God, even righteousness and sanctification, and redemption.*

^d Rom. 3.21, note.

^e Rom. 3.24, note.

^f Quoted from Jer. 9.24. Cf. 2 Cor. 10. 17.

^g Or, *persuasive*.

^h i.e. full grown. Mt. 5. 48, note.

ⁱ age.

^j rulers of this age.

^k *Inspiration*. vs. 7, 16; 1 Cor. 14. 37. (Mt. 4. 22, 19.)

^l Mt. 13. 11, note.

^m *Predestination*, trans. *predestinated*. Rom. 8. 29, 30; Eph. 1. 5, 11. (Acts 4. 28; Eph. 1. 11.)

ⁿ *foreordained before the ages*. Cf. Rom. 16. 25, marg.

^o Quoted from Isa. 64. 4.

^p *Holy Spirit*. vs. 4, 10, 11, 12, 13, 14; 1 Cor. 3. 16. (Mt. 1. 18; Acts 2. 4.)

^q *kosmos* = world-system. 1 Cor. 7. 31, 33. (John 7. 7; Rev. 13. 8.)

wisdom, which God ^mordained before the ⁿworld unto our glory:

8 Which none of the ^jprinces of this world knew: for had they known it, they would not have crucified the Lord of glory.

(b) *Spiritual verities are not discoverable by human wisdom.*

9 But as it is written, ^oEye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

(c) *But God has revealed them to prepared men.*

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of a man which is in him? even so the things of God knoweth no man, but the ^pSpirit of God.

12 Now we have received, not the spirit of the ^qworld, but the spirit which is of God; that we might know the things that are freely given to us of God.

(d) *The revealed things are taught in words given by the Spirit.*

13 Which things also we speak, not in the ^lwords which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

(e) *The revealed things are spiritually discerned.*

14 But the ²natural man receiveth not the things of the ^oSpirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

1 (2. 13). (1) Writers of Scripture invariably affirm, where the subject is mentioned by them at all, that the *words* of their writings are divinely taught. This, of necessity, refers to the original documents, not to translations and versions; but the labours of competent scholars have brought our English versions to a degree of perfection so remarkable that we may confidently rest upon them as authoritative.

(2) 1 Cor. 2. 9-14 gives the process by which a truth passes from the mind of God to the minds of His people. (a) The unseen things of God are undiscoverable by the natural man (v. 9). (b) These unseen things God has revealed to chosen men (vs. 10-12). (c) The revealed things are communicated in Spirit-taught words (v. 13). This implies neither mechanical dictation nor the effacement of the writer's personality, but only that the Spirit infallibly guides in the choice of words from the writer's own vocabulary (v. 13). (d) These Spirit-taught words, in which the revelation has been expressed, are discerned, as to their true spiritual content, only by the spiritual among believers (1 Cor. 2. 15, 16). See also Rev. 22. 19, note.

2 (2. 14). Paul divides men into three classes: *psuchikos*, "of the senses" (Jas. 3. 15; Jude 19), or "natural," i.e. the Adamic man, unrenewed through the new birth (John 3. 3, 5); *pneumatikos*, "spiritual," i.e. the renewed man as Spirit-filled and

15 But he that is spiritual ^a judgeth all things, yet he himself is judged of no man.

16 For ^bwho hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER 3.

(5) *A carnal state prevents spiritual growth.*

AND I, brethren, could not speak unto you as unto spiritual, but as unto ^ccarnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet ^dcarnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk ^eas men?

4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not ^fcarnal?

(6) *God only is anything in Christian service.*

5 Who then is Paul, and who is Apollos, but ministers ^gby whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but ^hGod gave the increase.

7 So then ⁱneither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are ^lone: and every man shall receive his own ^jreward according to his own labour.

(7) *Christian service and its reward.*

9 For we are ^klabourers together

A.D. 59.

^a discerneth all things, yet he himself is discerned of no man.

^b Quoted from Isa. 40.13, Septuagint. Cf. Rom. 11.34.

^c See Rom. 7.14, note, *i.e.* *fleshly*. ^e after the manner of men.

^f *Flesh*. vs. 1-3; 2 Cor. 1.12, 17. (John 1.13; Jude 23.)

^g through. ^h 1 Cor. 15.10; Acts 16.14.

ⁱ John 15.5. ^j *Rewards*. 1 Cor. 9.17. (Mt. 5.12; 1 Cor. 3.14.)

^k *God's fellow-workers*. ^l *Grace* (*imparted*). 1 Cor. 15.10. (Rom. 6.1; 2 Pet. 3.18.)

^m Rom. 1.16, note. ⁿ *Judgments* (*the seven*). 1 Cor. 4.5. (Mt. 13.40-42; Rev. 20.12.)

^o through. ^p *Holy Spirit*. 1 Cor. 6.11, 19. (Mt. 1.18; Acts 2.4.)

^q *Sanctify, holy* (*persons*) (N.T.). 1 Cor. 6.11. (Mt. 4.5; Rev. 22.11.)

^r age. ^s Quoted from Job 5.13.

^t Quoted from Ps. 94.11.

^u *reasonings*.

with God: ye are God's husbandry, ye are God's building.

10 According to the ^lgrace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

(a) *The only foundation.*

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

(b) *Two kinds of ministry and their result.*

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a ² *reward*.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be ^m saved; yet ⁿ so as ^o by fire.

16 Know ye not that ye are the temple of God, and *that* the ^p Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is ^q holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this ^r world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, ^s He taketh the wise in their own craftiness.

20 And again, ^t The Lord knoweth the ^u thoughts of the wise, that they are vain.

walking in the Spirit in full communion with God (Eph. 5. 18-20); and *sarkikos*, "carnal," "fleshly," *i.e.* the renewed man who, walking "after the flesh," remains a babe in Christ (1 Cor. 3. 1-4). The natural man may be learned, gentle, eloquent, fascinating, but the spiritual content of Scripture is absolutely hidden from him; and the fleshly, or carnal, Christian is able to comprehend only its simplest truths, "milk" (1 Cor. 3. 2).

1 (3. 8). Paul refutes the notion that he, Cephas, and Apollos are at variance, mere theologians and rival founders of sects: they are "one." See v. 22, and 1 Cor. 16. 12.

2 (3. 14). God, in the N.T. Scriptures, offers to the *lost*, salvation, and, for the faithful service of the *saved*, rewards. The passages are easily distinguished by remembering that salvation is invariably spoken of as a free gift (*e.g.* John 4. 10; Rom. 6. 23; Eph. 2. 8, 9); while rewards are earned by works (Mt. 10. 42; Lk. 19. 17; 1 Cor. 9. 24, 25; 2 Tim. 4. 7, 8; Rev. 2. 10; 22. 12). A further distinction is that salvation is a present possession (Lk. 7. 50; John 3. 36; 5. 24; 6. 47), while rewards are a future attainment, to be given at the coming of the Lord (Mt. 16. 27; 2 Tim. 4. 8; Rev. 22. 12).

21 Therefore let no man glory in men. For all things are your's;
 22 Whether Paul, or Apollos, or Cephas, or the ^a world, or life, or death, or things present, or things to come; all are your's;
 23 And ye are Christ's; and Christ is God's.

CHAPTER 4.

(c) *Judgment of Christ's servants is not committed to men.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing ^b by myself; yet am I not hereby ^c justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and ^d will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ from another? and ^e what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

8 ^f Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, ^g that we also might reign with you.

(8) *The apostolic example of humility and patience.*

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the ^h world, and to angels, and to men.

10 We are ⁱ fools for Christ's sake, but ye are wise in Christ;

A.D. 59.

^a kosmos = earth. Rom. 8.19-21.

^b against.

^c Justification. 1 Cor. 6.11. (Lk. 18.14; Rom. 3.28.)

^d Judgments (the seven). 1 Cor. 5.5. (Mt. 13.40-42; Rev. 20.12.)

^e 1 Cor. 12.4, 11; Jas. 1.17.

^f Already are ye filled; already are ye become rich. Contra, vs. 9-12; 1 Pet. 1.4.

^g Cf. Rev. 3.21; 5.10.

^h kosmos (Mt. 4.8) = mankind.

ⁱ Acts 26.24, 25.

^j Acts 20.34.

^k Mt. 5.44; Acts 7.60.

^l kosmos (Mt. 4.8) = mankind.

^m Acts 22.22.

ⁿ Gr. teknon, child, "born one."

^o Gospel. 1 Cor. 9.12, 14, 16-18, 23. (Mt. 3.1, 2; Rev. 14.6.)

^p were not coming.

^q actually reported.

^r of you hath.

we are weak, but ye are strong; ye are honourable, but we are despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

12 And ^j labour, working with our own hands: being ^k reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we intreat: we are made as the filth of the ^l world, and are the ^m offscouring of all things unto this day.

14 I write not these things to shame you, but as my beloved ⁿ sons I warn you.

15 For though ye have ten thousand instructors ⁿ in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the ^o gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved ⁿ son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

(9) *But there is such a thing as apostolic authority.*

18 Now some are puffed up, as though I ^p would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER 5.

Part III. Immorality rebuked, discipline enjoined (1 Cor. 5. 1-6. 8).

IT is ^q reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one ^r should have his father's wife.

Indifference to evil in the church the result of divisions.

2 ¹ And ye are puffed up, and have

¹ (5. 2). What contempt this pours upon the divisions among the Corinthians: "Apollonians," and "Paulinians," and "Cephasites," all alike indifferent to this instance of gross sin!

not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 ^aTo deliver such an one unto ^bSatan for the ¹destruction of the flesh, that the spirit may be ^csaved in the day of the Lord ^dJesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is ^esacrificed for us:

8 Therefore let us keep the feast, not with old ^fleaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not altogether with the fornicators of this ^gworld, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the ^hworld.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are ⁱwithout? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among ^jyourselfes that wicked person.

CHAPTER 6.

Saints forbidden to go to law with each other.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the ^kworld? and if the world shall be judged by you, are

A.D. 59.

a Judgments (the seven).
1 Cor. 6.2,3.
(Mt.13.40-42;
Rev.20.12.)

b Satan.
1 Cor.7.5.
(Mt.4.1-11;
Rev.20.10.)

c Rom.1.16,
note.

d Some ancient authorities omit Jesus.

e Sacrifice (of Christ).

1 Cor.11.25.
(Mt.26.28;
Heb.10.18.)

f Leaven. vs. 6,7,8; Gal.5.9.
(Mt.16.6;
Mt.13.33.)

g kosmos (Mt.4.8)= mankind.

h Mk.4.11.

i Separation. vs.1,2,9-13;
1 Cor.10.20, 21. (John 15.18,19; 2 Cor.6.14-17.)

j kosmos (Mt.4.8)= mankind.

k Judgments (the seven). vs.2,3; 1 Cor.11.31,32.
(Mt.13.40-42;
Rev.20.12.)

l Heb.1.4, note.

m Churches (local).

1 Cor.7.17, 18. (Acts 2.41; Phil.1.1.)

n were, and so throughout the verse.

o Sanctify, holy (persons) (N.T.). 1 Cor.7.14, 34. (Mt.4.5; Rev.22.11.)

p Justification. Gal.2.16. (Lk.18.14; Rom.3.28.)

q Paul does not invoke the authority of the seventh commandment, but appeals to the believer's sacredness as a member of Christ.

ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^kjudge ^langels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge ^mwho are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

Part IV. The sanctity of the body, and marriage (1 Cor. 6. 9-7. 40).

(1) *The body is holy: because washed and justified.*

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye ⁿare washed, but ye are ^osanctified, but ye are ^pjustified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

(2) *Because the body is the Lord's.*

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? ^qshall I

¹(5. 5). Gr. *olethros*, used elsewhere, 1 Thes. 5. 3; 2 Thes. 1. 9; 1 Tim. 6. 9, never means annihilation.

then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for ^atwo, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

(3) *Because the body is a temple.*

19 What? know ye not that your body is ^bthe temple of the ^cHoly Ghost *which is in you*, which ye have ^dof God, and ye are not your own?

20 For ye ^eare bought with a price: therefore glorify God in your body, ^fand in your spirit, which are God's.

CHAPTER 7.

(4) *Because God has established marriage.*

NOW concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not ^gpower of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that ^hSatan ⁱtempt you not ^jfor your incontinency.

6 But I speak this by ^kpermission, and not of commandment.

7 For I would that all men were even as I myself. ^lBut every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmar-

A.D. 59.

a Quoted from Gen.2.24.

b a temple.

c Holy Spirit. vs.11,19; 1 Cor.7.40. (Mt.1.18; Acts 2.4.)

d from.

e were.

f Some authorities end verse with "body."

g authority over.

h Satan. 2 Cor.2.11. (Mt.4.1-11; Rev.20.10.)

i Temptation. 1 Cor.10.9, 13. (Mt.4.1; Jas.1.14.)

j because of your lack of self-control.

k concession.

l Howbeit, each man hath his own gift from God, etc.

m John 2.1,2; 1 Tim.5.14.

n leave.

o leave her.

p Sanctify, holy (persons). (N.T.). vs. 14,34; Eph. 1.4. (Mt.4.5; Rev.22.11.)

q Gr. tekna, born ones.

r Rom.1.16, note.

s each.

t Churches (local). vs. 17,18; 1 Cor. 10.32. (Acts 2.41; Phil. 1.1.)

u the churches.

v Lk.3.10,14.

ried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, ^mlet them marry: for it is better to marry than to burn.

The regulation of marriage among Gentile believers.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband ⁿput away his wife.

12 But to the rest ¹speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not ^oput her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is ^psanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your ^qchildren unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save ^{thy} husband? or how knowest thou, O man, whether thou shalt ^rsave ^{thy} wife?

17 But as God hath distributed to ^severy man, as the Lord hath called ^severy one, so let him walk. And so ordain I ^tin all ^uchurches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man ^vabide in the same calling wherein he was called.

21 Art thou called *being a servant*? care not for it: but if thou mayest be made free, use ^{it} rather.

22 For he that is called in the

1(7. 12). Far from disclaiming inspiration, the apostle associates his teaching with the Lord's. Cases had arisen (e.g. vs. 12-16), as the Gospel overflowed Jewish limitations, not comprehended in the words of Jesus (Mt. 5. 31, 32; 19. 5-9) which were an instruction, primarily, to Israel. These new conditions demanded authoritative settlement, and only the inspired words of an apostle could give that. See v. 40.

Lord, *being* a servant, ^a is the Lord's ^b freeman: likewise also he that is called, *being* free, is Christ's servant.

23 Ye are ^c bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with ^d God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, I say, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not ^e sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: ^f but I spare you.

29 But this I say, brethren, the ^g time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this ^h world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you ⁱ without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the ^h world how he may please *his* wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the ^j world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may ^k cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he ^l sinneth not: let them marry.

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^a John 8.36;
Rom. 6.18, 22.

^b *made free.*

^c 1 Cor. 6.20;
1 Pet. 1.18, 19.

^d Eph. 6.5, 8;
Col. 3.22, 24.

^e *Sin.* Rom. 3.
23, note.

^f *and I would spare you.*

^g 1 Pet. 4.7;
2 Pet. 3.8.

^h *kosmos* = world-system. 2 Cor. 7.10. (John 7.7; Rev. 13.3.)

ⁱ *free from cares.*

^j *kosmos* (Mt. 4.8) = mankind.

^k *put constraint upon you.*

^l *Sin.* Rom. 3.23, note.

^m 2 Cor. 6.14.

ⁿ *that I also have the Spirit of God.*

^o *Holy Spirit.* 1 Cor. 12.3, 4, 7, 8, 9, 11, 13. (Mt. 1.18; Acts 2.4.)

^p *concerning things sacrificed to.*

^q *love buildeth up.*

^r *i.e. earth.*

^s Mal. 2.10;
Eph. 4.6.

^t John 1.3;
Heb. 1.2.

^u Rom. 5.11;
Rev. 4.11;
5.9, 10.

^v *Law (of Christ).* vs. 9-13; 1 Cor. 9.21. (Gal. 6.2; 2 John 5.)

^w *will not his conscience if he is weak be builded up, etc.*

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^m only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think ⁿ also that I have the ^o Spirit of God.

CHAPTER 8.

Part V. Meats, and the limitations of Christian liberty (1 Cor. 8. 1-11. 1).

NOW ^p as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but ^q charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the ^r world, and that *there* is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But ^s to us *there* is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by ^t whom are all things, and ^u we by him.

7 Howbeit *there* is not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this ^v liberty of your's become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, ^w shall not the con-

science of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for ^awhom Christ died?

12 But when ye ^bsin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to ^coffend, I will eat no flesh while ^dthe world standeth, ^elest I make my brother to offend.

CHAPTER 9.

Paul vindicates his apostleship.
(Cf. Gal. 1. 11-2. 14.)

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we ^fnot power to eat and to drink?

5 Have we ^fnot power to lead about a ^gsister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we ^hpower to forbear working?

They who preach the Gospel are to live of the Gospel.

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, ⁱThou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? ^jFor our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth ^kin hope should be partaker of his hope.

11 If we have sown unto you spir-

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a whose sake.

b Sin. Rom. 3.23, note.

c stumble.

d the age lasteth.

e 1 Cor.9.22.

f no right.

g a wife who is a sister.

h 2 Thes.3.8,9.

i Quoted from Deut.25.4. Cf. 1 Tim.5.18.

j 2 Tim.3.16.

k Or, in hope of partaking of it.

l i.e. things for the body.

m 2 Cor.11.7, 9,12,14.

n Sanctify, holy (things) (N.T.).

1 Cor.16.20. (Mt.4.5; Rev.22.11.)

o Or, eat.

p Rewards. Phil.4.1. (Mt.5.12; 1 Cor.3.14.)

q Law (of Christ). 1 Cor.13.1-13. (Gal.6.2; 2 John 5.)

r Rom.1.16, note.

s Gospel. vs. 12,14,16-18, 23; 1 Cor.15.1-4. (Mt.3.1,2; Rev.14.6.)

t race-course.

itual things, *is it* a great thing if we shall reap your ^lcarnal things?

12 If others be partakers of *this* power over you, *are* not we rather? ^mNevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about ⁿholy things ^olive of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it* were better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel. I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a ^preward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

The method and reward of true ministry

19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not ^lwithout law to God, but ^qunder the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ^rsave some.

23 And this I do for the ^sgospel's sake, that I might be partaker thereof with you.

24 Know ye not that they which run in a ^trace run all, but one re-

1 (9. 21). The expression is peculiar and might be literally rendered, "not lawless toward God, but inlawed to Christ." See "Law (of Christ)," Gal. 6. 2; 2 John 5. It is another way of saying, "not under the law, but under [the rule of] grace" (Rom. 6. 14).

ceiveth the prize? ^aSo run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an *incorruptible*.

26 I therefore so run, ^cnot as uncertainly; so fight I, ^dnot as one that beateth the air:

27 But I ^ekeep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be *cast away*.

CHAPTER 10.

Israel in the wilderness a warning example.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of ^gthat spiritual ^hRock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things ⁱwere our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as were some of them; as it is written, ^jThe people sat down to eat and drink, and rose up to play.

8 Neither let us ^kcommit fornication, as some of them committed, and ^lfell in one day three and twenty thousand.

A.D. 59.

^a Phil. 3.14;

¹ Tim. 6.12.

^{b2} Tim. 4.8;

Jas. 1.12;

¹ Pet. 5.4;

Rev. 2.10;

3.11.

^c as not un-

certainly.

^d as not beat-

ing the air.

^e buffet my

body, and

lead it

captive.

^f i.e. disap-

proved:

^g a spiritual

rock.

^h Christ (as

Stone).

John 4.13,14.

(Mt. 7.24,25;

¹ Pet. 2.8.)

ⁱ happened as

types for us.

^j Quoted from

Ex. 32.6.

^{k1} Cor. 6.18.

^l Mt. 4.7.

^m John 3.14,15.

ⁿ Phil. 2.14.

^o as types.

^p i.e. ages.

^q Temptation.

vs. 9,13;

2 Cor. 11.3,4.

(Mt. 4.1; Jas.

1.14.)

^r make the

issue also.

^s Or, loaf. Cf.

1 Cor. 11.23-

26; 12.12,13.

^{t1} Cor. 8.4.

^u Quoted from

Deut. 32.17.

^v Gr. demons;

also v. 21.

See Mt. 7.22,

note.

^w See v. 16,

trans. com-

munion.

Separation.

2 Thes. 3.6,14.

(John 15.18,

19; 2 Cor. 6.

14-17.)

9 Neither let us ^ltempt Christ, as some of them also tempted, and were destroyed of ^mserpents.

10 Neither ⁿmurmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them ^ofor ensamples: and they are written for our admonition, upon whom the ends of the ^pworld are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no ^qtemptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation ^ralso make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

Fellowship at the Lord's table demands separation.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one ^sbread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the ^tidol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, ^uthey sacrifice to ^vdevils, and not to God: and I would not that ye should have ^wfellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye can-

1(9. 27). Gr. *adokimos*, "disapproved." *Dokimos*, without the privative *a*, is translated "approved" in Rom. 14. 18; 16. 10; 1 Cor. 11. 19; 2 Cor. 10. 18; 2 Tim. 2. 15, and in Jas. 1. 12 by the word "tried." The prefix simply changes the word to a negative, i.e. not approved, or, disapproved. The apostle is writing of *service*, not of *salvation*. He is not expressing fear that he may fail of salvation but of his crown. See "Rewards" (Mt. 5. 12; 1 Cor. 3. 14).

2(10. 8). Cf. Num. 25. 9. A discrepancy has been imagined. 1 Cor. 10. 8 gives the number of deaths in "one day"; Num. 25. 9, the total number of deaths "in the plague." Some discrepant statements concerning numbers are, however, found in the existing manuscripts of the Hebrew Scriptures. These are most naturally ascribed to the fact that the Hebrews used letters in the place of numerals. The letters from *Koph* to *Tau* express hundreds up to four hundred. Five certain Hebrew letters, written in a different form, carry hundreds up to nine hundred, while thousands are expressed by two dots over the proper unit letter: e.g. the letter *Teth*, used alone, stands for 9; with two dots it stands for nine thousand. Error in transcription of Hebrew numbers thus becomes easy, preservation of numerical accuracy difficult.

not be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

The law of love in relation to eating and drinking. (Cf. Rom. 14. 1-23.)

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his ^aown, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For ^bthe earth is the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, ^ceat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I ^dby grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, *all* to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to ^ethe *church* of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be ^fsaved.

CHAPTER 11.

BE ye ^hfollowers of me, even as I also am of Christ.

Part VI. Christian order and the Lord's supper (vs. 2-34).

2 Now I praise you, brethren, that ye remember me in all things, and keep the ⁱordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the *woman* is the man; and the head of Christ is God.

4 Every man praying or proph-

A.D. 59.

^aown advantage, but *that* of the other.

^bQuoted from Psa.24.1.

^c1 Cor.8.10,12.

^dpartake with *thanksgiving*.

^e*Churches* (local). 1 Cor.11.16-34. (Acts 2. 41; Phil.1.1.)

^f*Church* (visible). 1 Cor. 12.28. 1 Cor. 10.32; 1 Tim. 3.15.)

^gRom.1.16, *note*.

^himitators.

ⁱthings delivered; often trans. *traditions*.

^jThe woman's veil, or head-covering, is a symbol of this subordination.

^kActs 21.9.

^lJas.3.9.

^mCited from Gen.1.26,27.

ⁿauthority, i.e. the sign of the husband's authority.

^oi.e. of the presence of the angels.

^pOr, *seemly*.

^qOr, *vell*.

^r1 Cor.1.11,12.

^sOr, *schisms*.

^tOr, *sects*.

^uOr, *ye cannot eat*.

^vJude 12.

esying, having *his* head covered, dishonoureth his head.

5 But ^kevery woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the ^limage and glory of ^mGod: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have ⁿpower on *her* head because of the ^oangels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it ^pcomely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a ^qcovering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Disorders at the Lord's table rebuked.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, ^rI hear that there be ^sdivisions among you; and I partly believe it.

19 For there must be also ^theresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, ^uthis is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is ^vhungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

The order and meaning of the Lord's table.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which ^ais broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new ^btestament ^cin my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye ^ddo shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, ^eunworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ^fdamnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would ^gjudge ourselves, we should not be ^hjudged.

32 But when we are judged, we

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a is for you.
b covenant.
c Sacrifice (of Christ).

2 Cor. 5. 14,
18, 19, 21.
(Mt. 26. 28;
Heb. 10. 18.)

d declare.
e i.e. in an unworthy manner; cf. vs. 20-22.

f judgment, in the sense of v. 32.

g Lit. discern.

h Judgments (the seven).
vs. 31, 32;
2 Cor. 5. 8-10.
(Mt. 13. 40-42; Rev. 20. 12.)

i may not.

j kosmos (Mt. 4. 8) = mankind.

k Churches (local).

1 Cor. 12. 28-31. (Acts 2. 41; Phil. 1. 1.)

l for judgment.

m when ye were Gentiles.

n in.

o Cf. Eph. 4. 8, 11, 12. The Spirit gives gifts for service to men, Christ gives the gifted men to the churches.

p workings.

q to each the manifestation is given for profit.

are chastened of the Lord, that we ⁱshould not be condemned with the ^jworld.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye ^kcome not together ^lunto condemnation. And the rest will I set in order when I come.

CHAPTER 12.

Part VII. Spiritual gifts in the body of Christ for ministry and worship (1 Cor. 12. 1-14. 40).

NOW concerning ²spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ^mye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking ⁿby the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but ⁿby the Holy Ghost.

True ministry is the exercise of spiritual gift. (Cf. Eph. 4. 7-16.)

4 Now there are diversities of ^ogifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of ^poperations, but it is the same God which worketh all in all.

7 But ^qthe manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the

1 (11. 31). Self-judgment is not so much the believer's condemnation of his own ways of habit, as of *himself*, for allowing such ways. Self-judgment avoids chastisement. If neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7. 14, 15; 12. 13, 14; 1 Cor. 5. 5; 1 Tim. 1. 20; Heb. 12. 7). See other judgments, John 12. 31, *note*; 2 Cor. 5. 10, *note*; Mt. 25. 32, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

2 (12. 1). The word *pneumatika*, lit. "spirituals," i.e. matters of or from the Holy Spirit, gives the key to Chapters 12., 13., 14. Chapter 12. concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the body by uniting believers to Christ the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the body thus formed is the natural, human body (v. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service. No believer is destitute of such gift (vs. 7, 11, 27), but in their distribution the Spirit acts in free sovereignty (v. 11). There is no room for self-choosing, and Christian service is simply the ministry of such gift as the individual may have received (cf. Rom. 12. 4-8). (3) The gifts are diverse (vs. 6, 8-10, 28-30), but all are equally honourable because bestowed by the same Spirit, administered under the same Lord, and energized by the same God.

word of knowledge by the same Spirit;

9 To another ^afaith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another ¹prophecy; to another ^bdiscerning of spirits; to another ^cdivers kinds of ^ctongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Every believer is a member of Christ's body and as such has a definite ministry.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

13 For by one ^dSpirit are we all baptized into one body, whether we be Jews or ^eGentiles, whether we be bond or free; ^fand have been all ^gmade to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are *they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

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a Faith.

1 Cor. 15. 14, 17. (Mt. 8. 10; Heb. 11. 39.)

b 1 John 4. 1.

c Acts 2. 4, 7, 11.

d *Holy Spirit.* vs. 3, 4, 7, 8, 9, 11, 13; 1 Cor. 14. 16. (Mt. 1. 18; Acts 2. 4.)

e *Greeks.*

f *Assurance.* vs. 12, 13;

2 Cor. 1. 10. (John 10. 10-14, 28, 29; Jude 1.)

g *given to drink of.*

h *Or, put on.*

i *Or, division.*

j Eph. 5. 30.

k vs. 8, 11; Acts 5. 4.

l *Churches (local).* vs. 28-31; 1 Cor. 14. 1-5. (Acts 2. 41; Phil. 1. 1.)

m *Church (true).* vs. 12-28, 31; 2 Cor. 11. 2, 3. (Mt. 16. 18; Heb. 12. 23.)

n *Church (visible).* 1 Cor. 15. 9; (1 Cor. 10. 32; 1 Tim. 3. 15.)

o Heb. 1. 4, note.

p *i.e. love;* and so in vs. 2, 3, 4, 8, 13.

q *clanging.*

r *Law (of Christ).* vs. 1-13; 2 Cor. 5. 13, 14. (Gal. 6. 2; 2 John 5.)

23 And those *members* of the body, which we think to be less honourable, upon these we ^hbestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ⁱschism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and ^jmembers in particular.

28 ^kAnd God hath ^lset some in ^mthe ⁿchurch, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet shew I unto you a ²more excellent way.

CHAPTER 13.

The ministry gifts must be governed by love.

THOUGH I speak with the tongues of men and of ^oangels, and have not ^pcharity, I am become as sounding brass, or a ^qtinkling cymbal.

2 And though I have *the gift* of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not ^rcharity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not ^pcharity, it profiteth me nothing.

1 (12. 10). The N.T. prophet is not ordinarily a foreteller, but rather a forth-teller, one whose gift enabled him to speak "to edification, and exhortation, and comfort" (1 Cor. 14. 3).

2 (12. 31). Chapter 13. continues the *pneumatika* begun in Ch. 12. Gifts are good, but only if ministered in love (13. 1, 2). Benevolence is good, but not apart from love (13. 3). Love is described (13. 4-7). Love is better than our present incomplete knowledge (13. 8-12), and greater than even faith and hope (v. 13).

4 ^a Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth ^b in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 ^a Charity ^c never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know ^d in part, and we prophesy in part.

10 ^e But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see ^g through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, ^a charity, these three; but the greatest of these is charity.

CHAPTER 14.

Prophecy is the greatest of the gifts.

FOLLOW after ^h charity, and desire spiritual *gifts*, but ⁱ rather that ye may prophesy.

2 For he that speaketh in ⁱ an *unknown* tongue speaketh not unto men, but unto God: for no man *understandeth him*; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

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a i.e. love; and so in vs. 2, 3, 4, 8, 13.

b with.

c Eph. 3. 17, 19.

d 1 Cor. 8. 2.

e 1 John 3. 2.

f reasoned.

g in a mirror in an enigma.

h love.

i Or, a tongue; and so in vs. 4, 13, 14, 19, 27.

j Gr. heareth.

k Churches (local). vs. 1-5. 1 Cor. 14. 35. (Acts 2. 41; Phil. 1. 1.)

l i.e. earth.

m Rom. 14. 19; Eph. 4. 29.

n John 4. 24.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the *k* church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the *l* world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the *m* edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray ⁿ with the understanding also: I

¹(14. 1). The subject is still the *pneumatika*. Chapter 12. described the gifts and the body; Chapter 13. the love which alone gives ministry of gift any value; Chapter 14. regulates the ministry of gift in the primitive, apostolic assembly of saints. (1) The important gift is that of prophecy (v. 1). The N.T. prophet was not merely a preacher, but an inspired preacher, through whom, until the N.T. was written, new revelations suited to the new dispensation were given (1 Cor. 14. 29, 30). (2) Tongues and the sign gifts are to cease, and meantime must be used with restraint, and only if an interpreter be present (vs. 1-19, 27, 28). (3) In the primitive church there was liberty for the ministry of all the gifts which might be present, but for prophecy more especially (vs. 23-26, 31, 39). (4) In such meetings, when "the whole church" came together "in one place," women were required to keep silence (vs. 34, 35; cf. 1 Cor. 11. 3-16; 1 Tim. 2. 11-14). (5) These injunctions are declared to be "the commandments of the Lord" (vs. 36, 37).

will ^asing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the ^bspirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not ^cchildren in understanding: howbeit in malice be ye ^dchildren, but in understanding be men.

21 In the law it is written, ^eWith men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a ^fsign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

The order of the ministry of gift in the local church.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are unlearned*, or unbelievers, will they not say that ^gye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his face* he will worship ^hGod, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. ⁱLet all things be done unto edifying.

27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that ^jby course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

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^a Eph.5.19;
Col.3.16.

^b *Holy Spirit.*
vs.2,15,16;
2 Cor.1.22.
(Mt.1.18;
Acts 2.4.)

^c *Gr. paidon,*
youths.

^d *babes.*

^e Quoted from
Isa.28.11,12.

^f Mk.16.17;
Acts 2.6.

^g Acts 2.13.

^h 1 Thes.1.9,
10.

ⁱ v.40; also
vs.26,33.

^j Or, in turn.

^k 1 Thes.5.19,
20.

^l Psa.39.2,3.

^m Cited from
Gen.3.16.

ⁿ *their own*
husbands.

^o *Churches*
(local).
1 Cor.15.9.
(Acts 2.41;
Phil.1.1.)

^p Lk.24.47;
Rom.15.19.

^q 1 John 4.6.

^r *Inspiration.*
Gal.1.11,12.
(Mt.4.4,7,10;
Rev.22.19.)

^s *Gospel.*
vs.1-4;
2 Cor.2.12.
(Mt.3.1,2;
Rev.14.6.)

^t Rom.1.16,
note.

^u *hold fast the*
word which
I announced
unto you as
the glad
tidings.

^v Sin. Rom.3.
23, *note.*

^w See Mk.16.
14, *note.*

29 ^k Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are ^lsubject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under ^mobedience, as also saith the law.

35 And if they will learn any thing, let them ask ⁿtheir husbands at home: for it is a shame for women to speak in the ^ochurch.

36 What? ^pcame the word of God out from you? or came it unto you only?

37 If any man ^qthink himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you ^rare the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER 15.

Part VIII. The coming of the Lord and the first resurrection. (Cf. Rev. 20. 5, 11-15.)

(1) *The fact of Christ's resurrection.*

MOREOVER, brethren, I declare unto you the ^sgospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are ^tsaved, if ye ^ukeep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our ^vsins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, ^wthen of the twelve:

6 After that, he was seen of above

five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one ¹born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the ^achurch ^bof God.

10 But by the ^cgrace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether it were I or they, so we preach, and so ye believed.

(2) The importance of Christ's resurrection.

12 Now if Christ be preached that he rose from the dead, ^dhow say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false

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^a Church (visible). Gal. 1. 13. 1 Cor. 10. 32; 1 Tim. 3. 15.)

^b Churches (local). 1 Cor. 16. 1, 19. (Acts 2. 41; Phil. 1. 1.)

^c Grace (imparted). 2 Cor. 1. 12. (Rom. 6. 1; 2 Pet. 3. 18.)

^d Acts 26. 8.

^e Faith. 2 Cor. 13. 7. (Mt. 8. 10; Heb. 11. 39.)

^f Sin. Rom. 3. 23, note.

^g pitiable.

^h Death (physical). vs. 21, 22; 2 Cor. 5. 1-8. (Lk. 16. 29, 23; Heb. 9. 27.)

ⁱ John 5. 28, 29; 1 Tim. 4. 10.

^j Christ (Second Advent). vs. 23, 51, 62; 2 Thes. 1. 7-10.

^k Then, finally, when he delivers up the kingdom to God, even the Father; when he has done away every rule, and every authority and power (for he must reign till he has put all the enemies under his feet), the last enemy, death, is destroyed.

^l Cited from Psa. 110. 1.

Cf. Mt. 22. 44.

witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your ^efaith is vain; ye are yet in your ^fsins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most ^gmiserable.

(3) The order of the resurrections.

20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

21 For since by man ^hcame death, by man ^hcame also the resurrection of the dead.

22 For as in ²Adam all die, even so in Christ shall all ⁱbe made alive.

23 But every man in his own order: ^jChrist the firstfruits; afterward they that are Christ's at his coming.

24 ^kThen cometh the end, when he shall have delivered up the ³kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, ^ltill he hath put all enemies under his feet.

1(15. 8). *To ektromati*, "before the due time." Paul thinks of himself here as an Israelite whose time to be born again had not come, nationally (cf. Mt. 23. 39), so that his conversion by the appearing of the Lord in glory (Acts 9. 3-6) was an illustration, or instance before the time, of the future national conversion of Israel. See Ezk. 20. 35-38; Hos. 2. 14-17; Zech. 12. 10-13. 6; Rom. 11. 25-27.

2(15. 22). Adam was a contrasting type of Christ (vs. 45-47; cf. Rom. 5. 14-19). (1) "The first man Adam was made a living soul" (Gen. 2. 7), i.e. he *derived* life from another, that is, God. "The last Adam was a life-giving spirit." So far from deriving life, He was Himself the fountain of life, and He gave that life to others (John 1. 4; 5. 21; 10. 10; 12. 24; 1 John 5. 12). (2) In origin the first man was of the earth, earthy; the Second Man is the Lord from heaven. (3) Each is the head of a creation, and these also are in contrast: in Adam all die; in Christ all will be made alive; the Adamic creation is "flesh"; the new creation, "spirit" (John 3. 6).

3(15. 24). Kingdom (N.T.), Summary: See "Kingdom (O.T.)" (Gen. 1. 26-28; Zech. 12. 8, note). Kingdom truth is developed in the N.T. in the following order: (1) The promise of the kingdom to David and his seed, and described in the prophets (2 Sam. 7. 8-17, refs.; Zech. 12. 8), enters the N.T. absolutely unchanged (Lk. 1. 31-33). The King was born in Bethlehem (Mt. 2. 1; Mic. 5. 2), of a virgin (Mt. 1. 18-25; Isa. 7. 14). (2) The kingdom announced as "at hand" (Mt. 4. 17, note) by John the Baptist, by the King, and by the Twelve, was rejected by the Jews, first morally (Mt. 11. 20, note), and afterward officially (Mt. 21. 42, 43), and the King, crowned with thorns, was crucified. (3) In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven (Mt. 13. 11, note) to be fulfilled in the interval between His rejection and His return in glory (Mt. 13. 1-50). (4) Afterward He announced His purpose to "build" His church (Mt. 16. 18, refs.), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries

26 The last enemy *that* shall be destroyed *is* death.

27 For ^ahe hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, ^bthen shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the ^cdead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your ^drejoicing which I have in Christ Jesus our Lord, I ^edie daily.

32 If ^fafter the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ^glet us eat and drink; for to-morrow we die.

33 Be not deceived: ^hevil communications corrupt good manners.

34 ⁱAwake to righteousness, and ^jsin not; for some have not the knowledge of God: I speak *this* to your shame.

(4) *The method of resurrection.*

35 But some *man* will say, ^kHow are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is one kind* of flesh of

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a Quoted from
Psa. 8.6.
Cf. Psa. 110.
1: Eph. 1.22;
Heb. 2.8.

b *Kingdom*
(N.T.).
(Lk. 1.31-33.)

c i.e. who, through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died.

d Phil. 3.3.

e Rom. 8.36, 37.

f to speak after.

g Quoted from
Isa. 22.13.

h Eph. 4.29;
2 Tim. 2.16, 17.

i Rom. 13.11.

j *Sin*. Rom. 3.23, note.

k John 5.28, 29.

l Rom. 8.11.

m Lk. 20.35, 36.

n Quoted from
Gen. 2.7.

o *became*.

p Omit italicized words.

q Or, *life-giving*.

r Rom. 8.29.

s tell.

t Mt. 13.11, note.

men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is ^lsown in dishonour; it is raised in glory: it is sown in weakness; ^mit is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, ⁿThe first man Adam ^owas made a living soul; the last Adam ^pwas made a ^qquickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such are they also that are earthy: and as *is* the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earthy, we shall ^ralso bear the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

(5) *All believers will not die.*

(Cf. 1 Thes. 4. 14-17.)

51 Behold, I ^sshew you a ^tmystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling

of the kingdom of heaven" and the "mystery" of the church (Eph. 3. 9-11) occupy historically, the same period, i.e. this present age. (5) The mysteries of the kingdom will be brought to an end by the "harvest" (Mt. 13. 39-43, 49, 50) at the return of the King in glory, the church having previously been caught up to meet Him in the air (1 Thes. 4. 14-17). (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years (Mt. 24. 27-30; Lk. 1. 31-33; Acts 15. 14-17; Rev. 20. 1-10). (7) The kingdom of heaven (Mt. 3. 2, note), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Mt. 6. 33, note). When this is done (vs. 24, 25) the Son will deliver up the kingdom (of heaven, Mt. 3. 2) to "God, even the Father," that "God" (i.e. the triune God, Father, Son, and Holy Spirit) "may be all in all" (v. 28). The eternal throne is that "of God, and of the Lamb" (Rev. 22. 1). The kingdom-age constitutes the seventh Dispensation (Eph. 1. 10, note).

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be ¹⁴raised incorruptible, and we shall be changed.

53 For this corruptible must put on ^bincorruption, and this mortal must put on immortality.

(6) *The final victory over death.*

54 So when this corruptible shall have put on ^bincorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ^cDeath is swallowed up in victory.

55 ^dO death, where is thy sting? O ^egrave, where is thy victory?

56 The sting of death is ^fsin; and the strength of sin is the ^glaw.

57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(7) *The ultimate victory a motive to service.*

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER 16.

Part IX. Closing instructions and greetings.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week

A.D. 59.

a Resurrection. vs.1-52. (Mt.9.23-25.)

b Incorruptibility. Cf.2 Tim.1.10.

c Quoted from Isa.25.8.

d Quoted from Hos.13.14.

e death.

f Sin. Rom.3.23, note.

g Law (of Moses). Gal.2.15,16,19,21. (Mt.5.17,18; Gal.3.1-29.)

h vs.1,2; 2 Cor.8.1, note.

i collections made.

j them will I send with letters.

k 2 Cor.1.15.

l hope.

m Jas.4.15.

n Phil.3.18.

o Acts 19.22.

p Phil.2.19,22.

q Lk.10.16;

r 1 Thes.4.8.

r Acts 19.1.

let every one of you lay by him in store, ^{has} God hath prospered him, that there be no ⁱgatherings when I come.

3 And when I come, whomsoever ye shall approve ^jby your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto ^kyou, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I ^ltrust to tarry a while with you, ^mif the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and there are many ⁿadversaries.

10 Now if ^oTimotheus come, see that he may be with you without fear: for he ^pworketh the work of the Lord, as I also do.

11 Let no man therefore ^qdespise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching ^rour brother ^rApollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

¹(15. 52). Resurrection, Summary: (1) The resurrection of the dead was believed by the patriarchs (Gen. 22. 5 with Heb. 11. 19; Job 19. 25-27), and revealed through the prophets (Isa. 26. 19; Dan. 12. 2, 13; Hos. 13. 14), and miracles of the dead restored to life are recorded in the O.T. (2 Ki. 4. 32-35; 13. 21). (2) Jesus Christ restored life to the dead (Mt. 9. 25; Lk. 7. 12-15; John 11. 43, 44), and predicted His own resurrection (John 10. 18; Lk. 24. 1-8). (3) A resurrection of bodies followed the resurrection of Christ (Mt. 27. 52, 53); and the apostles raised the dead (Acts 9. 36-41; 20. 9, 10). (4) Two resurrections are yet future, which are inclusive of "all that are in the graves" (John 5. 28). These are distinguished as "of life" (1 Cor. 15. 22, 23; 1 Thes. 4. 14-17; Rev. 20. 4), and "of judgment" (John 5. 28, 29; Rev. 20. 11-13). They are separated by a period of one thousand years (Rev. 20. 5). The "first resurrection," that "unto life," will occur at the second coming of Christ (1 Cor. 15. 23), the saints of the O.T. and church ages meeting Him in the air (1 Thes. 4. 16, 17); while the martyrs of the tribulation, who also have part in the first resurrection (Rev. 20. 4), are raised at the end of the great tribulation. (5) The mortal body will be related to the resurrection body as grain sown is related to the harvest (1 Cor. 15. 37, 38); that body will be incorruptible, glorious, powerful, and spiritual (1 Cor. 15. 42-44, 49). (6) The bodies of living believers will, at the same time, be instantaneously changed (1 Cor. 15. 50-53; Phil. 3. 20, 21). This "change" of the living, and resurrection of the dead in Christ, is called the "redemption of the body" (Rom. 8. 23; Eph. 1. 13, 14). (7) After the thousand years the "resurrection unto judgment" (John 5. 29) occurs. The resurrection-body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire (Rev. 20. 7-15).

13 ^aWatch ye, ^bstand fast in the faith, quit you like men, be strong.

14 Let all ^cyour things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the ^dfirstfruits of Achaia, and ^ethat they have addicted themselves to the ministry of the saints,)

16 That ye ^fsubmit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the ^gcoming of Stephanas and Fortunatus and Achaicus: for that which was ^hlacking on your part they have supplied.

18 For they have refreshed my

A.D. 59.

^a 1 Pet. 5. 8.

^b 2 Thes. 2. 15.

^c all things be

done by you

in love.

^d Rom. 16. 5.

^e Heb. 13. 17.

^f Gr. *parousia*,

personal

presence.

^g Phil. 2. 30.

^h Churches

(local). vs. 1.

19; 2 Cor. 1. 1.

(Acts 2. 41;

Phil. 1. 1.)

ⁱ Sanctify,

holy (things)

(N. T.). Col. 2.

16. (Mt. 4. 5;

Rev. 22. 11.)

^j Accursed; our

Lord cometh.

Christ is God's

final test.

spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the ^hchurch that is in their house.

20 All the brethren greet you. Greet ye one another with an ⁱholy kiss.

21 The salutation of me Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be ^jAnathema Maran-atha.

23 The grace of our Lord Jesus Christ be with you.

24 My love be with you all in Christ Jesus. Amen.

CORINTHIANS.

1 1]

[1 15]

WRITER. The Apostle Paul (1. 1).

Date. A.D. 60; probably from Philippi, after the events of Acts 19. 23-20. 1-3.

Theme. The Epistle discloses the touching state of the great apostle at this time. It was one of physical weakness, weariness, and pain. But his spiritual burdens were greater. These were of two kinds—solicitude for the maintenance of the churches in grace as against the law-teachers, and anguish of heart over the distrust felt toward him by Jews and Jewish Christians. The chilling doctrines of the legalizers were accompanied by detraction, and by denial of his apostleship.

It is evident that the really dangerous sect in Corinth was that which said, "and I of Christ" (1 Cor. 1. 12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as "a minister of the circumcision" (Rom. 15. 8); seemingly oblivious that a new dispensation had been introduced by Christ's death. This made necessary a defence of the origin and extent of Paul's apostolic authority.

The Epistle is in three parts: I. Paul's principles of action, 1. 1-7. 16. II. The collection for the poor saints at Jerusalem, 8. 1-9. 15. III. Paul's defence of his apostolic authority, 10. 1-13. 14.

CHAPTER 1.

Part I. Paul's principles of action (2 Cor. 1. 1-7. 16).

(1) *The explanation.*

PAUL, an apostle of Jesus Christ by the will of God, and ^a Timothy our brother, unto the church of God which is at Corinth, with all the ^b saints which are in all Achaia:
2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be ^c God, even the Father of our Lord Jesus Christ, the Father of ^d mercies, and the God of all ^e comfort;

4 Who ^f comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and ^g salvation, which is ^h effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

7 And our hope of you is stedfast, knowing, that ⁱ as ye are partakers of the sufferings, so shall ye be also of the consolation.

A.D. 60.

a the brother Timothy.

b Churches (local). 2 Cor. 8.1,18,19,23, 24. (Acts 2. 41; Phil.1.1.)

c the God and Father.

d compassions.

e encouragement.

f encourages; and so also where "comfort," etc., occurs in following verses.

g Rom.1.16, note.

h Or, wrought.

i Rom.8.17.

j Acts 19.23.

k 2 Cor.3.4,5.

l Psa.34.19,22.

m hope.

n Assurance. Eph.1.13. (John 10.10-14,28,29; Jude 1.)

o Acts 24.16.

p Grace (imparted). 2 Cor.4.15. (Rom.6.1; 2 Pet.3.18.)

q kosmos (Mt.4.8) = mankind.

r 1 Cor.1.8, note.

8 For we would not, brethren, have you ignorant of ^j our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not ^k trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a ^l death, and doth deliver: in whom we ^m trust that he will yet ⁿ deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the ^o testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by ^p the grace of God, we have had our conversation in the ^q world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and ^m trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the ^r day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought ^aon my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the ^bflesh, that with me there should be yea yea, and nay nay?

18 But as God *is* true, our word toward you was not yea and nay.

19 For the ^cSon of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God *d*in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath ^eanointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the ^fSpirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER 2.

The explanation, continued.

BUT I determined this with myself, that I would not come again to you in ^gheaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the* joy of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this ^hpunishment, which was *inflicted* of many.

7 So that contrariwise ye *ought* rather to ⁱforgive *him*, and comfort *him*, lest perhaps such a one

A.D. 60.

a Acts 21.5.

b *Flesh.* vs.12, 17; 2 Cor.5, 10. (John 1. 13; Jude 23.)

c Acts 8.37.

d Rom.15.8,9.

e 1 John 2.20.

f *Holy Spirit.* 2 Cor.3.3,6, 8,17,18. (Mt.1.18; Acts 2.4.)

g 2 Cor.13.10.

h Or, *censure.*

i 1 Cor.5.4,5.

j *show grace and encourage.*

k *Forgiveness.* vs.7-10; Eph. 4.32. (Mt.6. 12,14,15; Mt.26.28.)

l *Satan.* 2 Cor.11.3, 14. (Mt.4.1-11; Rev.20. 10.)

m *Gospel.* 2 Cor.4.3,4. (Mt.3.1,2; Rev.14.6.)

n *leadeth us in triumph.*

o Rom.1.16, *note.*

p *are perishing.*

q *Life (eternal).* 2 Cor. 4.10-12. (Mt.7.14; Rev.22.19.)

r *make a trade of.*

s *Holy Spirit.* vs.3,6,8,17, 18; 2 Cor.4. 13. (Mt.1. 18; Acts 2.4.)

t *i.e. the ten commandments.*

u Rom.10.9,10.

should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom ^kI forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest ^lSatan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's ^mgospel and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

(2) *The ministry* (to 6. 10):
(a) *triumphant.*

14 Now thanks *be* unto God, which always ⁿcauseth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are ^osaved, and in them that ^pperish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto ^qlife. And who is sufficient for these things?

17 For we are not as many, which ^rcorrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER 3.

The ministry: (b) accredited.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch* as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the ^sSpirit of the living God; not ^tin tables of stone, but in ^ufleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

The ministry: (c) spiritual and glorious—not legal.

6 Who also hath made us ^aable ministers of the new testament; not of the letter, but of the spirit: ^bfor the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, ^cwas glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of ^drighteousness exceed in glory.

10 For even that which was made glorious has no glory in this respect, by reason of the ^eglory that excelleth.

11 For if that which is done away was glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great ^fplainness of speech.

13 And not as ^gMoses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is *h*abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which ⁱvail is done away in Christ.

15 But even unto this day, when Moses is read, ^jthe vail is upon their heart.

16 Nevertheless when ^kit shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with ^lopen face beholding as in a glass the glory of the ^mLord, are ⁿchanged into the same image from glory to glory, even as by the Spirit of the Lord.

CHAPTER 4

The ministry: (d) honest.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

A.D. 60.

a sufficient as ministers of the new covenant.

b See Rom. 7. 6, note.

c began with glory.

d Rom. 3.21, note.

e surpassing glory.

f Or, boldness.

g Cited from Ex. 34.33.

h annulled.

i Omit the italicized word.

j Psa. 69.22,23.

k i.e. the heart.

l unveiled.

m Jehovah.

n transformed.

Cf. Rom. 12.2. The same Greek word is rendered

transfigured in Mt. 17.2 and Mk. 9.2.

o Gospel. vs. 3, 4; 2 Cor. 8.18. (Mt. 3.1,2; Rev. 14.6.)

p veiled.

q John 12.31.

r i.e. age.

s radiance of the gospel of the glory.

t bondmen.

u Lit. putting to death, i.e. crucifixion. vs. 11; 1 Cor. 15.31.

v Life (eternal). vs. 10-12; 2 Cor. 5.4. (Mt. 7.14; Rev. 22.19.)

w Holy Spirit. 2 Cor. 5.5. (Mt. 1.18.) Acts 2.4.)

x Quoted from Psa. 116.10.

y Grace (imparted). 2 Cor. 6.1-3. (Rom. 6.1; 2 Pet. 3.18.)

(Because the truth taught is commended by the life.)

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

(Because not self but Christ Jesus as Lord is preached.)

3 But if our ^ogospel be ^phid, it is hid to them that are lost:

4 In whom ^qthe god of this ^rworld hath blinded the minds of them which believe not, lest the ^slight of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your ^tservants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

(Because the power is of God alone. Cf. 1 Cor. 2. 1-5.)

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

The ministry: (e) suffering.

8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the ^udying of the Lord Jesus, that the ^vlife also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same ^wspirit of faith, according as it is written, ^xI believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.

15 For all things are for your sakes, that the ^yabundant grace

might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the ^ainward man is renewed day by day.

17 For our ^blight affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are ^cnot seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER 5.

(Why death itself has no terrors for the servant of the Lord.)

FOR we know that if our earthly ^dhouse of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of ^elife.

5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the ^fSpirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by ^gfaith, not by sight:)

8 We are confident, I say, and willing rather to be ^habsent from the body, and to be present with the Lord.

9 Wherefore we ⁱlabour, that, whether present or absent, we may be ^jaccepted of him.

10 ¹For we must all ^kappear before the ^ljudgment seat of Christ;

A.D. 60.

a Psa. 84. 7.

b Rom. 8. 18.

c Heb. 11. 1.

d Or, tent-house.

e Life (eternal).

Gal. 2. 20.

(Mt. 7. 14;

Rev. 22. 19.)

f Holy Spirit.

2 Cor. 6. 6.

(Mt. 1. 18;

Acts 2. 4.)

g Faith. Gal. 2.

16, 20. (Mt. 8.

10; Heb. 11.

39.)

h Death (phy-

sical). vs. 1-8;

Phil. 1. 21-23.

(Lk. 16. 22, 23;

Heb. 9. 27.)

i Gr. are ambi-

tious.

j well pleas-

ing to.

k be mani-

fested.

l Judgments

(the seven).

vs. 8-10. Gal.

3. 13. (Mt. 13.

40-42; Rev. 20.

12.)

m hope.

n Law (of

Christ). vs.

13, 14; 2 Cor.

10. 5. (Gal. 6.

2; 2 John 5.)

o no longer.

p Flesh. 2 Cor.

7. 1. (John 1.

13; Jude 23.)

q know we him

so no more.

r creation.

s Reconcilia-

tion. vs. 18,

19, 20. See

Eph. 2. 16.

t kosmos (Mt.

4. 8) = man-

kind.

u Imputation.

Gal. 3. 6. (Lk.

22. 37; Jas. 2.

23.)

v Sin. Rom. 3.

23, note.

w Sacrifice (of

Christ). vs.

14, 15, 19, 21;

Gal. 3. 10-14.

(Mt. 26. 28;

Heb. 10. 18.)

that every one may receive the things *done* in *his* body, according to that he hath done, whether *it* be good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I ^mtrust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it* is to God: or whether we be sober, *it* is for your cause.

The ministry: (f) motive and object.

14 For the ⁿlove of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should ^onot henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the ^pflesh: yea, though we have known Christ after the flesh, yet now henceforth ^qknow we *him* no more.

17 Therefore if any man *be* in Christ, *he* is a new ^rcreature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of ^sreconciliation;

19 To wit, that God was in Christ, reconciling the ^tworld unto himself, not ^uimputing their ^vtrespasses unto them; and hath committed unto us the word of ^sreconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye ^sreconciled to God.

21 For he hath made ^whim *to be*

1 (5. 10). The judgment of the believer's works, not sins, is the subject here. Sins have been atoned for, and are "remembered no more forever" (Heb. 10. 17); but every *work* must come into judgment (Mt. 12. 36; Rom. 14. 10; Gal. 6. 7; Eph. 6. 8; Col. 3. 24, 25). The result is "reward" or "loss" (of the reward), "but he himself shall be saved" (1 Cor. 3. 11-15). This judgment occurs at the return of Christ (Mt. 16. 27; Lk. 14. 14; 1 Cor. 4. 5; 2 Tim. 4. 8; Rev. 22. 12). See other judgments, John 12. 31, *note*; 1 Cor. 11. 31, *note*; Mt. 25. 32, *note*; Ezk. 20. 37, *note*; Jude 6, *note*; Rev. 20. 12, *note*.

^a sin for us, who knew no sin; that we might ^b be made the ^c righteousness of God in him.

CHAPTER 6.

The ministry: (g) summary.

WE then, as ^d workers together with him, beseech you also that ye receive not the ^e grace of God in vain.

2 (For he saith, ^f I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of ^g salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* ^h approving ourselves as the ⁱ ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by longsuffering, by kindness, by the ^j Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of ^k righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: ^l as deceivers, and yet true;

9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet ^m possessing all things.

A.D. 60.

^a Sin. Rom. 3.

23, note.

^b become.

^c Rom. 3. 22,

note.

^d fellow-

workmen.

^e Grace (im-

parted).

2 Cor. 8. 1, 6, 7,

19. (Rom. 6. 1;

2 Pet. 3. 18.)

^f Quoted from

Isa. 49. 8.]

^g Rom. 1. 16,

note.

^h commending.

ⁱ 1 Cor. 4. 1.

^j Holy Spirit.

2 Cor. 12. 18.

(Mt. 1. 18;

Acts 2. 4.)

^k 1 John 3. 7,

note.

^l John 7. 12.

^m Ps. 84. 11.

ⁿ 1 Cor. 7. 39.

^o Rom. 10. 10,

note.

^p Sin. Rom. 3.

23, note.

^q unbeliever.

^r Gr. naos, the

sanctuary

itself.

^s Quoted from

Lev. 25. 11, 12.

^t Quoted from

Isa. 52. 11.

^u Separation.

vs. 14-17.

(John 15. 18,

19.)

^v Quoted from

Jer. 31. 9;

Rev. 21. 7.

^w Flesh.

2 Cor. 10. 2,

3. 4. (John 1.

13; Jude 23.)

^x Mt. 5. 48,

note.

^y Open your

hearts to us.

(3) *The appeal to separation and cleansing* (2 Cor. 6. 11-7. 1).

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not ⁿ unequally yoked together with unbelievers: for what fellowship hath ^o righteousness with ^p unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an ^q infidel?

16 And what agreement hath the ^r temple of God with idols? for ye are the temple of the living God; as God hath said, ^s I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

17 ^t Wherefore ^l come out from among them, and be ye ^u separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

18 And will ^v be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER 7.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the ^w flesh and spirit, ^x perfecting holiness in the fear of God.

(4) *The heart of Paul* (vs. 2-16.)

2 ^y Receive us; we have wronged

1 (6. 17). Separation, Summary: (1) Separation in Scripture is twofold: "from" whatever is contrary to the mind of God; and "unto" God Himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use His children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose (Deut. 22. 10). (2) Separation from evil implies (a) separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system (see Rev. 13. 8, note); and (b) separation from believers, especially false teachers, who are "vessels unto dishonour" (2 Tim. 2. 20, 21; 2 John 9-11). (3) Separation is not from *contact* with evil in the world or the church, but from complicity with and conformity to it (John 17. 15; 2 Cor. 6. 14-18; Gal. 6. 1). (4) The reward of separation is the full manifestation of the divine fatherhood (2 Cor. 6. 17, 18); unhindered communion and worship (see Heb. 13. 13-15), and fruitful service (2 Tim. 2. 21); as world-conformity involves the loss of these, though not of salvation. Here, as in all else, Christ is the model. He was "holy, harmless, undefiled, and separate from sinners" (Heb. 7. 26), and yet in such contact with them for their salvation that the Pharisees, who illustrate the mechanical and ascetic conception of separation (Mt. 3. 7, note), judged Him as having lost His Nazarite character (Lk. 7. 39). Cf. Num. 6. 2; 1 Cor. 9. 19-23; 10. 27.

no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulations.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that *a* comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not *b* repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to *c* repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly *d* sorrow worketh repentance to *e* salvation *f* not to be repented of: but the sorrow of the *g* world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what h* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for

A.D. 60.

a encourage-
eth; so in
v.7.

b regret.

c Repentance.
vs.9,10;
2 Cor.12.21.
(Mt.3.2;
Acts 17.30.)

d Psa.32.10.

e Rom.1.16,
note.

f never to be
regretted.

g kosmos =
world-sys-
tem. Gal.6.
14. (John 7.
7; Rev.13.3.)

h Eph.5.11.

i Rom.5.3,11.

j [to give
effect to] the
grace and
fellowship of
the service to
the saints.

k Rom.12.1.

l 1 Cor.15.10.

his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

CHAPTER 8.

Part II. The collection for the poor (2 Cor. 8. 1-9. 15).

(1) *The example of Macedonia.*

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the *i* abundance of their joy and their deep poverty abounded unto the riches of their *liberality*.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much intreaty *j* that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, *k* but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same *l* grace also.

(2) *The exhortation.*

7 Therefore as ye abound in

1(8. 2). In 2 Cor. 8., 9., the apostle defines the Christian doctrine of giving. It may be thus summarized: (1) It is a "grace," i.e. a disposition created by the Spirit (8. 7). (2) In contrast with the law, which imposed giving as a divine requirement, Christian giving is voluntary, and a test of sincerity and love (8. 8-12; 9. 1, 2, 5, 7). (3) The privilege is universal, belonging, according to ability, to rich and poor (8. 1-3, 12-15. Cf. 1 Cor. 16. 1, 2). (4) Giving is to be proportioned to income (8. 12-14. Cf. 1 Cor. 16. 2). The O.T. proportion was the tithe, a proportion which antedates the law (Gen. 14. 20). (5) The rewards of Christian giving are (a) joy (8. 2); (b) increased ability to give in proportion to that which has been already given (9. 7-11); (c) increased thankfulness to God (9. 12); (d) God and the Gospel glorified (9. 13, 14).

every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8 I ^a speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the ^b grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became ^c poor, that ye through his poverty might be ^d rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore ^e perform the doing of it; that as *there* was a readiness to will, so *there* may be a ^f performance also out of that which ye have.

12 For if there be first a ^g willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 For I mean not that other men be eased, and ye burdened:

14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, ^h He that had gathered much had nothing over; and he that had gathered little had no lack.

(3) The messengers.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being ⁱ more forward, ^j of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the ^k gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with ^l this grace, which is administered by us to the glory of the same Lord, and ^m declaration of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 ⁿ Providing for ^o honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many

A.D. 60.

a 2 Cor.9.7.

b Grace (in *salv.*). Gal. 1.3-15.

(Rom.3.24; John 1.17.)

c Lk.9.58;

Phil.2.6,7.

d Rev.3.18.

e complete.

f completion.

g vs.10-12;

2 Cor.8.1, note.

h Quoted from Ex.16.18.

i full of zeal.

j Phil.2.26.

k Gospel.

2 Cor.9.13. (Mt.3.1,2; Rev.14.6.)

l Grace (imparted).

vs.1,6,7,19;

2 Cor.9.8,14. (Rom.6.1;

2 Pet.3.18.)

m for a witness of our readiness.

n Quoted from Prov.3.4.

Septuagint: "And do

thou provide things honest in the sight of the Lord, and of men."

o 1 Pet.2.12.

p Churches (local). vs.1,

18,19,23,24;

2 Cor.11.8,

28. (Acts 2.41; Phil.1.1.)

q 2 Cor.8.4.

r 1 Thes.4.9,

10.

s Or, which hath been

so much spoken of before.

t with blessings.

u Quoted from Prov.22.8,

Septuagint.

v Gk. *hilarious*.

w Psal.112.9.

x vs.9,10.

See 1 John 3.7, note.

things, but now much more diligently, upon the great confidence which I have in you.

23 Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the ^p churches, the proof of your love, and of our boasting on your behalf.

CHAPTER 9.

FOR as touching the ^q ministering to the saints, it is ^r superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, ^s whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.

(4) The encouragement: God loves a cheerful giver; if we give, he will give.

6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth ^t bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for ^u God loveth a ^v cheerful giver.

8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

9 (As it is written, ^w He hath dispersed abroad; he hath given to the poor: his ^x righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your

seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the ^agospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And by their prayer for you, which long after you for the exceeding ^bgrace of God in you.

15 Thanks be unto God for his unspeakable gift.

CHAPTER 10.

Part III. The vindication of Paul's apostleship (2 Cor. 10. 1-13. 14). (Cf. Gal. 1. 11-2. 14.)

(1) *The divine authentication.*

NOW I Paul myself ^cbeseech you by the meekness and gentleness of Christ, who in ^dpresence am base among you, but being absent am bold toward you:

2 But I beseech you, that I may not be bold when I am present with that confidence, ^ewherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the ^fflesh, we do not war after the flesh:

4 (For the weapons of our warfare are not ^gcarnal, but mighty through God to the pulling down of strong holds;)

5 ^hCasting down imaginations, and every high thing that exalteth itself against the knowledge of God, and ⁱbringing into captivity every thought ^jto the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the ^koutward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast some what more of our ^lauthority, which the Lord hath given us for ^medification, and not for your ⁿdestruction, I should not be ashamed:

A.D. 60.

a Gospel.

2 Cor. 10. 14, 16. (Mt. 3. 1, 2; Rev. 14. 6.)

b Grace (imparted). vs. 8, 14; 2 Cor. 12. 9. (Rom. 6. 1; 2 Pet. 3. 18.)

c Rom. 12. 1. d v. 10.

e 1 Cor. 4. 21.

f Flesh. vs. 3, 4; 2 Cor. 11. 18. (John 1. 13; Jude 23.)

g fleshly.

h Overthrowing reasonings.

i leading captive every thought.

j Law (of Christ). Eph. 5. 2. (Gal. 6. 2; 2 John 5.)

k John 7. 24; 1 Cor. 2. 3, 4.

l 2 Cor. 13. 2, 3.

m building up.

n overthrow.

o 2 Cor. 3. 1.

p Gospel. vs. 14, 16; 2 Cor. 11. 4, 7. (Mt. 3. 1, 2; Rev. 14. 6.)

q Rom. 15. 20.

r Quoted from Jer. 9. 24. Cf. 1 Cor. 1. 31.

s Bride (of Christ). Eph. 5. 25-32. (John 3. 29; Rev. 19. 6-8.)

t Church (true). vs. 2, 3; Eph. 1. 22, 23. (Mt. 16. 18; Heb. 12. 23.)

u Temptation. vs. 3, 4; Gal. 4. 14. (Mt. 4. 1; Jas. 1. 14.)

v Gospel. vs. 4, 7; Gal. 1. 6-12. (Mt. 3. 1, 2; Rev. 14. 6.)

9 That I may not seem as if I would terrify you by letters.

10 For ^hhis letters, say they, are weighty and powerful; but ⁱhis bodily presence is weak, and ^jhis speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such ^kwill we be also in deed when we are present.

12 For ^lwe dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without ^mour measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond ⁿour measure, as though we reached not unto you: for we are come as far as to you also in ^opreaching the ^pgospel of Christ:

15 Not boasting of things without ^qour measure, that is, ^rof other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand.

17 ^sBut he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER 11.

(2) *The godly jealousy.*

WOULD to God ye could bear with me a little in my folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have ^tespoused you to one husband, that I may present you ^uas a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent ^vbeguiled Eve through his subtily, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or ^wanother gospel, which ye have

not accepted, ye might well bear with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be ^arude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an ^boffence in abasing myself that ye might be exalted, because I have preached to you the ^cgospel of God freely?

8 I robbed other churches, taking wages of *them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

(3) *The warning against false teachers.*

13 For such are ^dfalse apostles, deceitful ^eworkers, transforming themselves into the apostles of Christ.

14 And no marvel; for ^fSatan himself ^gis transformed into an angel of light.

15 Therefore *it* is no great thing if his ministers also ^hbe transformed as the ministers of ⁱrighteousness; whose end shall be according to their works.

(4) *The enforced boasting* (to 12. 18).

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the ^jflesh, I will glory also.

19 For ye suffer fools gladly, seeing *ye yourselves* are wise.

20 For ye suffer, ^kif a man bring you into bondage, ^lif a man devour you, ^mif a man take of you, ⁿif a

A.D. 60.

a a simple person in speech.

b Sin. Rom. 3. 23, note.

c Gospel. vs. 4, 7; Gal. 1.6-12. (Mt. 3.1,2; Rev. 14.6.)

d Mt. 7.15; Gal. 2.4; 1 John 4.1.

e workmen. Cf. Phil. 3.2.

f Satan. 2 Cor. 12.7. (Mt. 4.1-11; Rev. 20.10.)

g transform-eth himself.

h transform themselves.

i 1 John 3.7, note.

j Flesh. Gal. 3.3. (John 1. 13; Jude 23.)

k Gal. 2.4; 4.9.

l Mt. 23.14.

m Rom. 16.18.

n 1 Pet. 5.3.

o 2 Cor. 10.10.

p v.5.

q The law of Moses provided 39 stripes for one "worthy to be beaten."

r Acts 16.22.

s Acts 14.19.

t Acts 27.

u Acts 14.5.

v Gentiles.

w Acts 20.31.

x Acts 15.36.

y Churches (local).

2 Cor. 12.13. (Acts 2.41; Phil. 1.1.)

z 2 Cor. 12.5, 9,10.

a Rom. 9.5.

b Acts 9.24,25.

c know.

d First heaven, of clouds; second, of stars; third, God's abode.

man exalt himself, if a man smite you on the face.

21 I speak as concerning ^oreproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they ^pHebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty ^qstripes save one.

25 Thrice was I ^rbeaten with rods, once was I ^sstoned, thrice I suffered shipwreck, a ^tnight and a day I have been in the deep;

26 In journeyings often, in perils of waters, in ^uperils of robbers, in perils by *mine own* countrymen, in perils by the ^vheathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In weariness and painfulness, in ^wwatchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the ^xcare of all the ^ychurches.

29 Who is weak, and I *am* not weak? who is offended, and I burn not?

30 If I must needs glory, ^zI will glory of the things which concern *mine infirmities*.

31 The God and Father of our Lord Jesus Christ, ^awhich is blessed for evermore, knoweth that I lie not.

32 In ^bDamascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER 12.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I ^cknew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the ^dthird heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into ^aparadise, and heard unspeakable words, which it is not ^blawful for a man to utter.

5 Of such an one will I glory: ^cyet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a ^{1d}thorn in the flesh, the messenger of ^eSatan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, ^fMy grace is sufficient for thee: for my strength is made ^gperfect in weakness. Most gladly therefore will I rather glory in my ^hinfirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in ^hinfirmities, in reproaches, in necessities, in persecutions, in ⁱdistresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, ^jthough I be nothing.

12 Truly the ^ksigns of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other ^lchurches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: ^mfor I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

A.D. 60.

^a See Lk. 16. 23, note on hades.

^b allowed to man.

^c 2 Cor. 11. 30.

^d Gal. 4. 14.

^e Satan. Eph. 4. 27. (Mt. 4. 1-11; Rev. 20. 10.)

^f Grace (imparted). Gal. 2. 9. (Rom. 6. 1; 2 Pet. 3. 18.)

^g Mt. 5. 48, note.

^h Or, weaknesses.

ⁱ straits.

^j Lk. 17. 10;

1 Cor. 3. 7; Eph. 3. 8.

^k 1 Cor. 9. 2.

^l Churches (local). Gal. 1. 2, 13, 22. (Acts 2. 41; Phil. 1. 1.)

^m 1 Cor. 10. 33; 1 Thes. 2. 8.

ⁿ your souls.

^o Holy Spirit. 2 Cor. 13. 14. (Mt. 1. 18; Acts 2. 4.)

^p 2 Cor. 5. 12.

^q 2 Cor. 13. 2, 10; 1 Cor. 4. 21.

^r Sin. Rom. 3. 23, note.

^s Repentance. 2 Tim. 2. 25. (Mt. 3. 2; Acts 17. 30.)

^t Quoted from Deut. 19. 15.

^u Phil. 2. 7, 8. 1 Pet. 3. 18.

^v 1 Cor. 11. 23; 1 John 3. 20.

15 And I will very gladly spend and be spent for ⁿyou; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same ^ospirit? *walked we not* in the same steps?

(5) The warning.

19 Again, think ye that we excuse ^pourselves unto you? we speak before God in Christ: but we *do* all things, dearly beloved, for your edifying.

20 For I fear, lest, ^qwhen I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have ^rsinned already, and have not ^srepented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER 13.

THIS is the third time I am coming to you. ^tIn the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have ^rsinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For ^uthough he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 ^vExamine yourselves, whether

1 (12. 7). It has been conjectured that Paul's "thorn in the flesh" was chronic ophthalmia, inducing bodily weakness, and a repulsive appearance (Gal. 4. 15; 1 Cor. 2. 3, 4; 2 Cor. 10. 10). This cannot be positively known, and the reserve of Scripture is as sure a mark of inspiration as its revelations. Paul's particular "thorn" is not described that his consolations may avail for all to whom *any* thorn is given.

ye be in the faith; prove your own selves. ^a Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I ^b trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 ^c For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your ^d perfection.

10 Therefore I write these things being absent, lest being present I

A.D. 60.

^a Do ye not recognize yourselves that.

^b i.e. hope.

^c 1 Cor. 13. 6.

^d Perfecting.

Mt. 5. 48, note.

^e rejoice.

^f perfected;

cf. Mt. 5. 48,

note.

^g Rom. 16. 16.

^h Holy Spirit.

Gal. 3. 2, 3, 5,

14. (Mt. 1.

18; Acts 2. 4.)

should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

(6) Conclusion.

11 Finally, brethren, ^e farewell.

^d Be ^f perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 ^g Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the

^h Holy Ghost, be with you all. Amen.

GALATIANS.

1 1]

[1 10

WRITER. The Apostle Paul (1. 1).

Date. Galatians was probably written A.D. 60, during Paul's third visit to Corinth. The occasion of the Epistle is evident. It had come to Paul's knowledge that the fickle Galatians, who were not Greeks, but Gauls, "a stream from the torrent of barbarians which poured into Greece in the third century before Christ," had become the prey of the legalizers, the Judaizing missionaries from Palestine.

Theme. The theme of Galatians is the vindication of the Gospel of the grace of God from any admixture of law-conditions, which qualify or destroy its character of pure grace.

The Galatian error had two forms, both of which are refuted. The first is the teaching that obedience to the law is mingled with faith as the ground of the sinner's justification; the second, that the justified believer is made perfect by keeping the law. Paul meets the first form of the error by a demonstration that justification is through the Abrahamic Covenant (Gen. 15. 18), and that the law, which was four hundred and thirty years after the confirmation of that covenant, and the true purpose of which was condemnation, not justification, cannot disannul a salvation which rests upon the earlier covenant. Paul meets the second and more subtle form by vindicating the office of the Holy Spirit as Sanctifier.

The book is in seven parts: I. Salutation, 1. 1-5. II. Theme, 1. 6-9. III. Paul's Gospel is a revelation, 1. 10-2. 14. IV. Justification is by faith without law, 2. 15-3. 24. V. The rule of the believer's life is gracious, not legal, 3. 25-5. 15. VI. Sanctification is through the Spirit, not the law, 5. 16-24. VII. Exhortations and conclusion, 5. 25-6. 18.

CHAPTER 1.

Part I. Salutation (vs. 1-5).

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the ^achurches ^bof Galatia:

3 ^cGrace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who ^dgave himself for our ^esins, that he might ^fdeliver us from this present evil ^gworld, ^haccording to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

Part II. Theme and occasion of the Epistle (vs. 6-9).

6 I marvel that ye are so soon re-

A.D. 58.

^a Churches (local) vs. 2, 13, 22; Col. 4. 15, 16; (Acts 2. 41; Phil. 1. 1.)

^b 1 Cor. 16. 1; Acts 16. 6.

^c Grace (in sal.) vs. 6, 15; Gal. 2. 21.

(Rom. 3. 24; John 1. 17.)

^d Gal. 2. 20; 1 Cor. 15. 3; 1 Pet. 2. 24.

^e Sin. Rom. 3. 23, note.

^f Gal. 6. 14; Rom. 12. 2; Col. 2. 20.

^g 1. e. age, ^h John 2. 15-17.

ⁱ Acts 4. 12; Gal. 5. 10, 12; Acts 15. 24.

^k 2 Cor. 2. 17; 11. 13, 14.

^l 2 Cor. 11. 13-15.

^m 1 Cor. 16. 22.

ⁿ 1 Thes. 2. 4.

^o Phil. 1. 1.

moved from him that called you into the ^lgrace of Christ unto another gospel:

7 Which is not ⁱanother; but there be some that ^jtrouble you, and would ^kpervert the gospel of Christ.

8 But though we, or an ^langel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be ^maccursed.

9 As we said before, so say I now again. If any ^{man} preach any other gospel unto you than that ye have received, let him be accursed.

Part III. Paul's Gospel is a revelation, not a tradition from the other apostles (Gal. 1. 10-2. 14).

10 ²For do I now persuade men, or God? or do I seek to ⁿplease men? for if I yet pleased men, I should not be the ^oservant of Christ.

1 (1. 6). The test of the Gospel is grace. If the message excludes grace, or mingles law with grace as the means either of justification or sanctification (Gal. 2. 21; 3. 1-3), or denies the fact or guilt of sin which alone gives grace its occasion and opportunity, it is "another" gospel, and the preacher of it is under the anathema of God (vs. 8, 9).

2 (1. 10). The demonstration is as follows: (1) The Galatians know Paul, that he is no seeker after popularity (v. 10). (2) He puts his known character back of the assertion that his Gospel of grace was a revelation from God (vs. 11, 12). (3) As for

11 But I certify you, brethren, that the ^agospel which was preached of me is not after ^bman.

12 For I neither received it of man, neither was I taught it, but by the ^crevelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the ^{1d}Jews' religion, how that beyond measure I persecuted ^ethe church of God, and wasted it:

14 And profited in the Jews' ²religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who ^fseparated me from my mother's womb, and ^gcalled me by his grace,

16 To reveal his Son ^hin me, that I might preach him among the ⁱheathen; immediately I ^jconferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I ^kwent up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's ^lbrother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had ^mheard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they ⁿglorified God in me.

CHAPTER 2.

THEN ^ofourteen years after I went up again to Jerusalem with Barnabas, and took ^pTitus with me also.

A.D. 58.

a Gospel. vs. 6-12; Gal. 2. 2, 5, 7, 14. (Mt. 3. 1, 2; Rev. 14. 6.)

b Inspiration. vs. 11, 12; Eph. 3. 3, 5. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

c Acts 9. 3, 5. 17-20; Gal. 1. 16; Eph. 3. 3, 5.

d Acts 9. 1-3. *e* Church (visible). Phil. 3. 6. (1 Cor. 10. 32; 1 Tim. 3. 15.)

f Rom. 1. 1.

g Rom. 8. 30.

h 2 Cor. 4. 6.

i Gentiles.

j v. 1.

k Acts 9. 26.

l Mt. 12. 46; 13. 55.

m Acts 9. 21, 27, 28.

n Acts 11. 18.

o Acts 15. 1, 2.

p 2 Cor. 8. 16, 23.

q Acts 16. 9.

r Acts 21. 18-22.

s Phil. 2. 16.

t 2 Cor. 11. 26;

u Jude 4.

v Gal. 5. 1, 13.

w Cf. v. 11.

x v. 14; Gal. 3. 1.

y Acts 10. 34;

Rom. 2. 11.

z Acts 22. 21.

Rom. 11. 13.

a 1 Pet. 1. 1.

b Acts 15. 13.

c Grace (imparted).

Eph. 3. 2-8.

(Rom. 6. 1;

2 Pet. 3. 18.)

d Acts 13. 3.

e Gentiles.

f Acts 11. 19,

26; 15. 1.

A.D. 52.

g Acts 11. 23.

h Acts 11. 2.

2 And I went up by ^qrevelation, and communicated unto them that gospel which I preach among the Gentiles, but ^rprivately to them which were of reputation, lest by any means I should run, or had run, in ^svain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of ^tfalse brethren unawares brought in, who came in privily to spy out our ^uliberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we ^vgave place by subjection, no, not for an hour; that the ^wtruth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God ^xaccepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the ^yuncircumcision was committed unto me, as the gospel of the ^zcircumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when ^aJames, Cephas, and John, who seemed to be pillars, perceived the ^bgrace that was given unto me, they gave to me and Barnabas the ^cright hands of fellowship; that we *should* go unto the ^dheathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to ^eAntioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did ^feat with the Gentiles: but when they were come, he withdrew and ^gseparated

the Judaizers, Paul himself had been a foremost Jew, and had forsaken Judaism for something better (vs. 13, 14). (4) He had preached grace years before he saw any of the other apostles (vs. 15-24). (5) When he did meet the other apostles they had nothing to add to his revelations (2. 1-6). (6) The other apostles fully recognized Paul's apostleship (2. 7-10). (7) If the legalizers pleaded Peter's authority, the answer was that he himself had claimed none when rebuked (2. 11-14).

1 (1. 13). The new dispensation of grace having come in, the Mosaic system, if still persisted in, becomes a mere "Jews' religion."

2 (1. 14). The word "religion," Gr. *threskeia* = "religious service," is used but five times in the N.T.: (1) In a bad sense, Acts 26. 5; Gal. 1. 14; Jas. 1. 26; Col. 2. 18 ("worshipping"); (2) in the sense of a believer's good works, Jas. 1. 27. It is never used as synonymous with salvation or spirituality.

himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that ^aBarnabas also was carried away with their dissimulation.

14 But when I saw that they lived not uprightly according to the truth of the ^bgospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Part IV. Justification is by faith without law (Gal. 2. 15-3. 24).

(1) *Even Jews must be so justified.*

15 ¹We *who* are ^cJews by nature, and not ^dsinners of the Gentiles,

16 Knowing that a man is not ^ejustified by the works of the law, but by the ^ffaith of Jesus Christ, even we have believed in ^gJesus Christ, that we might be ^hjustified by the faith of Christ, and ⁱnot by the works of the law: for by the works of the law ^jshall no flesh be justified.

17 But if, while ²we seek to be justified by Christ, we ourselves also are found ^dsinners, is therefore Christ the ^kminister of sin? God forbid.

18 For if I ^lbuild again the things which I destroyed, I make myself a ^dtransgressor.

(2) *The law has already executed its sentence upon the believer.*

19 For I through the law am ^mdead to the law, that I might live unto God.

(3) *The Christian life is the outliving of the inliving Christ.* (Cf. Gal. 5. 15-23.)

20 I am ⁿcrucified with Christ: nevertheless ^oI live; yet ^pnot I, but Christ liveth in me: and the ^qlife which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

A.D. 58.

^a Acts 15.37-39.

^b Gospel. Gal.

3.8. (Mt. 3.1.)

2; Rev. 14.6.)

^c Phil. 3.5.

^d Sin. Rom. 3.

23, note.

^e Justification.

Gal. 3.8, 11, 24.

(Lk. 18.14;

Rom. 3.28.)

^f Faith. Gal. 3.

6, 7, 9, 11, 12,

22-26. (Mt. 8.

10; Heb. 11.

39.)

^g Christ Jesus.

^h Rom. 3.28.

ⁱ Law (of

Moses), vs. 15,

16, 19, 21; Gal.

4.21-30. (Mt.

5.17, 18; Gal.

3.1-29.)

^j Quoted from

Psa. 143.2.

^k Cf. Rom. 3.20.

^l Rom. 6.1

^m Gal. 5.2-4.

ⁿ Rom. 7.4.

^o Gal. 6.14; Col.

2.11, 12, 20.

^p Rom. 6.8-11;

Col. 3.1; Eph.

2.5, 6.

^q Eph. 4.24,

note.

^r Grace (eter-

nal). Gal. 6.8.

^s Mt. 7.14;

Rev. 22.19.)

^t Grace (in-

salv.). Gal. 5.

4. (Rom. 3.24;

John 1.17.)

^u Rom. 10.10,

note.

^v Gal. 3.4; 5.2;

cf. 1 Cor. 15.

17.

^w Rom. 10.17.

^x Mt. 5.48, note.

^y Flesh. Gal. 4.

23, 29. (John

1.13; Jude 23.)

^z Acts 9.17; 10.

44.

¹ Quoted from

Gen. 15.6.

² Faith. vs. 7, 9,

11, 12, 22, 26;

Eph. 2.8.

(Mt. 8.10;

Heb. 11.39.)

^a Imputation.

Jas. 2.23

(Lk. 22.37;

Jas. 2.23.)

^b sons.

^c Gentiles.

^d Gospel. Gal.

4.13. (Mt. 3.

1, 2; Rev. 14.

6.)

^e Quoted from

Gen. 12.3.

^f believing.

^g Quoted from

Deut. 27.26

(4) *To mingle law-works with grace in justification frustrates grace.*

21 I do not frustrate the ⁷grace of God: for if ⁸righteousness come by the law, then Christ is dead ^lin vain.

CHAPTER 3.

(5) *The gift of the Spirit is by faith, not by law-works.*

FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the ^uhearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made ^vperfect by the ^wflesh?

4 Have ye suffered so many things in vain? if *it* be yet in vain.

5 He therefore that ^xministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

(6) *The Abrahamic Covenant is a by-faith covenant.* (Cf. Rom. 4. 1-22.)

6 Even as ^yAbraham ^zbelieved God, and it was ^aaccounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are ^bthe children of Abraham.

8 And the scripture, foreseeing that God would justify the ^cheathen through faith, preached before the ^dgospel unto Abraham, saying, ^eIn thee shall all nations be blessed.

9 So then they which be of faith are blessed with ^ffaithful Abraham.

(7) *The man under law-works is under the curse of the law.*

10 For as many as are of the works of the law are under the curse: for it is written, ^gCursed is every one that continueth not in all

1 (2. 15). Paul here quotes from his words to Peter when he withstood him at Antioch to show the Galatians that, whatever the legalists may have pretended, Peter and he were in perfect accord doctrinally. Paul appealed to the common belief of Peter and himself as a rebuke of Peter's inconsistent practice.

2 (2. 17). That is, "we" Jews. (See Rom. 3. 19-23.) The passage might be thus paraphrased: If we Jews, in seeking to be justified by faith in Christ, take our places as mere sinners, like the Gentiles, is it therefore Christ who makes us sinners? By no means. It is by putting ourselves again under law after seeking justification through Christ, that we act as if we were still unjustified sinners, seeking to become righteous through law-works. (Cf. Gal. 5. 1-4.)

things which are written in the book of the law to do them.

11 But that no man is ^a justified by the law in the sight of God, *it is evident*: for, ^b The just shall live by faith.

12 And the law is ^c not of faith: but, ^d The man that doeth them shall live in them.

(8) *Christ has borne our law-curse that we might have the faith-blessing.*

13 Christ hath ^e redeemed us from the curse of the law, being ^f made a ^g curse for us: for it is written, ^h Cursed is every one that hangeth on a tree:

14 That the ⁱ blessing of Abraham might come on the ^j Gentiles through ^k Jesus Christ; that we might receive the promise of the ^l Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to ^m Abraham and his seed were the promises made. He saith not, And to ⁿ seeds, as of many; but as of one, ^o And to thy seed, which is Christ.

(9) *The law does not add a new condition to the Abrahamic covenant of faith.*

17 And this I say, *that the cove-*

A.D. 58.

^a Justification. vs. 8, 11, 24; Gal. 5. 4. (Lk. 18. 14; Rom. 3. 28.)

^b Quoted from Hab. 2. 4.

^c Rom. 9. 31, 32.

^d Quoted from Lev. 18. 5.

^e Gal. 4. 5; Eph. 1. 7.

^f Sacrifice (of Christ). Gal. 4. 4, 5. (Mt. 26. 28; Heb. 10. 18.)

^g Judgments (the seven). 1 Tim. 1. 20. (Mt. 13. 40-42; Rev. 20. 12.)

^h Quoted from Deut. 21. 23.

ⁱ v. 8; Rom. 4. 2, 5.

^j Rom. 3. 29, 30.

^k Christ Jesus. Holy Spirit.

vs. 2, 3, 5, 14; Gal. 4. 6, 29.

(Mt. 1. 18; Acts 2. 4.)

^l Heb. 11. 8. n. v. 29.

^m Quoted from Gen. 13. 15; 17. 8.

ⁿ Rom. 4. 9, 10, 13, 14.

^o v. 25. ^p Rom. 4. 13; 11. 5.

^q Quoted from Gen. 22. 16, 17.

^r For the sake, i. e. in order that sin might be made manifest as transgression. See Rom. 4. 15; 5. 20; 7. 7, 13.

^u Gal. 4. 4; Heb. 10. 8, 9.

^v Rom. 10. 10, note.

^w Omit "to bring us,"

^x up to, or until.

nant, that was confirmed before of ^p God in Christ, the law, which was ^q four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For ^r if the inheritance be of the law, *it is* no more of promise: but God ^s gave it to Abraham by promise.

(10) *The true intent of the law is condemnation, and as a preparatory discipline.*

19 ¹ Wherefore then serveth the law? It was added ^t because of transgressions, till the ^u seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

20 Now a mediator is not a mediator of one, but God is one.

21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily ^v righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the ² law was our schoolmaster ^w to bring us ^x unto

1 (3. 19). The answer is sixfold: (1) The law was added because of transgressions, i. e. to give to sin the character of transgression. (a) Men had sinned before Moses, but in the absence of law their sins were not put to their account (Rom. 5. 12); the law gave to sin the character of "transgression," i. e. of personal guilt. (b) Also, since men not only continued to transgress after the law was given, but were provoked to transgress by the very law which forbade it (Rom. 7. 8), the law conclusively proved the inveterate sinfulness of man's nature (Rom. 7. 11-13). (2) The law, therefore, "concluded all under sin" (cf. Rom. 3. 19, 20, 23). (3) The law was an *ad interim* dealing, "till the seed should come" (v. 19). (4) The law shut sinful man up to faith as the only avenue of escape (v. 23). (5) The law was to the Jews what the pedagogue was in a Greek household, a ruler of children in their minority, and it had this character "unto" (i. e. until) Christ (v. 24). (6) Christ having come, the believer is no longer under the pedagogue (v. 25).

2 (3. 24). I. The law of Moses, Summary: (1) The Mosaic Covenant was given to Israel in three parts: the "commandments," expressing the righteous will of God (Ex. 20. 1-26); the "judgments," governing the social life of Israel (Ex. 21. 1-24. 11), and the "ordinances," governing the religious life of Israel (Ex. 24. 12-31. 18). (2) The commandments and ordinances were one complete and inseparable whole. When an Israelite sinned, he was held "blameless" if he brought the required offering (Lk. 1. 6; Phil. 3. 6). (3) Law, as a method of the divine dealing with man, characterized the dispensation extending from the giving of the law to the death of Jesus Christ (Gal. 3. 13, 14, 23, 24). (4) The attempt of legalistic teachers (e. g. Acts 15. 1-31; Gal. 2. 1-5) to mingle law with grace as the divine method for this present dispensation of grace, brought out the true relation of the law to the Christian, viz.:

II. The Christian doctrine of the law: (1) Law is in contrast with grace. Un-

Christ, that we might be ^a justified by faith.

Part V. The rule of the believer's life is gracious, not legal (Gal. 3. 25-5. 15).

25 But after that faith is come, we are no longer under a ¹ school-master.

(1) *The justified believer is a son in the family of God, not a servant under the law.*

26 For ye are all ^b the children of God by faith in Christ Jesus.

27 For as many of you as have been ^c baptized ^d into Christ have put on Christ.

28 There is ^e neither Jew nor Greek, there is neither ^f bond nor free, there is neither ^g male nor female: for ye are all ^h one in Christ Jesus.

29 And if ye be Christ's, then are ye ⁱ Abraham's seed, and ^j heirs according to the promise.

CHAPTER 4.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so ^k we, when we were

A.D. 58.

^a Rom. 10. 4.
^b Gr. *huioi* = sons. See Eph. 1. 5, note.
^c Rom. 6. 3.
^d unto.
^e Rom. 10. 12; Col. 3. 11.
^f 1 Cor. 7. 20-24.
^g Acts 1. 14.
^h Eph. 2. 15, 16; 1 Cor. 12. 13.
ⁱ Rom. 4. 11.
^j Gal. 4. 7; Heb. 9. 15.
^k i.e. Jews. ^l v. 9; Col. 2. 8, 20.
^m *kosmos* (Mt. 4. 8) = mankind.
ⁿ Rom. 5. 6; Heb. 9. 26.
^o John 16. 28.
^p Quoted from Gen. 3. 15.
^q *Sacrifice* (of Christ). vs. 4, 5; Eph. 1. 7. (Mt. 26. 28; Heb. 10. 18.)
^r Gal. 3. 13.
^s *Adoption*. Eph. 1. 5. (Rom. 8. 15, 23; Eph. 1. 5.)
^t *Holy Spirit*. vs. 6, 29; Gal. 5. 5, 16, 17-25. (Mt. 1. 18; Acts 2. 4.)
^u Eph. 1. 14; 1 Pet. 1. 4.
^v 1 Thes. 1. 9.
^w Rom. 8. 3; Heb. 7. 18, 19.
^x Gal. 3. 1-3.
^y Col. 2. 16.

children, were in bondage under the ^l elements of the ^m world:

(2) *The believer is redeemed from under the law.*

4 But when the ⁿ fulness of the time was come, ^o God sent forth his Son, made of a ^p woman, made under the law,

5 To ^q redeem them that were ^r under the law, that we might receive the ^s adoption of sons.

(3) *The Spirit actualizes the believer's sonship.* (See Eph. 1. 5, note.)

6 And because ye are sons, God hath sent forth the ^t Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an ^u heir of God through Christ.

(4) *To lapse into legality is to go back to an elementary religion.*

8 Howbeit then, when ye knew not God, ye ^v did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the ^w weak and beggarly elements, whereunto ye ^x desire again to be in bondage?

10 Ye ^y observe days, and months, and times, and years.

der the latter God bestows the righteousness which, under law, He demanded (Ex. 19. 5; John 1. 17; Rom. 3. 21, note; 10. 3-10; 1 Cor. 1. 30). (2) The law is, in itself, holy, just, good, and spiritual (Rom. 7. 12-14). (3) Before the law the whole world is guilty, and the law is therefore of necessity a ministry of condemnation, death, and the divine curse (Rom. 3. 19; 2 Cor. 3. 7-9; Gal. 3. 10). (4) Christ bore the curse of the law, and redeemed the believer both from the curse and from the dominion of the law (Gal. 3. 13; 4. 5-7). (5) Law neither justifies a sinner nor sanctifies a believer (Gal. 2. 16; 3. 2, 3, 11, 12). (6) The believer is both dead to the law and redeemed from it, so that he is "not under the law, but under grace" (Rom. 6. 14; 7. 4; Gal. 2. 19; 4. 4-7; 1 Tim. 1. 8, 9). (7) Under the new covenant of grace the principle of obedience to the divine will is inwrought (Heb. 10. 16). So far is the life of the believer from the anarchy of self-will that he is "inlawed to Christ" (1 Cor. 9. 21), and the new "law of Christ" (Gal. 6. 2; 2 John 5) is his delight; while, through the indwelling Spirit, the righteousness of the law is fulfilled in him (Rom. 8. 2-4; Gal. 5. 16-18). The commandments are used in the distinctively Christian Scriptures as an instruction in righteousness (2 Tim. 3. 16; Rom. 13. 8-10; Eph. 6. 1-3; 1 Cor. 9. 8, 9).

1(3. 25). Gr. *paidagos*, "child-conductor." "Among the Greeks and Romans, persons, for the most part slaves, who had it in charge to educate and give constant attendance upon boys till they came of age."—H. A. W. Meyer. The argument does not turn upon the extent or nature of the pedagogue's authority, but upon the fact that it wholly ceased when the "child" (4. 1) became a "son" (4. 1-6), when the *minor* became an *adult*. The adult "son" does voluntarily that which formerly he did in fear of the pedagogue. But even if he does not, it is no longer a question between the son and the pedagogue (the law), but between the son and his Father—God. (Cf. Heb. 12. 5-10; 1 John 2. 1, 2.)

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I ^abeseech you, be as I am; for I am as ye are: ye have not ^binjured me at all.

13 Ye know how through infirmity of the flesh I preached the ^cgospel unto you at the first.

14 And my ^dtemptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

(5) *In legality the Galatians have lost their blessing.*

15 Where is then the blessedness ye spake of? for I bear you record, that, if it *had* been possible, ye would have ^eplucked out your own eyes, and have given them to me.

16 Am I therefore become your ^fenemy, because I tell you the truth?

17 They zealously affect you, but not well; yea, they would ^gexclude you, that ye might affect them.

18 But it is good to be zealously affected always in a good *thing*, and ^hnot only when I am present with you.

(6) *The two systems, law and grace, cannot co-exist.*

19 My ⁱlittle children, of whom I travail in birth again until Christ be formed in you.

20 I desire to be ^jpresent with you now, and to change my voice; for I stand in ^kdoubt of you.

21 Tell me, ye that desire to be under the ^llaw, do ye not ^mhear the law?

22 For it is written, ⁿthat Abraham had two sons, the one by a bondmaid, the other by a free-woman.

23 But he *who* was of the bond-woman was born after the ^oflesh; but he of the freewoman was by ^ppromise.

24 Which things are an allegory: for these are the ^qtwo covenants; the one from the mount ^rSinai, which gendereth to ^sbondage, which is ^tAgar.

25 For this ^uAgar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in ^vbondage with her children.

A.D. 58.

a 2 Cor. 6. 11-13.

b 2 Cor. 2. 5.

c Gospel. Eph.

1. 13. (Mt. 3. 1.)

2; Rev. 14. 6.)

d Temptation.

Gal. 6. 1. (Mt.

4. 1; Jas. 1. 14.)

e Acts 20. 37, 38.

f 2 Cor. 12. 15.

g 2 Tim. 1. 15.

h Phil. 2. 12.

i 1 Cor. 4. 21;

2 Cor. 13. 1, 2.

j v. 11; Eph. 1. 6.

k Law (of

Moses). vs. 21-

30. Eph. 2. 15.

(Mt. 5. 17, 18;

Gal. 3. 1-29.)

l Rom. 3. 19, 20.

m Quoted from

Gen. 16. 15;

21. 2.

n Flesh. vs. 23-

29; Gal. 5. 13,

16-21, 24.

(John 1. 13;

Jude 23.)

o vs. 23; Gen. 17.

15-17.

p Heb. 8. 6, 7;

9. 15.

q Heb. 12. 18.

r Gal. 5. 1.

s Hagar.

t John 8. 32-36.

u Heb. 11. 10;

12. 22; Rev.

21. 2.

v Phil. 3. 20.

w Quoted from

Isa. 54. 1.

x Gal. 3. 29;

Rom. 9. 8.

y 2 Tim. 3. 12.

z Quoted from

Gen. 21. 10.

a Rom. 6. 14.

b freewoman.

c Phil. 4. 1; Gal.

2. 5.

d Acts 15. 10;

Col. 2. 8, 14.

e Acts 15. 1.

f Rom. 2. 25.

g i. e. of no ex-

perimental ef-

fect: the sense

of liberty is

lost. Gal. 2.

21; Col. 1. 23.

h Justification.

Titus 3. 7.

(Lk. 18. 14;

Rom. 3. 28.)

i fallen away.

Gal. 4. 9.

j Grace (in

salv.). Eph. 1.

6. 7. (Rom. 3.

24; John 1.

17.)

k Rom. 5. 2, 5.

l Rom. 10. 10.

note.

m Christ Jesus.

n Gal. 6. 15; 3.

28; Rom. 10. 12.

o Rom. 3. 22; 5. 1.

p 1 Thes. 1. 3.

q Jas. 2. 20-26.

r Gal. 3. 3.

s Leaven. Mt.

13. 33. (Mt. 16.

6; Mt. 13. 33.)

26 But Jerusalem which is ^uabove is free, which is the ^vmother of us all.

27 For it is written, ^wRejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now ^xwe, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh ^ypersecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? ^zCast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are ^anot children of the bondwoman, but of the ^bfree.

CHAPTER 5.

Application of the allegory.

^cSTAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the ^dyoke of bondage.

2 Behold, I Paul say unto you, that ^eif ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a ^fdebtor to do the whole law.

4 Christ is become of ^gno effect unto you, whosoever of you are ^hjustified by the law; ye are ⁱfallen from ^jgrace.

5 For we through the Spirit ^kwait for the hope of righteousness ^lby faith.

6 For in ^mJesus Christ neither ⁿcircumcision availeth any thing, nor uncircumcision; but ^ofaith which ^pworketh by love.

7 Ye ^qdid run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little ^rleaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

1 (4. 19). The allegory (vs. 22-31) is addressed to justified but immature believers (cf. 1 Cor. 3. 1, 2), who, under the influence of legalistic teachers "desire to be under the law," and has, therefore, no application to a sinner seeking justification. It raises and answers, for the fifth time in this Epistle, the question, Is the believer under the law? (Gal. 2. 19-21; 3. 1-3; 3. 25, 26; 4. 4-6; 4. 9-31).

11 And I, brethren, if I yet preach circumcision, why do I yet suffer ^apersecution? then is the ^boffence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been ^ccalled unto liberty; only ^{use} not liberty for an ^doccasion to the flesh, but by ^elove serve one another.

14 For all the law is fulfilled in one word, *even* in this; *f*Thou shalt love thy neighbour as thyself.

15 But if ye ^gbite and devour one another, take heed that ye be not ^hconsumed one of another.

Part VI. Sanctification is through the Spirit, not the law (vs. 16-24).

16 *This I say then, i*Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

(1) *The Spirit gives victory over sin.* (Cf. Rom. 8. 2. See Rom. 7. 15, note.)

17 For the flesh ^jlusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye ^kcannot do the things that ye would.

18 But if ye be ^lled of the Spirit, ye are not ^munder the law.

19 Now the ⁿworks of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall ^onot inherit the kingdom of God.

(2) *Christian character is produced by the Holy Spirit, not by self-effort.* (Cf. John 15. 1-5, Gal. 2. 20.)

22 ¹But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, ^pfaith,

23 Meekness, temperance: against ^qsuch there is no law.

A.D. 58.

^a Gal. 6. 12.

^b 1 Cor. 1. 23;

^c 2 Tim. 3. 11, 12.

^d v. 1; Rom. 8. 2.

^e Rom. 6. 1, 15-

^f 22; 1 Pet. 2. 16.

^g 1 Pet. 1. 22;

^h 1 John 3. 16-18.

ⁱ Quoted from

^j Lev. 19. 18.

^k Jas. 3. 13-16.

^l Eph. 4. 31, 32.

^m v. 25; Rom. 8.

ⁿ 12, 13.

^o Rom. 7. 22, 23.

^p *should not.*

^q Rom. 8. 14.

^r i. e. not under

^s bondage of effort

^t to please

^u God by law.

^v works. 2 Cor.

^w 3. 17.

^x Rom. 1. 26-31;

^y Eph. 5. 11, 12;

^z 2 Tim. 3. 1-4.

^{aa} 1 Cor. 6. 9, 10;

^{ab} Rev. 21. 8.

^{ac} *p*faithfulness.

^{ad} *q*such things.

^{ae} *r*Flesh. vs. 13.

^{af} 16-21, 24; Gal.

^{ag} 6. 8, 13. (John

^{ah} 1. 13; Jude 23.)

^{ai} *s*Holy Spirit.

^{aj} vs. 5, 16, 17, 18,

^{ak} 22, 25; Gal. 6.

^{al} 8. (Mt. 1. 18;

^{am} Acts 2. 4.)

^{an} *p*Phil. 2. 3.

^{ao} *q*3. 23. *sin.* Rom.

^{ap} vs. 23, note.

^{aq} *v*Rom. 15. 1;

^{ar} Gal. 5. 25.

^{as} *w*John 13. 12-

^{at} 15.

^{au} *x*John 21. 15-17.

^{av} *y*Temptation.

^{aw} 1 Thes. 3. 5.

^{ax} (Mt. 4. 1; Jas.

^{ay} 1. 14.)

^{az} *z*Acts 20. 35;

^{ba} 1 Thes. 5. 14.

^{bb} *a*Law (of

^{bc} *Christ*). Lk.

^{bd} 6. 27-38. (Gal.

^{be} 6. 2; 2 John 5.)

^{bf} *b*Rom. 12. 3.

^{bg} *c*Jas. 1. 22.

^{bh} *d*Rom. 12. 2;

^{bi} 1 Cor. 11. 23.

^{bj} *e*2 Cor. 10. 12-

^{bk} 18.

^{bl} *f*Rom. 14. 12.

^{bm} *g*1 Cor. 9. 7, 15;

^{bn} 1 Tim. 5. 18.

^{bo} *h*Or, share

^{bp} with him.

^{bq} 1 Cor. 3. 10-13.

^{br} *j*Holy Spirit.

^{bs} Eph. 1. 13, 17.

^{bt} (Mt. 1. 18;

^{bu} Acts 2. 4.)

^{bv} *k*Life (eternal).

^{bw} Eph. 4.

^{bx} 18. (Mt. 7. 14;

^{by} Rev. 22. 19.)

^{bz} 11 Cor. 15. 58;

^{ca} 2 Thes. 3. 13.

^{cb} *m*Jas. 5. 7, 8.

24 And they that are Christ's have crucified the ^tflesh with the affections and lusts.

Part VII. The outworking of the new life in Christ Jesus (Gal. 5. 25-6. 18).

25 If we live in the ^sSpirit, let us also walk in the Spirit.

26 Let us not be desirous of ^tvain glory, provoking one another, envying one another.

CHAPTER 6.

(1) *The new life as a brotherhood: (a) the case of a sinning brother.*

BRETHREN, if a man be overtaken in a ^ufault, ye which are ^vspiritual, ^wrestore such an one in the spirit of ^xmeekness; considering thyself, lest thou also be ^ytempted.

(b) *The case of a burdened brother.*

2 ^zBeare ye one another's burdens, and so fulfil the ^alaw of Christ.

3 For if a man ^bthink himself to be something, when he is nothing, he ^cdeceiveth himself.

4 But let every man ^dprove his own work, and then shall he have rejoicing in ^ehimself alone, and not in another.

5 For every man shall ^fbear his own burden.

(c) *The case of a teaching brother.*

6 Let ^ghim that is taught in the word ^hcommunicate unto him that teacheth in all good things.

(2) *The new life as a husbandry.*

7 Be not deceived; God is not mocked: for ⁱwhatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the ^jSpirit shall of the Spirit reap ^klife everlasting.

9 And let us not be ^lweary in well doing: for in due season we shall ^mreap, if we faint not.

1 (5. 22). Christian character is not mere moral or legal correctness, but the possession and manifestation of nine graces: love, joy, peace—character as an inward state; longsuffering, gentleness, goodness—character in expression toward man; faith, meekness, temperance—character in expression toward God. Taken together they present a moral portrait of Christ, and may be taken as the apostle's explanation of Gal. 2. 20, "Not I, but Christ," and as a definition of "fruit" in John 15. 1-8. This character is possible because of the believer's vital union to Christ (John 15. 5; 1 Cor. 12. 12, 13), and is wholly the fruit of the Spirit in those believers who are yielded to Him (Gal. 5. 22, 23).

(3) *The new life as a beneficence.*
(Cf. Acts 10. 38.)

10 As we have therefore opportunity, let us do good unto all *men*,
^a especially unto them who are of the household of faith.

(4) *The new life in sacrificial love.*

11 Ye see how ¹large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair ^bshew in the flesh, they ^cconstrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your ^dflesh.

(5) *The new exultation of the new life.*

14 But ^eGod forbid that I should

A.D. 58.

^a Rom. 12. 13;

¹ John 3. 17.

^b Phil. 3. 4, 6.

^c "Circum-

cision" stands

here for ex-

ternality in

religion—

form rather

than spirit.

Col. 2. 16-23.

^d *Flesh*. v. 13;

Eph. 2. 3.

(John 1. 13;

Jude 23.)

^e Phil. 3. 8.

^f 1 Cor. 1. 18.

^g Gal. 1. 4; 2. 20.

^h Col. 2. 20;

John 17. 9, 15.

ⁱ *kosmos* =

world-system.

Eph. 2. 2.

(John 7. 7;

Rev. 13. 3.)

^j Gal. 5. 6.

^k *creation*.

^l Rom. 4. 12;

9. 6-8.

glory, save in the ^fcross of our Lord Jesus Christ, by whom the ^gworld is crucified unto me, and ^hI unto the ⁱworld.

15 For ^jin Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new ^kcreature.

(6) *The peace of the new life.*

16 And as many as walk according to this rule, peace ^{be} on them, and mercy, and upon the ^lIsrael of God.

(7) *The new fellowship of suffering.*

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ ^{be} with your spirit. Amen.

1(6. 11). "With how large letters . . . mine own hand." The apostle was, it appears from many considerations, afflicted with ophthalmia, a common disease in the East, to the point almost of total blindness (e.g. Gal. 4. 13-15). Ordinarily, therefore, he dictated his letters. But now, having no amanuensis at hand, but urged by the spiritual danger of his dear Galatians, he writes, we cannot know with what pain and difficulty, with his own hand, in the "large letters" his darkened vision compelled him to use.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1] EPHESIANS.

[1 4

WRITER. The Apostle Paul (1. 1).

Date. Ephesians was written from Rome in A.D. 64. It is the first in order of the Prison Epistles (Acts 20-27.; see Acts 28. 30, *note*), and was sent by Tychicus, concurrently with Colossians and Philemon. It is probable that the two greater letters had their occasion in the return of Onesimus to Philemon. Ephesians is the most impersonal of Paul's letters. Indeed the words, "to the Ephesians," are not in the best manuscripts. Colossians (4. 16) mentions an epistle to the Laodiceans. It has been conjectured that the letter known to us as Ephesians is really the Laodicean letter. Probably it was sent to Ephesus and Laodicea without being addressed to any church. The letter would then be "to the saints and the faithful in Christ Jesus" anywhere.

Theme. The doctrine of the Epistle confirms this view. It contains the highest church truth, but has nothing about church order. The church here is the true church, "His body," not the local church, as in Philippians, Corinthians, etc. Essentially three lines of truth make up this Epistle: the believer's exalted position through grace; the truth concerning the body of Christ and a walk in accordance with that position.

There is a close spiritual affinity between Ephesians and Joshua, the "heavenlies" answering in Christian position to Canaan in Israel's experience. In both there is conflict, often failure, but also victory, rest, and possession (Josh. 21. 43-45; Eph. 1. 3; 3. 14-19; 6. 16, 23). As befits a complete revelation, the number seven is conspicuous in the structure of Ephesians.

The divisions are, broadly, four: I. The apostolic greeting, 1. 1, 2. II. Positional; the believer's standing "in Christ" and "in the heavenlies" through pure grace, 1. 3-3. 21. III. Walk and service, 4. 1-5. 17. IV. The walk and warfare of the Spirit-filled believer, 5. 18-6. 24.

CHAPTER 1.

Part I. The apostolic salutation (vs. 1, 2).

PAUL, an apostle of Jesus Christ by the ^awill of God, to the saints which are at ^bEphesus, and to the ^cfaithful ¹in Christ Jesus:

2 ^dGrace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

A.D. 64.

^a Acts 9.15; Gal. 1.1, 15.
^b Acts 19.1; 20.17-38.
^c Rev. 2.11.
^d Rom. 1.7;
1 Tim. 1.2.
^e v. 17; 1 Pet. 1.3.
^f Rom. 8.29-32;
1 Cor. 3.21-23;
Col. 1.12, 18.
^g v. 20; Eph. 2.6;
3.10; 6.12.
^h Election (corporate). Col. 3.12. (Mk. 13. 20; 1 Pet. 1.2.)

Part II. The believer's position in grace (Eph. 1. 3-3. 21).

(1) The seven elements of the believer's position.

3 ^eBlessed be the God and Father of our Lord Jesus Christ, who ^fhath blessed us with all spiritual blessings ²in ^gheavenly places in Christ:

4 According as he hath ^hchosen us in him before the foundation

1 (1. 1). The believer's place as a member of the body of Christ, vitally united to Him by the baptism with the Holy Spirit (1 Cor. 12. 12, 13).

2 (1. 3). Lit., the heavenlies. The same Greek word is used in John 3. 12, where "things" is added. In both places the word signifies that which is heavenly in contradistinction to that which is earthly. In Ephesians "places" is especially misleading. "The heavenlies" may be defined as the sphere of the believer's spiritual experience as identified with Christ in nature (2 Pet. 1. 4); life (Col. 3. 4; 1 John 5. 12); relationships (John 20. 17; Heb. 2. 11); service (John 17. 18; Mt. 28. 20); suffering (Phil. 1. 29; 3. 10; Col. 1. 24); inheritance (Rom. 8. 16, 17); and future glory in the kingdom (Rom. 8. 18-21; 1 Pet. 2. 9; Rev. 1. 6; 5. 10). The believer is a heavenly man, and a stranger and pilgrim on the earth (Heb. 3. 1; 1 Pet. 2. 11).

of the ^a world, that we should be ^b holy and without blame before him in love:

5 Having ¹ predestinated us unto the ^{2c} adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption ^d through his blood, the forgiveness of ^e sins, according to the riches of his ^f grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the ^g mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the ³ dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

11 In whom also we have obtained an inheritance, being ^h predestinated according to the purpose of him who worketh all things after the ⁱ counsel of his own will:

12 That we should be to the ^j praise of his glory, who first ^k trusted in Christ.

13 In whom ye also *trusted*, after

A.D. 64.

a i.e. earth.
b Sanctify, holy (persons)
(N.T.). Eph. 2.21. (Mt. 4.5; Rev. 22.11.)

c Adoption.
(Rom. 8.15, 23.)

d Sacrifice (of Christ). Col. 1.14, 20. (Mt. 26.28; Heb. 10.18.)

e Sin. Rom. 3.23, note.

f Grace (in salu.). vs. 6, 7; Eph. 2.5, 7, 8. (Rom. 3.24; John 1.17.)

g Rom. 16.25, 26; Eph. 3.3; Mt. 13.11, note.

h Predestination. vs. 5, 11. (Acts 4.28.)

i Rom. 8.28. j vs. 6, 14; Eph. 3.21.

k hoped. l Gospel. Eph. 3.1-10. (Mt. 3.1, 2; Rev. 14.6.)

m having believed. n Assurance. Eph. 4.30.

(John 10.10-14, 28, 29; Jude 1.)

o Holy Spirit. vs. 13, 17; Eph. 2.18, 22. (Mt. 1.18; Acts 2.4.)

p Bible prayers (N.T.). Eph. 3.14-21. (Mt. 6.9; Rev. 22.20.)

that ye heard the word of truth, the ^l gospel of your salvation: in whom also ^m after that ye believed, ⁿ ye were ⁴ sealed with that ^o holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(2) *The prayer for knowledge and power.*

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my ^p prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead,

1 (1. 5). Predestination is that effective exercise of the will of God by which things before determined by Him are brought to pass. See *Election*, 1 Pet. 1. 2, note; *Foreknowledge*, 1 Pet. 1. 20, note.

2 (1. 5). Adoption (*huiiothesia*, "placing as a son") is not a word of *relationship* but of *position*. The believer's relation to God as a child results from the new birth (John 1. 12, 13), whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son (Gal. 4. 1-5). The indwelling Spirit gives the realization of this in the believer's present experience (Gal. 4. 6); but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints, which is called "the redemption of the body" (Rom. 8. 23; 1 Thes. 4. 14-17; Eph. 1. 14; 1 John 3. 2).

3 (1. 10). The Dispensation of the Fulness of Times, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenant to David (2 Sam. 7. 8-17; Zech. 12. 8, Summary; Lk. 1. 31-33; 1 Cor. 15. 24, Summary), and gathers into itself under Christ all past "times": (1) The time of oppression and misrule ends by Christ taking His kingdom (Isa. 11. 3, 4). (2) The time of testimony and divine forbearance ends in judgment (Mt. 25. 31-46; Acts 17. 30, 31; Rev. 20. 7-15). (3) The time of toil ends in rest and reward (2 Thes. 1. 6, 7). (4) The time of suffering ends in glory (Rom. 8. 17, 18). (5) The time of Israel's blindness and chastisement ends in restoration and conversion (Rom. 11. 25-27; Ezk. 39. 25-29). (6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens (Dan. 2. 34, 35; Rev. 19. 15-21). (7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God (Gen. 3. 17; Isa. 11. 6-8; Rom. 8. 19-21).

4 (1. 13). The Holy Spirit is Himself the seal. In the symbolism of Scripture a seal signifies: (1) A finished transaction (Jer. 32. 9, 10; John 17. 4; 19. 30). (2) Ownership (Jer. 32. 11, 12; 2 Tim. 2. 19). (3) Security (Esth. 8. 8; Dan. 6. 17; Eph. 4. 30).

and set *him* at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this ^a world, but also in that which is to come:

(3) *Christ exalted to be the Head of his body, the church.*

22 And hath ^b put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his ^c body, the ^d fulness of him that filleth all in all.

CHAPTER 2.

(4) *The Method of Gentile salvation.*

AND you *hath* he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this ^e world, according to the ^f prince of the power of the air, the spirit that now worketh in the ^g children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our ^h flesh, fulfilling the desires of the ⁱ flesh and of the ^j mind; and were by nature the children of ^k wrath, even as others.

4 But God, who is ^l rich in mercy, for his ^m great love wherewith he loved us,

5 Even when we were ⁿ dead in sins, hath ^o quickened us together with Christ, (by grace ye are ^p saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ^q ages to come he might shew the exceeding riches of his grace in his ^r kindness toward us through Christ Jesus.

8 For by ^s grace are ye ^p saved through ^t faith; and that not of yourselves: it is the ^u gift of God:

9 Not of ^v works, lest any man should ^w boast.

10 For we are his workmanship;

A.D. 64.

a i.e. age.

b Psal. 8.6; 110.

1; 1 Cor. 15.27;

Heb. 2.8.

c Church

(true). vs. 22.

23; Eph. 2.19-

22. (Mt. 16.18;

Heb. 12.23.)

d Or, comple-

ment. Eph. 5.

28-30, 32.

e kosmos =

world-system.

Col. 2.20.

(John 7.7;

Rev. 18.3.)

f John 12.31.

1 John 5.19;

2 Cor. 4.3, 4.

g sons.

h Flesh. Eph.

6.12. (John 1.

13; Jude 23.)

i Jas. 1.21;

2 Pet. 2.14.

j Col. 2.8.

k Rom. 1.18;

Eph. 5.6.

l Eph. 1.7; 2.7;

Psal. 103.8-11.

m John 3.16;

1 John 4.9, 10.

n Death (spirit-

ual). vs. 1-5.

(Mt. 8.22.)

o Col. 2.13;

John 5.25, 26.

p Rom. 1.16,

note.

q Eph. 1.21; 3.

21; Rev. 20.4;

21-4.

r Tit. 3.4

s Grace (in

salv.). vs. 5, 7.

8; Col. 1.6.

(Rom. 3.24;

John 1.17.)

t Faith. Eph.

3.17. (Mt. 8.

10; Heb. 11.

39.)

u John 1.12, 13.

v Rom. 4.4, 5;

11.6.

w Rom. 8.27;

1 Cor. 1.26-31.

x Eph. 4.24,

note.

y kosmos (Mt. 4.

8.) = mankind.

z Law (of

Moses). Phil.

3.4-9. (Mt. 5.

17, 18; Gal. 3.

1-29.)

a Reconcilia-

tion. See Col.

1.20, 21.

b Holy Spirit,

vs. 18, 22; Eph.

3.5, 16. (Mt. 1.

18; Acts 2.4.)

c Church

(true). vs. 19-

22; Eph. 3.1-

10. (Mt. 16.18;

Heb. 12.23.)

d Christ (as

stone). Rom.

9.32, 33. (Mt.

7.24, 25; 1 Pet.

2.8.)

^x created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

(5) *The Gentile position by nature.*

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the ^y world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

(6) *Jew and Gentile one body in Christ.*

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the ^z law of commandments contained in ordinances; for to make in himself of twain one ² new man, so making peace;

16 And that he might ^a reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we ^b both have access by one Spirit unto the Father.

(7) *The church a temple for the habitation of God through the Spirit.*

19 Now therefore ye are no more strangers and foreigners, but ^c fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner ^d stone;

21 In whom all the building fitly

1(2. 5). Death (spiritual), Summary: Spiritual death is the state of the natural or unregenerate man as still in his sins (Eph. 2. 1), alienated from the life of God (Eph. 4. 18, 19), and destitute of the Spirit. Prolonged beyond the death of the body, spiritual death is a state of eternal separation from God in conscious suffering. This is called "the second death" (Rev. 2. 11; 20. 6, 14; 21. 8).

2(2. 15). Here the "new man" is not the individual believer but the church, considered as the body of Christ in the sense of Eph. 1. 22, 23; 1 Cor. 12. 12, 13; Col. 3. 10, 11. (See Heb. 12. 23, note.)

framed together ^agroweth unto an ^bholy temple in the Lord:

22 In whom ye also are builded together for an ^chabitation of God through the Spirit.

CHAPTER 3.

The church a mystery hidden from past ages.

FOR this cause I Paul, the prisoner of ^dJesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the ^egrace of God which is given me to you-ward:

3 How that by ^frevelation he made known unto me the ^gmystery; (as I ^hwrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the ⁱmystery of Christ)

5 Which in other ^jages was not made known unto the sons of men, as it is ^know revealed unto his ^lholy apostles and prophets by the Spirit;

6 ¹That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the ^mgospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the ⁿleast of all saints, is this grace given, that I should preach among the ^oGentiles the ^punsearchable riches of Christ;

9 And to make all ^qmen see what is the fellowship of the ^rmystery, which ^sfrom the beginning of the world hath been ^thid in God, who ^ucreated all things by Jesus Christ:

10 To the intent that now unto the ^vprincipalities and powers in heavenly ^wplaces might be known by the ^xchurch the manifold wisdom of God,

11 ^yAccording to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have ^zboldness and access with confidence by the faith of him.

A.D. 64.

^a 1 Cor. 3. 16, 17.

^b Holy, sanctify

(persons)

(N.T.), v. 21:

Eph. 3. 5. (Mt.

4. 5; Rev. 22.

11.)

^c John 2. 19-21;

2 Cor. 6. 16.

^d Christ Jesus.

^e Grace (im-

parted). vs. 2-

8; Eph. 4. 7, 29.

(Rom. 6. 1;

2 Pet. 3. 18.)

^f Rom. 16. 25,

26; Gal. 1. 12,

15, 16.

^g Mt. 13. 11,

^h note.

ⁱ Eph. 1. 9, 10,

18-22.

^j generations.

^k Inspiration.

vs. 3-5; Eph. 6.

17. (Mt. 4. 4, 7,

10; Rev. 22.

19.)

^l Sanctify, holy

(persons)

(N.T.). Eph.

5. 26, 27. (Mt.

4. 5; Rev. 22.

11.)

^m Gospel. vs. 1-

10; Eph. 6. 15-

19. (Mt. 3. 1, 2;

Rev. 14. 6.)

ⁿ 1 Cor. 15. 9;

1 Tim. 1. 15.

^o Rom. 11. 13.

^p vs. 18, 19;

Col. 2. 2, 3.

^q throughout

the ages.

^r v. 5; Col. 1. 26.

^s John 1. 3;

Heb. 1. 2.

^t Eph. 1. 21;

1 Pet. 1. 12.

^u Church

(true). vs. 1-

10; Eph. 5. 23,

25-27, 29-32.

(Mt. 16. 18;

Heb. 12. 23.)

^v Eph. 1. 4, 11.

^w Heb. 10. 19;

1 John 4. 18.

^x Bible prayers

(N.T.). Phil.

9. 1-11. (Mt. 6.

9; Rev. 22. 20.)

^y Eph. 1. 3.

^z every family.

^a Eph. 1. 7; 2. 4;

Phil. 4. 19.

^b Col. 1. 11.

^c Holy Spirit.

vs. 5, 16; Eph.

4. 3, 4, 30. (Mt.

1. 18; Acts 2.

4.)

^d John 14. 23;

Col. 1. 27.

^e Faith. Phil.

3. 9. (Mt. 8. 10;

Heb. 11. 39.)

^f Eph. 1. 18.

^g Rom. 10. 3, 11,

12.

(Parenthetical: the prayer for inner fulness and knowledge.)

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I ^wbow my knees unto the ^xFather of our Lord Jesus Christ,

15 Of whom ^ythe whole family in heaven and earth is named,

16 That he would grant you, according to the ^zriches of his glory, to be ^astrengthened with might by his ^bSpirit in the inner man;

17 That ^cChrist may dwell in your hearts by ^dfaith; that ye, being rooted and grounded in love,

18 May be ^eable to comprehend with all saints ^fwhat is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him ^{be} glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER 4.

Part III. The walk and service of the believer as in Christ, and as having the Spirit (Eph. 4. 1-5. 17).

(1) *The walk to be worthy the position.*

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

(2) *The seven unities to be kept.*

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

¹(3. 6). That Gentiles were to be *saved* was no mystery (Rom. 9. 24-33; 10. 19-21). The mystery "hid in God" was the divine purpose to make of Jew and Gentile a wholly new thing—"the church, which is his [Christ's] body," formed by the baptism with the Holy Spirit (1 Cor. 12. 12, 13) and in which the earthly distinction of Jew and Gentile disappears (Eph. 2. 14, 15; Col. 3. 10, 11). The revelation of this mystery, which was foretold but not explained by Christ (Mt. 16. 18), was committed to Paul. In his writings alone we find the doctrine, position, walk, and destiny of the church.

5 ^aOne Lord, ^bone faith, ^cone baptism,

6 One ^dGod and Father of all, who is above all, and through all, and in you all.

(3) *The ministry gifts of Christ to his body.*

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, ^eWhen he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he ¹gave ²some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

(4) *The purpose of the ministry gifts.*

12 For the ^fperfecting of the saints, ^gfor the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a ^hperfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every ⁱwind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

15 But ^jspeaking the truth in love, may grow up ^kinto him in all things, which is the ^lhead, even Christ:

A.D. 64.

a 1 Cor. 1.13;

8.5,6.

b Gal. 1.23;

1 Cor. 15.1-8.

c 1 Cor. 12.12,

13; Eph. 5.30.

d 1 Cor. 8.6;

12.6.

e Quoted from

Psa. 68.18.

f Mt. 5.48,

note.

g unto the doing of service.

h Eph. 1.23;

2.15.

i Mt. 11.7.

j holding.

k unto.

l Eph. 1.22.

m every joint

of supply.

n v.12.

o Col. 2.19.

p Eph. 2.2.

q Death (spir-

itual). vs.18,

19; Col. 2.13.

(Mt. 8.22;

Eph. 2.5.)

r Life (etern-

nal). Phil. 2.

16. (Mt. 7.14;

Rev. 22.19.)

s 1 Tim. 4.2.

t Acts 2.36.

u have put off.

v Rom. 6.6,

note.

w being.

x have put on.

y Rom. 10.10,

note.

z Quoted from

Zech. 8.16.

a Quoted from

Psa. 4.4.

b Sin. Rom. 3.

23, note.

c 2 Cor. 2.10,

11.

d Satan.

Eph. 6.11.

(Mt. 4.1-11;

Rev. 20.10.)

16 From whom the whole body fitly joined together and compacted by ^mthat which every joint supplieth, according to the effectual working in the ⁿmeasure of every part, maketh ^oincrease of the body unto the edifying of itself in love.

(5) *The walk of the believer as a new man in Christ Jesus.*

17 This I say therefore, and testify in the Lord, that ye henceforth ^pwalk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being ^qalienated from the ^rlife of God through the ignorance that is in them, because of the blindness of their heart:

19 ^sWho being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so ^tlearned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye ^uput off concerning the former conversation the ^vold man, which is corrupt according to the deceitful lusts;

23 And ^wbe renewed in the spirit of your mind;

24 And that ye ^xput on the ^ynew man, which after God is created in ^zrighteousness and true holiness.

25 Wherefore putting away lying, ^aspeak every man truth with his neighbour: for we are members one of another.

26 ^bBe ye angry, and ^csin not: let not the sun go down upon your wrath:

27 ^dNeither give place to the devil.

28 Let him that stole steal no more: but rather let him labour,

¹(4. 11). In 1 Cor. 12. 8-28 the Spirit is seen as enduing the members of Christ's body with spiritual gifts, or enablements for a varied service; here such Spirit-endued men, viz. apostles, prophets, evangelists, pastors, and teachers, are themselves the gifts whom the glorified Christ bestows upon His body the church. In Corinthians the gifts are spiritual enablements for specific service; in Ephesians the gifts are men who have received such enablements.

²(4. 11). The Lord, in bestowing the gifted men, determines, providentially (e.g. Acts 11. 22-26), or directly through the Spirit (e.g. Acts 13. 1, 2; 16. 6, 7), their places of service. "Some" (churches or places) need one gift, as, e.g., evangelist; "some" (churches or places) need rather a pastor or teacher. Absolutely nothing in Christ's service is left to mere human judgment or self-choosing. Even an apostle was not permitted to choose his place of service (Acts 16. 7, 8).

³(4. 24). This is the regenerate man as distinguished from the old man (Rom. 6. 6, note), and is a new man as having become a partaker of the divine nature and life (2 Pet. 1. 4; Col. 3. 3, 4), and in no sense the old man made over, or improved (2 Cor. 5. 17; Gal. 6. 15; Eph. 2. 10; Col. 3. 10). The new man is Christ, "formed" in the believer (Gal. 2. 20; 4. 19; Col. 1. 27; 1 John 4. 12).

working with *his* hands the thing which is good, that he may have to ^agive to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of *bedifying*, that it may minister ^cgrace unto the hearers.

(6) *The walk of the believer as indwelt by the Spirit.*

30 And grieve not the *dholy* Spirit of God, whereby ye ^eare sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, *f*orgiving one another, even as God ^ofor Christ's sake hath *h*forgiven you.

CHAPTER 5.

(7) *The walk of the believer as God's dear child.*

BE ye therefore *i*followers of God, as dear children;

2 And *i*walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a *ksweet*smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither foolishness, nor *l*foolish talking, nor jesting, which are not *m*convenient; but rather ⁿgiving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an ^oidolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the *p*children of disobedience.

7 Be not ye therefore *q*partakers with them.

8 For ye were sometimes darkness, but now are ye ^rlight in the Lord: walk as children of light:

9 (For the ^sfruit of the *t*Spirit is in all goodness and ^urighteousness and truth;)

A.D. 64.

a) Lk. 3. 11.

b) Rom. 15. 2.

c) *Grace* (imparted). Phil. 1. 7. (Rom. 6. 1; 2 Pet. 3. 18.)

d) *Holy Spirit*. vs. 4, 23, 30.

e) Eph. 5. 9, 18. (Mt. 1. 18; Acts 2. 4.)

f) *Assurance*. Eph. 5. 29, 30. (John 10. 10. 14, 28, 29; Jude 1.)

g) Lk. 6. 33.

h) *in Christ*.

i) *Forgiveness*.

j) Col. 2. 13. (Mt. 6. 12, 14, 15; Mt. 26. 28.)

k) *imitators*. Cf. 1 Cor. 11. 1.

l) *Law* (of Christ). 1 Pet. 1. 8, 22. (Gal. 6. 2; 2 John 5.)

m) 2 Cor. 2. 14.

n) Tit. 2. 9.

o) Rom. 1. 28.

p) v. 20; 1 Thes. 5. 18.

q) 1 Cor. 5. 11.

r) *sons*.

s) 1 Tim. 5. 22.

t) 1 Thes. 5. 5.

u) 1 John 2. 9.

v) *light*.

w) See 1 John 3. 7, note.

x) 2 Cor. 6. 14.

y) v. 3.

z) John 3. 20, 21; Heb. 4. 13.

aa) Rom. 13. 11.

ab) Col. 4. 5.

ac) Rom. 12. 2; Col. 1. 9.

ad) *Holy Spirit*.

ae) Eph. 6. 17, 18. (Mt. 1. 18; Acts 2. 4.)

af) Psa. 101. 1.

ag) Psa. 34. 1; Phil. 4. 6;

ah) Col. 3. 17;

ai) 1 Thes. 5. 18.

aj) Phil. 3. 2;

ak) 1 Pet. 5. 5.

al) Tit. 2. 4, 5.

am) Col. 1. 18.

an) *Church*.

ao) (true). vs. 23,

25-27, 29-32;

ap) Col. 1. 18, 24.

aq) (Mt. 16. 18; Heb. 12. 23.)

ar) Rom. 1. 16,

note.

as) Col. 3. 18;

at) 1 Pet. 3. 1, 5.

au) Col. 3. 19.

av) v. 2; cf. Gal. 2. 20.

10 Proving what is acceptable unto the Lord.

11 And have ^vno fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a ^wshame even to speak of those things which are done of them in secret.

13 But all things that are re-proved are ^xmade manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, ^yAwake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 ^zRedeeming the time, because the days are evil.

17 Wherefore be ye not unwise, ^abut understanding what the will of the Lord is.

Part IV. The walk and warfare of the believer as filled with the Spirit (Eph. 5. 18-6. 24).

18 And be not drunk with wine, wherein is excess; but be filled with the ^bSpirit;

(1) *The inner life of the Spirit-filled believer.*

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making ^cmelody in your heart to the Lord;

20 ^dGiving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

(2) *The married life of Spirit-filled believers as illustrating Christ and the church.*

21 ^eSubmitting yourselves one to another in the fear of God.

22 Wives, ^fsubmit yourselves unto your own husbands, as unto the Lord.

23 For the husband is ^gthe head of the wife, even as Christ is the head of the *h*church: and he is the ⁱsaviour of the body.

24 Therefore as the church is ^jsubject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 ^kHusbands, love your wives, ^leven as Christ also loved the *l*church, and gave himself for it;

¹(5. 25). Christ's love-work for the church is threefold: past, present, future: (1) For love He gave Himself to redeem the church (v. 25); (2) in love He is sanctifying the church (v. 26); (3) for the reward of His sacrifice and labour of love He will present the church to Himself in flawless perfection, "one pearl of great price" (v. 27; Mt. 13. 46).

26 That he might ^asanctify and cleanse it with the washing of water ^bby the word,

27 That he might present it to himself a glorious church, ^cnot having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as ^dthe Lord the church:

30 For we are ^emembers of his body, of his flesh, and of his bones.

31 ^fFor this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great ^gmystery: but I speak concerning Christ and the ^hchurch.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she ⁱreverence her husband.

CHAPTER 6.

(3) *The domestic life of Spirit-filled believers as children and servants.*

CHILDREN, ^jobey your parents in the Lord: for this is right.

2 ^kHonour thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, ^lprovoke not your children to wrath; but bring them up in the ^mnurture and admonition of the Lord.

5 ⁿServants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with ^oeyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

A.D. 64.

^a Sanctify, holy (persons) (N.T.). vs. 26, 27; Col. 1. 22. (Mt. 4. 5; Rev. 22. 11.)

^b John 15. 3; 17. 17.

^c 1 John 3. 2.

^d Christ.

^e Assurance. vs. 29, 30; Phil. 1. 6. (John 10. 10-14, 28, 29; Jude 1.)

^f Quoted from Gen. 2. 24.

^g Mt. 13. 11, note.

^h Bride (of Christ). Rev. 19. 6-8. (John 13. 29; Rev. 19. 6-8.)

ⁱ 1 Pet. 3. 2.

^j Col. 3. 20.

^k Quoted from Ex. 20. 12; Deut. 5. 16.

^l Col. 3. 21.

^m Or, discipline.

ⁿ 1 Pet. 2. 18.

^o Col. 3. 22.

^p Col. 3. 24, 25.

^q 1 Pet. 2. 23.

^r Col. 4. 1.

^s Col. 3. 25.

^t Col. 1. 11.

^u Rom. 13. 12;

2 Cor. 6. 7.

^v Satan.

1 Thes. 2. 18.

(Mt. 4. 1-11;

Rev. 20. 10.)

^w Flesh. Phil. 3. 3, 4. (John 1. 13; Jude 23.)

^x world-rulers of this darkness.

^y the heavens.

^z v. 11; 2 Cor. 10. 4.

^a Lk. 12. 35;

1 Pet. 1. 13.

^b 2 Cor. 6. 7;

1 Thes. 5. 8.

^c Rom. 10. 15.

^d 1 John 5. 4.

^e wicked one.

^f Rom. 1. 16, note.

^g Inspiration.

1 Tim. 4. 1.

(Mt. 4. 4, 7, 10;

Rev. 22. 19.)

^h Col. 4. 2; 1

Thes. 5. 17, 18.

ⁱ Holy Spirit.

vs. 17, 18; Phil. 1. 19. (Mt. 1.

18; Acts 2. 4.)

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he ^preceive of the Lord, whether he be bond or free.

9 And, ye masters, do the same things unto them, ^qforbearing threatening: knowing that ^ryour Master also is in heaven; neither is there ^srespect of persons with him.

(4) *The warfare of Spirit-filled believers.*

(a) *The warrior's power.*

10 Finally, my brethren, ^tbe strong in the Lord, and in the power of his might.

(b) *The warrior's armour.*

11 Put on the whole ^uarmour of God, that ye may be able to stand against the wiles of the ^vdevil.

(c) *The warrior's foes.*

12 For we wrestle not against ^wflesh and blood, but against principalities, against powers, against the ^xrulers of the darkness of this world, against spiritual wickedness in ^yhigh places.

13 Wherefore take unto you the ^zwhole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having ^ayour loins girt about with truth, and having on the ^bbreastplate of righteousness;

15 And your ^cfeet shod with the preparation of the gospel of peace;

16 Above all, taking the ^dshield of faith, wherewith ye shall be able to quench all the fiery darts of the ^ewicked.

17 And take the helmet of ^fsalvation, and the sword of the Spirit, which is the ^gword of God:

(d) *The warrior's resource.*

18 ^hPraying always with all prayer and supplication in the ⁱSpirit, and watching thereunto with all perseverance and supplication for all saints;

¹(5. 32). Vs. 30, 31 are quoted from Gen. 2. 23, 24, and exclude the interpretation that the reference is to the church merely as the body of Christ. Eve, taken from Adam's body, was truly "bone of his bones, and flesh of his flesh," but she was also his wife, united to him in a relation which makes of "twain... one flesh" (Mt. 19. 5, 6), and so a clear type of the church as bride of Christ (see 2 Cor. 11. 2, 3). The bride types are *Eve* (Gen. 2. 23, 24); *Rebecca* (Gen. 24. 1-7, note); *Asenath* (Gen. 41. 45; note under Gen. 37. 2); *Zipporah* (Ex. 2. 21). See Hos. 2. 1-23, note.

19 And for me, ^athat utterance may be given unto me, that I may open my mouth boldly, to make known the ^bmystery of the ^cgospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, ^dTychicus, a beloved brother and ^efaithful min-

A.D. 64.

^a Acts 4.29;

Col.4.2.

^b Mt.13.11,

note.

^c Gospel. Phil.

1.5-7.17,27.

(Mt.3.1,2;

Rev.14.6.)

^d Acts 20.4;

2 Tim.4.12;

Tit.3.12.

^e 1 Cor.4.1,2;

Col.1.7.

^f 2 Cor.1.6;

7.13.

^g 1 Cor.16.24.

ister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might *f*comfort your hearts.

23 Peace *be* to the brethren, and *o*love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

PHILIPPIANS.

WRITER. The Apostle Paul (1. 1).

Date. The date of Philippians cannot be positively fixed. It is one of the prison letters. Whether Paul was twice imprisoned, and if so, whether Philippians was written during the first or second imprisonment, affects in no way the message of the Epistle. A.D. 64 is the commonly received date. The immediate occasion of the Epistle is disclosed in Phil. 4. 10-18.

Theme. The theme of Philippians is Christian experience. Soundness of doctrine is assumed. There is nothing in church order to set right. Philippi is a normal New Testament assembly—"saints in Christ Jesus, with the bishops (elders) and deacons." The circumstances of the apostle are in striking contrast with his Christian experience. As to the former, he was Nero's prisoner. As to the latter, there was the shout of victory, the pæan of joy. Christian experience, he would teach us, is not something which is going on around the believer, but something which is going on within him.

The key-verse is, "For to me to live is Christ, and to die is gain" (1. 21). Right Christian experience, then, is the outworking, whatever one's circumstances may be, of the life, nature, and mind of Christ living in us (1. 6, 11; 2. 5, 13).

The divisions are indicated by the chapters: I. Christ, the believer's life, rejoicing in suffering, 1. 1-30. II. Christ, the believer's pattern, rejoicing in lowly service, 2. 1-30. III. Christ, the believer's object, rejoicing despite imperfections, 3. 1-21. IV. Christ, the believer's strength, rejoicing over anxiety, 4. 1-23.

CHAPTER 1.

Part I. Christ, the believer's life, rejoicing in spite of suffering (Phil. 1. 1-30).

(1) Salutation.

PAUL and Timotheus, the servants of Jesus Christ, to ^a all the saints in Christ Jesus ¹ which are at Philippi, with the ^b bishops and deacons:

2 Grace be unto you, ^c and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every ^d remembrance of you,

4 Always in every ^e prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath ^f begun a good work 'n you will perform it until the ^g day of Jesus Christ:

A.D. 64.

^a Churches (local). Acts 2.41.)

^b Or, overseers. See Elders. 1 Tim. 3.1,2. (Acts 11.30; Tit. 1.5-9.)

^c Eph. 1.2. -

^d Or, mention.

^e Eph. 1.16;

1 Thes. 1.2.

^f Assurance.

Col. 2.2. (John

10.10-14, 28,

29; Jude 1.)

^g 1 Cor. 1.8,

note.

^h Grace (im-

parted). Col.

3.16. (Rom. 6.

1; 2 Pet. 3.18.)

ⁱ Bible prayers

(N.T.). Col. 1.

9-11. (Mt. 6.9;

Rev. 22.20.)

¹ 1 John 3.7,

note.

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of ^h my grace.

(2) Joy triumphing over suffering.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I ⁱ pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the ^j day of Christ;

11 Being filled with the fruits of ^k righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things

1 (1. 1). Churches (local), Summary: A local church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality, who assemble themselves together in His name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the word, discipline, and the furtherance of the Gospel (Heb. 10. 25; Acts 20. 7; 1 Cor. 14. 26; 1 Cor. 5. 4, 5; Phil. 4. 14-18; 1 Thes. 1. 8; Acts 13. 1-4). Such a church exists where two or three are thus gathered (Mt. 18. 20). Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit (1 Cor. 3. 16, 17). When perfected in organization a local church consists of "saints, with the bishops [elders] and deacons."

which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds ^a in Christ are manifest in all ^b the palace, ^c and in all other places;

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that ^d this shall turn to my ^e salvation through your prayer, and the supply of the ^f Spirit of Jesus Christ.

20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all ^g boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to *die* *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a ⁱ desire to depart, and to be with Christ; which *is* ^j far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in ^k Jesus Christ for me by my coming to you again.

27 Only let your ^l conversation be as it becometh the ^m gospel of Christ: that whether I come and see you, or else be absent, I may

A.D. 64.

^a Or, for.

^b Or, Caesar's court. Phil. 4.22.

^c Or, to all others.

^d Quoted from Job 13.16, Septuagint: "This shall turn to my salvation."

^e Rom. 1.16, note.

^f Holy Spirit. Phil. 2.1. (Mt. 1.18; Acts 2.4.)

^g Eph. 6.19, 20.

^h Death (physical). vs. 21-23; 2 Pet. 1.13, 14. (Lk. 16.22, 23; Heb. 9.27.)

ⁱ 2 Cor. 5.2, 8.

^j Psa. 16.11.

^k Christ Jesus.

^l manner of life.

^m Gospel. vs. 5, 7, 12, 17, 27; Phil. 2.22. (Mt. 3.1, 2; Rev. 14.6.)

ⁿ Acts 5.41.)

^o Acts 16.19;

^p 1 Thes. 2.2.

^q Holy Spirit. Phil. 3.3.

(Mt. 1.18;

Acts 2.4.)

^r Col. 3.12.

^s Gal. 5.26; Jas. 3.14.

^t faction.

^u tentation.

^v 1 Cor. 13.5.

^w John 13.14;

^x 1 Pet. 2.21.

^y *a thing to be grasped after.*

^z Or, emptied himself.

^a Psa. 8.4-6.

^b Psa. 40.6-8.

^c Heb. 2.9;

^d Rev. 3.21.

hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of ^e salvation, and that of God.

29 For unto you it is ⁿ given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye ^o saw in me, and now hear *to be* in me.

CHAPTER 2.

Part II. Christ the believer's pattern, rejoicing in lowly service (Phil. 2. 1-30).

(1) Exhortation to unity and meekness.

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the ^p Spirit, if any ^q bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 Let ^r nothing be done through ^s strife or ^t vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on ^u his own things, but every man also on the things of others.

(2) The sevenfold self-humbling of Christ.

5 Let ^v this mind be in you, which was also in Christ Jesus:

6 Who, being in the ¹ form of God, thought it not ^w robbery to be equal with God;

7 But ^x made himself of no reputation, and took upon him the form of a servant, and ^y was made in the likeness of men:

8 And being found in fashion as a man, ^z he humbled himself, and became obedient unto death, even the death of the cross.

(3) The exaltation of Jesus.

9 ^a Wherefore God also hath high-

1 (2. 6). "Form," etc., Gr. *en morphē*, "the form by which a person or thing strikes the vision, the external appearance."—Thayer. Cf. John 17. 5: "The glory which I had with Thee before the world was." Nothing in this passage teaches that the Eternal Word (John 1. 1) emptied Himself of either His divine nature, or His attributes, but only of the outward and visible manifestation of the Godhead. "He emptied, stripped Himself of the insignia of Majesty."—Lightfoot. "When occasion demanded He exercised His divine attributes."—Moorehead. Cf. John 1. 1, note; 20. 28, note.

ly exalted him, and given him a name which is above every name:

10 That at the name of Jesus ^aevery knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ ^bis Lord, to the glory of God the Father.

(4) *The outworking of the inward salvation.*

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, ^cwork out your own ^dsalvation with fear and trembling.

13 For it is ^eGod which worketh in you both to will and to do of his good pleasure.

14 Do all things without ^fmurmurings and disputings:

15 That ye may be blameless and harmless, the ^gsons of God, without rebuke, in the midst of ^ha crooked and perverse nation, among whom ye shine as lights in the ⁱworld;

16 Holding forth the word of ^jlife; that I may rejoice in ^kthe day of Christ, that I have not run in vain, neither laboured in vain.

(5) *The apostolic example.*

17 Yea, and if I be ^loffered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I ^mtrust in the Lord Jesus to send ⁿTimotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man ^olike-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the ^pgospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you ^qEpaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on

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^a Quoted from Isa. 45.23.

^c Cf. Rom. 14.11; Rev. 5.13.

^b John 13.13; Rom. 14.9.

^c John 6.27, 29; Heb. 4.11;

^d 1 Pet. 1.5, 10.

^e Rom. 1.16, note.

^f Heb. 13.21.

^g 1 Cor. 10.10.

^h children.

ⁱ Quoted from Deut. 32.5, Septuagint:

"a crooked and perverse generation."

^j *kosmos* (Mt. 4.8) = mankind.

^k *Life* (eternal). Phil. 4.3. (Mt. 7.14; Rev. 22.19.)

^l 1 Cor. 1.8, note.

^m poured out as a drink-offering.

ⁿ hope.

^o 1 Thes. 3.2.

^p Or, so dear unto me.

^q Gospel.

Phil. 4.3, 15. (Mt. 3.1, 2; Rev. 14.6.)

^r Phil. 4.18.

^s Mt. 10.40.

^t 1 Thes. 5.16.

^u 2 Pet. 1.12, 15.

^v Quoted from Isa. 56.10, 11.

^w Ps. 119.115.

^x Gal. 5.1, 3.

^y Holy Spirit. Col. 1.8.

(Mt. 1.18; Acts 2.4.)

^z Flesh. vs. 3, 4; Col. 2.11, 23. (John 1.13; Jude 23.)

^a Church (visible). 1 Tim. 3.15. (1 Cor. 10.32; 1 Tim. 3.15.)

^b Rom. 10.3, note.

^c John 17.3; 1 Cor. 2.2.

^d 2 Cor. 11.25, 27.

^e Law (of Moses).

1 Tim. 1.8, 9. (Mt. 5.17, 18; Gal. 3.1-29.)

^f Faith.

1 Thes. 4.14. (Mt. 8.10; Heb. 11.39.)

^g Rom. 3.21, note.

me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 ⁷ Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER 3.

Part III. Christ, object of the believer's faith, desire, and expectation (Phil. 3. 1-21).

(1) *Warning against Judaizers.*

FINALLY, my brethren, ^srejoice in the Lord. To write the ^tsame things to you, to me indeed is not grievous, but for you *it* is safe.

2 Beware of ^udogs, beware of ^vevil workers, beware of the ^wconscision.

3 For we are the circumcision, which worship God in the ^xspirit, and rejoice in Christ Jesus, and have no confidence in the ^yflesh.

(2) *Warning against trusting in legal righteousness.*

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a ^zPharisee;

6 Concerning zeal, persecuting ^athe church; touching the ^brighteousness which is in the law, blameless.

(3) *Christ, object of the believer's faith for righteousness.*

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss ^cfor the excellency of the knowledge of Christ Jesus my Lord: for whom I have ^dsuffered the loss of all things, and do count them *but* dung, that I may win Christ.

9 And be found in him, not having mine own righteousness, which is of the ^elaw, but that which is through the ^ffaith of Christ, ^gthe righteousness which is of God by faith.

(4) *Christ, object of the believer's desire for fellowship in resurrection power.*

10 That I may know him, and the power of his resurrection, and the ^afellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection ^bof the dead.

12 Not as though I had already attained, either were already ^cperfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I ^dpress toward the ^emark for the prize of the high calling of God in Christ Jesus.

(5) *The appeal for unity in the walk.*

15 Let us therefore, as many as be ^cperfect, be ^dthus minded: and if in any thing ye be otherwise minded, ^eGod shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

(6) *But truth is not to be compromised for the sake of unity.*

17 Brethren, be followers together of me, and mark them which walk so as ye have us ⁱfor an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ:*

19 Whose ^jend is destruction, whose God is *their belly*, and whose glory is in their shame, who mind earthly things.)

(7) *Christ, object of the believer's expectation.*

20 For our ^kconversation is in heaven; ^lfrom whence also we look for the ^mSaviour, the Lord Jesus Christ:

21 Who shall ⁿchange our ^ovile body, that it may be fashioned like unto his ^pglorious body, according to the working whereby he is able even to subdue all things unto himself.

A.D. 64.

a 1 Pet. 4.13.

b from among.

c Mt. 5.48, note.

d 1 Cor. 9.24; Heb. 12.1.

e goal.

f upward.

g Gal. 5.10.

h Jas. 1.5.

i 1 Pet. 5.3.

j 2 Pet. 2.1.

k citizenship.

l Christ

(Second

Advent).

vs. 20, 21.

1 Thes. 1.9,

10. (Mt. 19.

28; Acts 1.9-

11.)

m Rom. 1.16,

note.

n Resurrec-

tion. 1 Thes.

4.13-17. (Mt.

9.23-25;

1 Cor. 15.52.)

o body of hu-

miliation.

p body of

glory.

q Rewards.

Col. 3.24.

(Mt. 5.12;

1 Cor. 3.14.

r Life (eter-

nal). Col. 1.

27. (Mt. 7.14;

Rev. 22.19.)

s gentleness.

t Jas. 5.7, 9;

Rev. 22.7, 20.

u Mt. 6.25;

1 Pet. 5.7.

v Cf. Mt. 10.34,

note.

w Eph. 4.25.

x 2 Cor. 8.21.

y 1 John 3.7.

z Jas. 3.17.

a 1 Cor. 13.

b Heb. 13.20.

c Or, is re-

vived.

d Omit

"there-

with."

e Heb. 13.5.

CHAPTER 4.

Part IV. *Christ, the believer's strength, rejoicing over anxiety* (Phil. 4. 1-23).

(1) *Exhortation to unity and joy.*

THEREFORE, my brethren dearly beloved and longed for, my joy and ^qcrown, so stand fast in the Lord, my dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book ^rof life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

(2) *The secret of the peace of God.*

5 Let your ^smoderation be known unto all men. ^tThe Lord is at hand.

6 ^uBe careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the ^vpeace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(3) *The presence of the God of peace.*

8 Finally, brethren, whatsoever things are ^wtrue, whatsoever things are ^xhonest, whatsoever things are ^yjust, whatsoever things are ^zpure, whatsoever things are ^alovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and ^bthe God of peace shall be with you.

(4) *The victory over anxious care.*

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath ^cflourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ^dtherewith to be ^econtent.

12 I know how to be abased, and I know how to abound: every where and in all things I am in-

structed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^athrough Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the ^bgospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

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^a John 15.5;
2 Cor.12.9.

^b Gospel. vs.
3,15; Col.1.
5,6,23. (Mt.
3.1,2; Rev.
14.6.)

^c Or, have received.

^d Sacrifice
(the be-
liever-
priest's).

Heb.13.15,
16. (Mt.26.
28; Heb.10.
18.)

^e Psal.23.1.

18 But I ^chave all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a ^dsacrifice acceptable, well-pleasing to God.

19 But my God shall ^esupply all your need according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cæsar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

WRITER. The Apostle Paul (1. 1).

Date. Colossians was sent by the same messenger who bore Ephesians and Philemon, and was probably written at the same time.

Theme. Epaphras, who laboured in the Word in the assembly at Colosse, was Paul's fellow-prisoner at Rome. Doubtless from him Paul learned the state of that church. As to fundamentals that state was excellent (1. 3-8), but in a subtle way two forms of error were at work: The first was legality in its Alexandrian form of asceticism, "touch not, taste not," with a trace of the Judaic observance of "days"; the object of which was the mortification of the body (cf. Rom. 8. 13). The second form of error was false mysticism, "intruding into those things which he hath not seen"—the result of philosophic speculation. Because these are ever present perils, Colossians was written, not for that day only, but for the warning of the church in all days.

The Epistle is in seven divisions: I. Introduction, 1. 1-8. II. The apostolic prayer, 1. 9-14. III. The exaltation of Christ, Creator, Redeemer, Indweller, 1. 15-29. IV. The Godhead incarnate in Christ, in whom the believer is complete, 2. 1-23. V. The believer's union with Christ in resurrection life and glory, 3. 1-4. VI. Christian living, the fruit of union with Christ, 3. 5-4. 6. VII. Christian fellowship, 4. 7-18.

CHAPTER 1.

Part I. Introduction: the apostolic greeting (vs. 1-8).

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the ^a world; and ^b bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the ^c grace of God in truth:

7 As ye also learned of ^d Epaphras our dear fellowservant, who is for you a ^e faithful minister of Christ;

8 Who also declared unto us your love in the ^f Spirit.

Part II. The apostle's seven-fold prayer (vs. 9-14).

9 For this cause we also, since

A.D. 64.

a i. e. earth.
b Mk. 4. 8; John 15. 16; Phil. 1. 11.

c Grace (in salv.). 2 Thes. 2. 16. (Rom. 3. 24; John 1. 17.)
d Col. 4. 12;
Phm. 23.

e 1 Cor. 4. 1, 2;
Eph. 6. 21.
f Holy Spirit.
1 Thes. 1. 5, 6.
(Mt. 1. 18;
Acts 2. 4.)

g Bible prayers (N.T.).
1 Thes. 3. 10-13. (Mt. 6. 9; Rev. 22. 20.)
h Rom. 12. 2;
Eph. 5. 10, 17.

i Eph. 1. 8.
j Eph. 4. 1; Phil. 1. 27; 1 Thes. 2. 12.
k Rom. 15. 2;
1 Cor. 10. 33;
1 Thes. 4. 1.
l John 15. 16;
2 Cor. 9. 8;
Phil. 1. 11;
Tit. 3. 1.
Heb. 13. 21.

m 2 Pet. 3. 18.
n Eph. 3. 16; 6. 10.
o 2 Cor. 6. 4; 12. 12; Eph. 4. 2.
p 2 Cor. 8. 2;
Heb. 10. 34.

q the Son of his love.
r Rom. 3. 24, note.
s Eph. 1. 7.
t 2 Cor. 4. 4;
Heb. 1. 3.
u Rev. 3. 14.
v John 1. 3;
Heb. 1. 3.

the day we heard it, do not cease to ^o pray for you, and to desire that ye might be filled with the ^h knowledge of his will in ⁱ all wisdom and spiritual understanding;

10 ^j That ye might walk worthy of the Lord unto all ^k pleasing, being ^l fruitful in every good work, and increasing in the ^m knowledge of God;

11 ⁿ Strengthened with all might, according to his glorious power, unto all ^o patience and longsuffering ^p with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of ^q his dear Son:

14 In whom we have ^r redemption through his blood, even the ^s forgiveness of sins:

Part III. The exaltation of Christ (vs. 15-29).

(1) The seven superiorities of Christ.

15 Who is the ^t image of the invisible God, the ^u firstborn of every creature:

16 For ^v by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or

dominions, or principalities, or powers: ^aall things were created by him, and for him:

17 And ^bhe is before all things, and by him ^call things consist.

18 And he is the ^dhead of the body, the church: who is the beginning, the firstborn ^efrom the dead; that in all things he might have the preeminence.

19 ^fFor it pleased the Father that in him should all fulness dwell;

(2) The reconciling work of Christ.

20 And, having made peace ^gthrough the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he ^hreconciled

22 ⁱIn the body of his flesh through death, to present you ^jholy and ^kunblameable and unreprouvable in his sight:

23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the ^lgospel, which ye have heard, and which was ^mpreached to every creature which is under heaven; whereof I Paul ⁿam made a minister;

(3) The mystery of the indwelling Christ.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the ^ochurch:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to ^pfulfil the word of God;

26 Even the ^qmystery which hath been hid from ^rages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this ^smystery among the

A.D. 64.

^a Rom. 11. 36; Heb. 2. 10.
^b John 17. 5.
^c Heb. 1. 3.
^d Eph. 1. 22.
^e Rev. 1. 5.

^f For in him all the fulness of the Godhead was pleased to dwell.

^g Sacrifice (of Christ). Heb. 7. 27. (Mt. 26. 13.) Heb. 10. 18.)

^h Reconciliation. vs. 20, 21; see Rom. 5. 10.
ⁱ Eph. 2. 15, 16.
^j Sanctify, holy (persons) (N.T.). Col. 3. 12. (Mt. 4. 5; Rev. 22. 11.)

^k Eph. 5. 27.
^l Gospel. vs. 5, 6, 23; 1 Thes. 1. 5. (Mt. 3. 1, 2; Rev. 14. 6.)

^m Col. 1. 6.
ⁿ 1 Cor. 1. 17; Gal. 2. 2.

^o Church (true). vs. 18-24; Heb. 2. 12. (Mt. 16. 18; Heb. 12. 23.)

^p complete.
^q Mt. 13. 11, note.
^r Eph. 3. 2-6.

^s Mt. 13. 11, note.
^t Eph. 4. 24, note.

^u Life (eternal). Col. 3. 3, 4. (Mt. 7. 14; Rev. 22. 19.)

^v Acts 20. 20, 27.
^w Mt. 5. 48, note.
^x Phil. 1. 30; Col. 1. 29;

1 Thes. 2. 2.
^y 2 Cor. 1. 6.
^z Col. 3. 14.

^a Assurance. 1 Thes. 1. 5. (John 10. 10-14, 28, 29; Jude 1.)

^b The best authorities omit "and of the Father, and of Christ."

^c Eph. 1. 9; 3. 9.
^d vs. 8, 18; Rom. 16. 18; 2 Cor. 11. 13; Eph. 4. 14; 5. 6.

^e 1 Cor. 14. 40.
^f 1 Pet. 5. 9.
^g kosmos (Mt. 4. 8) = mankind.

Gentiles; which is ^tChrist ^uin you, the hope of glory:

28 Whom we preach, ^vwarning every man, and teaching every man in all wisdom; that we may present every man ^wperfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER 2.

Part IV. The Godhead incarnate in Christ, in whom the believer is complete (Col. 2. 1-23).

FOR I would that ye knew what ^xgreat conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 ^yThat their hearts might be comforted, being ^zknit together in love, and unto all riches of the ^afull assurance of understanding, to the acknowledgement of the ^{2s}mystery of God, ^band of the Father, and of Christ;

3 ^cIn whom are hid all the treasures of wisdom and knowledge.

(1) The danger from enticing words. (Cf. Rom. 16. 17, 18; 1 Cor. 2. 4; 2 Pet. 2. 3.)

4 And this I say, ^dlest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and ^ebeholding your order, and the ^fstedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

(2) The twofold warning against (a) philosophy, (b) legality.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the ^gworld, and not after Christ.

1(1, 21). Reconciliation. The Greek word signifies "to change thoroughly from," and occurs, Rom. 5. 10; 11. 15; 1 Cor. 7. 11; 2 Cor. 5. 18, 19, 20. Reconciliation looks toward the effect of the death of Christ upon man, as propitiation (Rom. 3. 25, note) is the Godward aspect, and is that effect of the death of Christ upon the believing sinner which, through divine power, works in him a "thorough change" toward God from enmity and aversion to love and trust. It is never said that God is reconciled. God is propitiated, the sinner reconciled (cf. 2 Cor. 5. 18-21).

2(2, 2). The "mystery of God" is Christ, as incarnating the fulness of the Godhead, and all the divine wisdom and knowledge for the redemption and reconciliation of man.

(3) *Nothing can be added to completeness.*

9 For in him ^a dwelleth all the fullness of the Godhead bodily.

10 And ye are complete in him, which is the ^b head of all principality and power:

11 In whom also ye are ^c circumcised with the circumcision made without hands, in putting off the body of ^d the sins of the flesh by the circumcision of Christ:

12 ^e Buried with him in baptism, wherein also ye are risen with him through the faith of the ^f operation of God, who hath raised him from the dead.

13 And you, being ^g dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having ^h forgiven you all trespasses;

(4) *Law observances were abolished in Christ.* (Cf. Mt. 5. 17.)

14 ⁱ Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having ^j spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore ^k judge you in meat, or in drink, or in respect of an ^l holyday, or of the new moon, or of the sabbath days:

17 Which are a ^m shadow of things to come; but the body is of Christ

(5) *Warning against false mysticism.*

18 Let no man beguile you of your reward in a voluntary humility and worshipping of ⁿ angels, ¹ intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not ^o holding the ^p Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

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^a John 1. 14;

Col. 1. 19;

^b Eph. 1. 20;

1 Pet. 3. 22.

^c Rom. 2. 29;

Phil. 3. 3.

^d Omit "the sins of."

^e Rom. 6. 4.

^f Eph. 1. 20.

^g Death (spiritual). Eph. 2.

1-5. (Mt. 8. 22;

Eph. 2. 5.)

^h Forgiveness.

Col. 3. 13. (Mt.

2. 13. 15;

Mt. 26. 28.)

ⁱ Eph. 2. 15. 16.

^j Eph. 6. 12;

Heb. 2. 14.

^k Rom. 14. 3.

^l Sanctify, holy

(things)

(N.T.). 2 Tim.

3. 15. (Mt. 4. 5;

Rev. 22. 11.)

^m Heb. 8. 5; 9. 9;

10. 1.

ⁿ Heb. 1. 4, note.

^o holding fast.

^p Eph. 4. 15. 16.

^q kosmos =

world-system.

Jas. 1. 27.

(John 7. 7;

Rev. 13. 3.)

^r Or, "which

do not really

honour God,

but only satisfy

the flesh" (i.e. by creat-

ing a reputation for superior sanctity).

^s Flesh. vs. 11,

23; 1 Pet. 3.

21. (John 1.

13; Jude 23.)

^t Rom. 6. 5;

Eph. 2. 6; Col.

2. 12.

^u Rom. 8. 24;

Eph. 1. 20.

^v Rom. 6. 2; Gal.

2. 20; Col. 2. 20.

^w Life (eternal).

vs. 3. 4;

1 Tim. 1. 16.

(Mt. 7. 14;

Rev. 22. 19.)

^x Phil. 3. 21;

1 John 3. 2.

^y Rom. 8. 13;

Gal. 5. 24.

^z Eph. 5. 5.

^a Rom. 1. 18;

Eph. 5. 6; Rev.

22. 15.

^b sons.

^c Eph. 2. 2; Tit.

3. 3.

^d Eph. 4. 22;

Heb. 12. 1;

Jas. 1. 21; 1

1 Pet. 2. 1.

^e Rom. 6. 6, note.

(6) *Warning against asceticism.*

20 Wherefore if ye be dead with Christ from the rudiments of the ^q world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; ^r not in any honour to the satisfying of the ^s flesh.

CHAPTER 3.

Part V. The believer's union with Christ, now and hereafter (vs. 1-4).

IF ye then be ^t risen with Christ, seek those things which are above, where ^u Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 ^v For ye are dead, and your life is hid with Christ in God.

4 When Christ, who is our ^w life, ^x shall appear, then shall ye also appear with him in glory.

Part VI. Christian living, the fruit of union with Christ (Col. 3. 5-4. 6).

5 ^y Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is ^z idolatry:

6 For which things' sake the ^a wrath of God cometh on the ^b children of disobedience:

7 In the which ^c ye also walked some time, when ye lived in them.

8 ^d But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the ^e old man with his deeds;

10 And have put on the new man,

1 (2. 18). The errorists against whom Paul warns the Colossians, and against whom, in principle, the warning has perpetual significance, were called "Gnostics," from *gnosis*, "knowledge." These Gnostics "came most keenly into conflict with the exalted rank and redeeming work of Christ, to whom they did not leave His full divine dignity, but assigned to Him merely the highest rank in the order of spirits, while they exalted angels as concerned in bringing in the Messianic salvation."—H. A. W. Meyer. Paul's characteristic word in Colossians for the divine revelation is *epignosis*, i.e. "full-knowledge" (1. 9, 10; 3. 10), as against the pretended "knowledge" of the errorists. The warnings apply to all extra-biblical forms, doctrines, and customs, and to all ascetic practices.

which is renewed in knowledge after the image of him that ^a created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: ^b but Christ is all, and in all.

12 Put on therefore, as the ^c elect of God, ^d holy and beloved, ^e bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ ^f forgave you, so also do ye.

14 And ^g above all these things put on ^h charity, which is the bond of ⁱ perfectness.

15 And let the peace of ^j God ^k rule in your hearts, to the which also ye are called in one body; and ^l be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; ^m teaching and admonishing one another in psalms and hymns and spiritual songs, singing with ⁿ grace in your hearts to the Lord.

17 And ^o whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, ^p submit yourselves unto your own husbands, as ^q it is fit in the Lord.

19 Husbands, ^r love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is ^s well pleasing unto the Lord.

21 ^t Fathers, provoke not your children to *anger*, lest they be discouraged.

22 ^u Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God:

23 And ^v whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the ^w reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

A.D. 64.

a Eph. 4. 24,

note.

b Eph. 1. 23.

c Election (corporate).

1 Thes. 1. 4.

(Mk. 13. 20.)

1 Pet. 1. 2.)

d Sanctify, holy

(persons) (N.

T.). 1 Thes. 5.

23. (Mt. 4. 5;

Rev. 22. 11.)

e Eph. 4. 24;

Phil. 2. 1, 2.

f Forgiveness.

Heb. 9. 22.

(Mt. 6. 12, 14,

15; Mt. 26. 28.)

g John 13. 34;

1 Cor. 13. 1.

h Eph. 5. 2;

1 Pet. 4. 8.

i love.

j Mt. 5. 48, note.

k Christ.

l John 14. 27;

Rom. 14. 17;

Phil. 4. 7.

m 1v. 17; Phil. 4.

6; Col. 2. 7;

1 Thes. 5. 18.

n Eph. 5. 19, 20.

o Grace (im-

parted). Col.

4. 6. (Rom. 6. 1;

2 Pet. 3. 18.)

p 1 Cor. 10. 31.

q 1 Pet. 3. 1.

r Eph. 5. 22;

1 Pet. 3. 1.

s Eph. 5. 25.

t Eph. 6. 1.

u Eph. 6. 4.

v Eph. 6. 5;

1 Tim. 6. 1;

Tit. 2. 9; 1 Pet.

2. 18.

w Eph. 6. 6-8.

x Rewards.

1 Thes. 2. 19.

(Mt. 5. 12;

1 Cor. 3. 14.)

y Eph. 6. 18;

1 Thes. 5. 17.

z Eph. 6. 13, 11,

note.

a Grace (im-

parted).

2 Thes. 1. 12.

(Rom. 6. 1;

2 Pet. 3. 18.)

b Acts 20. 4;

Eph. 6. 21;

2 Tim. 4. 12;

Tit. 3. 12.

c Eph. 6. 22.

d Phm. 10.

e Acts 19. 29;

20. 4; 27. 2;

Phm. 24.

f Acts 15. 37;

2 Tim. 4. 11.

g Col. 1. 7;

Phm. 23.

h Mt. 5. 48, note.

i 2 Tim. 4. 11.

j 2 Tim. 4. 10;

Phm. 24.

CHAPTER 4.

MASTERS, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 ^x Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the ^y mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be always with ^z grace, seasoned with salt, that ye may know how ye ought to answer every man.

Part VII. Christian fellowship (vs. 7-18).

7 All my state shall ^a Tychicus declare unto you, *who* is a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 ^b Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With ^c Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which are *done* here.

10 ^d Aristarchus my fellow-prisoner saluteth you, and ^e Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.

12 ^f Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand ^g perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that* are in Laodicea, and them in Hierapolis.

14 ^h Luke, the beloved physician, and ⁱ Demas, greet you.

15 Salute the brethren which are

1 (4. 12). A touching illustration of priestly service (see 1 Pet. 2. 9, note) as distinguished from ministry of gift. Shut up in prison, no longer able to preach, Epaphras was still, equally with all believers, a priest. No prison could keep him from the throne of grace, so he gave himself wholly to the priestly work of intercession.

in Laodicea, and Nymphas, and the ^a church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.

A.D. 64.

^a Churches (local), vs. 15, 16; 1 Thes. 1. 1; (Acts 2. 41; Phil. 1. 1.)
^b Phm. 2.
^c Heb. 13. 3.

17 And say to ^b Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. ^c Remember my bonds. Grace *be* with you. Amen.

WRITER. The Apostle Paul (1. 1).

Date. The Epistle was written from Corinth, A.D. 54, shortly after Paul's departure from Thessalonica (Acts 16., 17.), and is the earliest of his letters.

Theme. The theme of the Epistle is threefold: (1) To confirm young disciples in the foundational truths already taught them; (2) to exhort them to go on to holiness; (3) to comfort them concerning those who had fallen asleep. The second coming of Christ is prominent throughout. The Epistle is incidentally most interesting as showing the richness in doctrine of the primitive evangelism. During a mission of about one month the apostle had taught all the great doctrines of the Christian faith.

The divisions of the Epistle are sufficiently indicated by the chapters: I. The model church, and the three tenses of the Christian life, 1. 1-10. II. The model servant and his reward, 2. 1-20. III. The model brother, and the believer's sanctification, 3. 1-13. IV. The model walk, and the believer's hope, 4. 1-18. V. The model walk, and the day of Jehovah, 5. 1-28.

CHAPTER 1.

Part I. The model church, and the three tenses of the Christian life.

PAUL, and Silvanus, and Timothy, unto the ^a church of the ^b Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your ^c work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your ^d election of God.

5 For our ^e gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

A.D. 54.

^a Churches (local).
1 Thes. 2. 14.
(Acts 2. 41;
Phil. 1. 1.)
^b Acts 17. 1.
^c Lit. operative faith, and laborious love, and hope-filled patience.
^d Election (corporate).
2 Thes. 2. 13.
(Mt. 13. 20;
1 Pet. 1. 2.)
^e Gospel.
1 Thes. 2. 4, 8.
9. (Mt. 3. 1, 2;
Rev. 14. 6.)
^f Assurance.
2 Tim. 1. 12.
(John 10. 10-14, 28, 29;
Jude 1.)
^g Acts 13. 52.
^h Holy Spirit.
vs. 5, 6; 1 Thes. 4. 8. (Mt. 1. 18;
Acts 2. 4.)
ⁱ Rom. 10. 13.
^j 2 Thes. 1. 4.
^k 1 Cor. 12. 2;
Gal. 4. 8.
^l Christ (Second Advent).
vs. 9, 10;
1 Thes. 2. 19.
(1 Thes. 28;
Acts 1. 9-11.)
^m from among.
ⁿ Mt. 3. 7; Rom. 5. 9.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with ^g joy of the ^h Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you ⁱ sounded out the word of the Lord not only in Macedonia and Achaia, but also ^j in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and ^k how ye ^l turned to God from idols to serve the living and true God;

10 And ^l to wait for his Son from heaven, whom he raised ^m from the dead, even Jesus, which delivered us from the ⁿ wrath to come.

CHAPTER 2.

Part II. The model servant, and his reward.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

¹(See Introductory notes.) That is: election, 1. 4; Holy Spirit, 1. 5, 6; 4. 8; 5. 19; assurance, 1. 5; Trinity, 1. 1, 5, 6; conversion, 1. 9; second advent of Christ, 1. 10; 2. 19; 3. 13; 4. 14-17; 5. 23; walk, 2. 12; 4. 1; sanctification, 4. 3; 5. 23; day of Jehovah, 5. 1-3; resurrection, 4. 14-18; the tripartite nature of man, 5. 23.

²(1. 9). The tenses of the believer's life here indicated are logical and give the true order. They occur also in v. 3. The "work of faith" is to "turn to God from idols" (cf. John 6. 28, 29); the "labour of love" is to "serve the living and true God"; and the "patience of hope" is to "wait for his Son from heaven" (cf. Mt. 24. 42; 25. 13; Lk. 12. 36-48; Acts 1. 11; Phil. 3. 20, 21). Paul repeats this three-fold sequence in Tit. 2. 11-13.

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at ^a Philippi, we were ^b bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation was not of ^c deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For ^d neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men ^e sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth ^f her children:

8 So being affectionately desirous of you, we were willing to ^g have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our ^h labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the ⁱ gospel of God.

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk ^j worthy of God, ^k who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received ^l it not as the word of men, but as it is in truth, the word of God, which effectually ^m worketh also in you that believe.

14 For ye, brethren, became ⁿ followers of the ⁿ churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and ^o their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

A.D. 54.

^a Acts 16. 12.

^b Acts 17. 2, 3

^c 2 Pet. 1. 16.

^d 2 Cor. 2. 17.

^e John 5. 41, 44;

Gal 1. 10.

^f her own.

^g Rom. 1. 11.

^h Acts 20. 34,

35; 2 Thes. 3.

7, 8.

ⁱ Gospel. vs. 4,

8, 9; 1 Thes.

3. 2. (Mt. 3. 1,

2; Rev. 14. 6.)

^j Eph. 4. 1.

^k 1 Cor. 1. 9;

2 Thes. 2. 14;

2 Tim. 1. 9.

^l Jas. 1. 18;

1 Pet. 1. 23.

^m imitators.

ⁿ Churches

(local).

2 Thes. 1. 1, 4.

(Acts 2. 41;

Phil. 1. 1.)

^o Acts 7. 52.

^p Acts 17. 5, 13;

18. 12.

^q Rom. 1. 16,

note.

^r Sin. Rom. 3.

23, note.

^s Satan

2 Thes. 2. 9.

(Mt. 4. 1-11;

Rev. 20. 10.)

^t Rewards.

2 Tim. 4. 8.

(Mt. 5. 12;

1 Cor. 3. 14.)

^u 2 Cor. 1. 14;

Phil. 4. 1.

^v Jude 24.

^w Christ (Sec-

ond Advent).

1 Thes. 3. 13.

(Mt. 19. 28;

Acts 1. 9-11.)

^x Acts 17. 15.

^y Gospel.

2 Thes. 1. 8.

(Mt. 3. 1-2;

Rev. 14. 6.)

^z Eph. 3. 13.

^a John 16. 2;

1 Cor. 4. 9;

2 Tim. 3. 12;

1 Pet. 2. 21.

^b v. 1.

^c 2 Cor. 11. 2, 3.

^d Temptation.

1 Tim. 6. 9.

(Mt. 4. 1; Jas.

1. 14.)

^e Gal. 4. 11.

^f love.

^g Phil. 1. 8. 1

^h 2 Cor. 7. 6, 7.

ⁱ Eph. 6. 13, 14;

Phil. 4. 1.

^j Bible prayers

(N. T.).

2 Thes. 1. 11,

12. (Mt. 6. 9;

Rev. 22. 20.)

^k Mt. 5. 48, note.

16 ^p Forbidding us to speak to the Gentiles that they might be ^q saved, to fill up their ^r sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but ^s Satan hindered us.

19 For what is our hope, or joy, or ^t crown of rejoicing? Are not even ye ^u in the presence ^v of our Lord Jesus Christ ^w at his coming?

20 For ye are our glory and joy.

CHAPTER 3.

Part III. The model brother, and the believer's sanctification.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent ^x Timotheus, our brother, and minister of God, and our fellowlabourer in the ^y gospel of Christ, to establish you, and to comfort you concerning your faith:

3 ^z That no man should be moved by these afflictions: for yourselves know that ^a we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, ^b when I could no longer forbear, I sent to know your faith, ^c lest by some means the tempter have ^d tempted you, and our labour ^e be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and ^f charity, and that ye have good remembrance of us always, ^g desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were ^h comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand ⁱ fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day ^j praying exceedingly that we might see your face, and might ^k perfect that which is lacking in your faith?

11 Now God himself and our

Father, and our Lord Jesus Christ,
^adirect our way unto you.

12 And the Lord make you to increase and abound ^bin love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish ^cyour hearts unblameable in holiness before God, even our Father, ^dat the coming of our Lord Jesus Christ with all his saints.

CHAPTER 4.

Part IV. The model walk, and the believer's hope.

FURTHERMORE then we ^ebeseech you, brethren, and ^fexhort you by the Lord Jesus, that as ye have received of us how ye ought ^gto walk and to please God, so ye would ^habound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, ⁱthat ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the ^jGentiles which know not God:

6 That no *man* go beyond and ^kdefraud his brother ^lin any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, ^mbut unto holiness.

8 He therefore that ⁿdespiseth, despiseth not man, but God, who hath also given unto us his ^oholy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are ^ptaught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and ^qto do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk ^rhonestly toward them that are without, and *that* ye may have lack of nothing.

A.D. 54.

^a Or, guide.

^b 1 John 4.7, 12.

^c 2 Thes. 2.17;

^d 1 John 3.20.

^e Christ (Second Advent).

^f 1 Thes. 4.19, 28;

^g 17. (Mt. 19.13;

^h Acts 1.9-11.)

ⁱ Or, request.

^j Or, beseech.

^k Col. 1.10.

^l 1 Cor. 15.58,

^m 1 Cor. 6.15, 18.

ⁿ Eph. 4.17, 18.

^o Or, oppress, or, overreach.

^p Or, in the.

^q Heb. 12.14;

^r 1 Pet. 1.14, 16.

^s Or, rejecteth.

^t Holy Spirit.

^u 1 Thes. 5.19.

(Mt. 1.18;

^v Acts 2.4.)

^w John 15.12,

^x 17.

^y 1 Pet. 4.15.

^z 1 Pet. 2.12.

^a fallen asleep.

^b Faith.

^c 2 Thes. 2.11,

^d 12. (Mt. 8.10;

^e Heb. 11.39.)

^f Resurrection.

^g vs. 13-17;

^h 2 Tim. 2.18.

ⁱ (Mt. 9.23-25;

^j 1 Cor. 15. 52.)

^k 1 Cor. 15.20.

^l w precede.

^m Christ (Second Advent).

ⁿ vs. 14-17;

^o 1 Cor. 15.23,

^p 51, 52. (Mt. 19.

^q 28; Acts 1.9-11.)

^r Rev. 20.5, 6.

^s 1 Cor. 15.51.

^t Church

(true). Heb.

12.23. (Mt. 16.

^u 18; Heb. 12.

^v 23.)

^w John 14.3.

^x Day (of Jehovah).

^y vs. 1-3; 2 Thes. 2.

^z 1-3; (Mt. 24.

^a 29-31; Rev. 19.

^b 11, 21.)

^c Lk. 12.39, 40;

^d 2 Pet. 3.10;

^e Rev. 16.15.

^f Mt. 24.27;

^g Lk. 17.26, 27;

^h 2 Pet. 2.5; 3.6.

ⁱ Eph. 5.8;

^j 1 John 2.8.

^k sons.

^l Mt. 25.5;

^m Rom. 13.12, 13.

ⁿ 1 Pet. 5.8.

^o Tit. 2.12;

^p Eph. 6.14, 17.

^q Rom. 1.16,

^r note.

13 But I would not have you to be ignorant brethren, concerning them which are ^sasleep, that ye sorrow not, even as others which have no hope.

14 For if we ^tbelieve that Jesus died and ^urose again, even so ^vthem also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not ^wprevent them which are asleep.

16 ^xFor the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ ^yshall rise first:

17 ^zThen we which are alive and remain shall be ¹caught up together ^awith them in the clouds, to meet the Lord in the air: and so shall we ever ^bbe with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER 5.

Part V. The model walk, and the day of Jehovah. (Cf. Rev. 19. 11-21, note.)

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the ^cday of the Lord ^dso cometh as a thief in the night.

3 For when they shall say, Peace and safety; then ^esudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ^fye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all ^gthe children of light, and the children of the day: we are not of the night, nor of darkness.

6 ^hTherefore let us not sleep, as ⁱdo others; but let us watch and be ⁱsober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the ^jbreastplate of faith and love; and for an helmet, the hope of ^ksalvation.

9 For God hath not appointed us

1 (4. 17). Not church saints only, but all bodies of the saved, of whatever dispensation, are included in the first resurrection (see 1 Cor. 15. 52, note), as here described, but it is peculiarly the "blessed hope" of the church (cf. Mt. 24. 42; 25. 13; Lk. 12. 36-48; Acts 1. 11; Phil. 3. 20, 21; Tit. 2. 11-13).

to wrath, but to obtain ^asalvation by our Lord Jesus Christ.

10 Who died for us, that, ^bwhether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know ^cthem which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. And ^dbe at peace among yourselves.

14 Now we ^eexhort you, brethren, warn them that are unruly, comfort the feebleminded, support the ^fweak, be ^gpatient toward all men.

15 See that none ^hrender evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore.

17 Pray without ceasing.

A.D. 54.

^a Rom. 1. 16,

note.

^b Rom. 14. 8, 9;

2 Cor. 5. 15.

^c Heb. 13. 7, 17.

^d Mk. 9. 50.

^e beseech.

^f Rom. 15. 1.

^g Eph. 4. 2.

^h Mt. 5. 39, 44.

ⁱ Holy Spirit.

2 Thes. 2. 13.

(Mt. 1. 18;

Acts 2. 4.)

^j every form

of.

^k Sanctify,

holy (per-

sons) (N.T.).

1 Tim 4. 5.

(Mt. 4. 5; Rev.

22. 11.)

^l 1 Cor. 1. 8, 9.

^m 1 Cor. 10. 13;

2 Thes. 3. 3.

ⁿ adjure.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the ⁱSpirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from ^jall appearance of evil.

23 And the very God of peace ^ksanctify you wholly; and *I pray* God your ^lwhole spirit and soul and body be preserved ^lblameless unto the coming of our Lord Jesus Christ.

24 ^mFaithful is he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ⁿcharge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

1 (5. 23). Man a trinity. That the human soul and spirit are not identical is proved by the facts that they are divisible (Heb. 4. 12), and that soul and spirit are sharply distinguished in the burial and resurrection of the body. It is sown a natural body (*soma psuchikon* = "soul-body"), it is raised a spiritual body (*soma pneumatikon*), 1 Cor. 15. 44. To assert, therefore, that there is no difference between soul and spirit is to assert that there is no difference between the mortal body and the resurrection body. In Scripture use, the distinction between spirit and soul may be traced. Briefly, that distinction is that the spirit is that part of man which "*knows*" (1 Cor. 2. 11), his mind; the soul is the seat of the *affections, desires*, and so of the *emotions*, and of the active *will*, the self. "My soul is exceeding sorrowful" (Mt. 26. 38; see also Mt. 11. 29; and John 12. 27). The word translated "soul" in the O.T. (*nephesh*) is the exact equivalent of the N.T. word for soul (Gr. *psuche*), and the use of "soul" in the O.T. is identical with the use of that word in the N.T. (see, e.g., Deut. 6. 5; 14. 26; 1 Sam. 18. 1; 20. 4, 17; Job 7. 11, 15; 14. 22; Psalms 42. 6; 84. 2). The N.T. word for spirit (*pneuma*), like the O.T. *ruach*, is trans. "air," "breath," "wind," but predominantly "spirit," whether of God (e.g. Gen. 1. 2; Mt. 3. 16) or of man (Gen. 41. 8; 1 Cor. 5. 5). Because man is "spirit" he is capable of God-consciousness, and of communication with God (Job 32. 8; Psalms 18. 28; Prov. 20. 27); because he is "soul" he has self-consciousness (Psalms 13. 2; 42. 5, 6, 11); because he is "body" he has, through his senses, world-consciousness. See Gen. 1. 26, *note*.

THESSALONIANS.

WRITER. The Apostle Paul (1. 1).

Date. Second Thessalonians was evidently written very soon after Paul's first letter to that church. The occasion may well have been the return of the bearer of the former Epistle, and his report.

Theme. The theme of Second Thessalonians is, unfortunately, obscured by a mistranslation in the A.V. of 2. 2, where "day of Christ is at hand" (1 Cor. 1. 8, note) should be, "day of the LORD is now present" (Isa. 2. 12, refs.). The Thessalonian converts were "shaken in mind" and "troubled," supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the "great and terrible day of the LORD," from which they had been taught to expect deliverance by "the day of Christ, and our gathering together unto him" (2. 1).

The present letter, then, was written to instruct the Thessalonians concerning the day of Christ, "and our gathering together unto him" (1 Thes. 4. 14-17) and the relation of the "day of Christ" to the "day of the LORD." First Thessalonians had more in view the "day of Christ"; the present Epistle the "day of the LORD."

The Epistle is in five divisions: I. Salutation, 1. 1-4. II. Comfort, 1. 5-12. III. Instruction concerning the day of the LORD and the man of sin, 2. 1-12. IV. Exhortations and apostolic commands. 2. 13-3. 15. V. Benediction and authentication, 3. 16-18.

CHAPTER 1.

Part I. Salutation.

PAUL, and Silvanus, and Timothy, ^aunto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the ^bcharity of every one of you all toward each other aboundeth;

4 So that we ourselves ^cglory in you in the ^dchurches of God for your patience and faith in all your persecutions and tribulations that ye ^eendure:

Part II. Comfort in persecution.

5 ^fWhich is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also ^gsuffer:

6 ^hSeeing it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus ⁱshall be revealed from heaven with ^jhis mighty ^kangels,

A.D. 54.

a 1 Thes. 1. 1.
b love.
c 2 Cor. 9. 2.
d Churches (local). vs. 1, 4; 1 Tim. 3. 5.
e 15, 16. (Acts 2. 41; Phil. 1. 1.)
f Jas. 5. 11.
g Phil. 1. 28.
h 1 Thes. 2. 14; Heb. 10. 32, 33.
i Rev. 6. 10.
j Christ (Second Advent). vs. 7-10;
k 2 Thes. 2. 8. (Mt. 19. 28; Acts 1. 9-11.)
l the angels of his might.
m Heb. 1. 4, note.
n Day (of destruction). vs. 7-10; Rev. 19. 19, 20. (Mt. 25. 31-46; Rev. 20. 11-15.)
o Gospel.
p 2 Thes. 2. 14. (Mt. 3. 1, 2; Rev. 14. 6.)
q Phil. 3. 19;
r 2 Pet. 3. 7.
s 1 Pet. 1. 11.
t Mt. 25. 31.
u Bible prayers (N.T.).
v 2 Thes. 2. 16, 17. (Mt. 6. 9; Rev. 22. 20.)
w Col. 1. 12;
x Rev. 3. 4.
y 1 Pet. 1. 7.
z Grace (imparted).
aa 2 Tim. 2. 1. (Rom. 6. 1; 2 Pet. 3. 18.)

8 In flaming fire taking vengeance on them that know not God, and that obey not the ^mgospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting ⁿdestruction from the presence of the Lord, and from ^othe glory of his power;

10 When he shall come ^pto be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we ^qpray always for you, that our God would ^rcount you worthy of ^{this} calling, and fulfil all the good pleasure of ^{his} goodness, and the work of faith with power:

12 ^sThat the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the ^tgrace of our God and the Lord Jesus Christ.

CHAPTER 2.

Part III. The day of the LORD and the man of sin.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by

spirit, nor by word, nor by letter as from us, as that the ^a day of Christ is ^b at hand.

3 Let no man deceive you by any means: ¹ for *that day shall not come*, except there come ^c a falling away first, and that ^d man of sin be revealed, the son of perdition;

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what ^e withholdeth that he might be revealed in his time.

7 For the ^f mystery of ^g iniquity doth already work: only he who now ^h letteth *will let*, until he be taken out of the way.

8 And then shall ⁱ that ^k Wicked be revealed, ^l whom the Lord shall consume with the spirit of his mouth, and shall destroy ^m with the brightness of his coming:

9 *Even him*, whose coming is after the working of ⁿ Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not ^o the love of the truth, that they might be ^p saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be ^q damned who ^r believed not the truth, but had pleasure in ^s unrighteousness.

Part IV. Exhortation and instruction (to 3. 15).

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning ^t chosen you to ^u salvation through sanctification of the ^v Spirit and belief of the truth:

14 Whereunto he called you by our ^w gospel, to the obtaining of the glory of our Lord Jesus Christ.

A.D. 54.

^a Day of the LORD. Rev. 19. 19.

^b now present.

^c the apostasy.

^d Or, lawless one.

^e Or, that which restrains.

^f Mt. 13. 11, note.

^g lawlessness.

^h hindereth.

ⁱ hinder.

^j The Beast.

vs 3-8; Rev. 13. 1-8. (Mt. 24. 15; Rev. 19. 20.)

^k Lawless one.

^l Day of Jehovah (vs. 1-8; 2 Pet. 3. 10.)

(Mt. 24. 29-31; Rev. 19. 11-21.)

^m Christ (Second Advent).

1 Tim. 6. 14, 15. (Mt. 19. 28; Acts 1. 9-11.)

ⁿ Satan. 1 Tim. 1. 20. (Mt. 4. 1-11; Rev. 20. 10.)

^o 1 Cor. 16. 22.

^p Rom. 1. 16, note.

^q Judged.

^r Faith. vs. 11, 12; 2 Tim. 1. 12. (Mt. 8. 10; Heb. 11. 39.)

^s Apostasy.

1 Tim. 4. 1-3. (Lk. 18. 8; 2 Tim. 3. 1-8.)

^t Election (corporate).

2 Tim. 2. 10. Mk. 13. 20; 1 Pet. 1. 2.)

^u Rom. 1. 16, note.

^v Holy Spirit.

1 Tim. 3. 16. (Mt. 1. 18.)

^w Gospel.

1 Tim. 1. 11. (Mt. 3. 1, 2; Rev. 14. 6.)

^x Rom. 6. 17; Jude 3.

^y Bible prayers (N.T.).

2 Thes. 3. 5. (Mt. 6. 9; Rev. 22. 20.)

^z Grace (in salu.). 1 Tim. 1. 14. 15. (Rom. 3. 24; John 1. 17.)

^a Bible prayers (N.T.). Heb. 13. 20, 21. (Mt. 6. 9; Rev. 22. 20.)

15 Therefore, brethren, stand fast, and hold the ^x traditions which ye have been taught, whether by word, or our epistle.

16 ^y Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope ^z through grace,

17 Comfort your hearts, and stablish you in every good word and work.

CHAPTER 3.

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2 And that we may be delivered from unreasonable and wicked men: for all ^{men} have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the ^a Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

1 (2. 3). The order of events is: (1) The working, under divine restraint, of the mystery of lawlessness which had already begun in the apostle's time (v. 7); (2) the apostasy of the professing church (v. 3; Lk. 18. 8; 2 Tim. 3. 1-8); (3) the removal of that which restrains the mystery of lawlessness (vs. 6, 7). The restrainer is a person—"he," and since a "mystery" always implies a supernatural element (Mt. 13. 11, note), this Person can be no other than the Holy Spirit in the church, to be "taken out of the way" (v. 7; 1 Thes. 4. 14-17); (4) the manifestation of the lawless one (vs. 8-10; Dan. 7. 8; 9. 27; Mt. 24. 15; Rev. 13. 2-10); (5) the coming of Christ in glory and the destruction of the lawless one (v. 8; Rev. 19. 11-21); (6) the day of Jehovah (vs. 9-12; Isa. 2. 12, refs.).

11 For we hear that there are some which walk among you disorderly, working not at all, but are ^abusybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they ^bwork, and eat their own bread.

13 But ye, brethren, ^cbe not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and ^dhave no company with him, that he may be ashamed.

A.D. 54.

^a 1 Tim.5.13;

1 Pet.4.15.

^b Eph.4.28.

^c 1 Cor.15.58.

^d Separation.

vs.6,14;

1 Tim.6.3-11.

(John 15.18,

19; 2 Cor.6.

14-17.)

^e 1 Thes.5.14.

^f John 14.27.

^g 1 Cor.16.21.

^h Rom.16.24.

15 Yet count *him* not as an enemy, but admonish *him* ^eas a brother.

Part V. Benediction and subscription.

16 Now the ^fLord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The ^gsalutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The ^hgrace of our Lord Jesus Christ *be* with you all. Amen.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

1 1]

TIMOTHY.

[1 17

WRITER. The Apostle Paul (1. 1).

Date. The date of this Epistle turns upon the question of the two imprisonments of Paul. If there were two (see Acts 28. 30, *note*), then it is clear that First Timothy was written during the interval. If Paul endured but one Roman imprisonment, the Epistle was written shortly before Paul's last journey to Jerusalem.

Theme. As the churches of Christ increased in number, the questions of church order, of soundness in the faith, and of discipline became important. At first the apostles regulated these things directly, but the approaching end of the apostolic period made it necessary that a clear revelation should be made for the guidance of the churches. Such a revelation is in First Timothy, and in Titus. The key-phrase of this Epistle is, "That thou mayest know how thou oughtest to behave thyself in the house of God." Well had it been with the churches if they had neither added to nor taken from the divine order.

The divisions are five: I. Legality and unsound doctrine rebuked, 1. 1-20. II. Prayer and the divine order of the sexes enjoined, 2. 1-15. III. The qualifications of elders and deacons, 3. 1-16. IV. The walk of the "good minister," 4. 1-16. V. The work of the "good minister," 5. 1-6. 21.

CHAPTER 1.

Part I. Legalism and unsound teaching rebuked.

PAUL, an apostle of Jesus Christ by the commandment of God our ^aSaviour, and ^bLord Jesus Christ, *which is our hope;*

2 Unto Timothy, my ^cown son in the faith: Grace, mercy, and peace, from God our Father and ^dJesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I ^ewent into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

5 Now ^gthe end of the commandment is ^hcharity out of a ⁱpure heart, and of a good conscience, and of faith unfeigned:

6 From which some ^jhaving swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law is ^kgood, if a man use it lawfully;

9 Knowing this, that the ^llaw is not made for a righteous man, but for the lawless and disobedient, for

A.D. 65.

^a Rom. 1. 16, *note*.
^b Christ Jesus our hope.
^c true child.
^d Christ Jesus.
^e Acts 20. 1, 3.
^f 1 Tim. 6. 3, 4.
^g Rom. 13. 8, 10; Gal. 5. 14.
^h love.
ⁱ Eph. 6. 23.
^j 2 Tim. 4. 10.
^k Rom. 7. 12.
^l Law (of Moses). vs. 8, 9; Heb. 7. 19. (Mt. 5. 17, 18; Gal. 3. 1-29.)
^m sinners.
ⁿ 2 Cor. 2. 17.
^o gospel of the glory.
^p Gospel.
^q 2 Tim. 1. 8, 10. (Mt. 3. 1, 2; Rev. 14. 6.)
^r 1 Tim. 6. 15.
^s 1 Cor. 9. 17.
^t 1 Cor. 15. 10.
^u 1 Cor. 7. 25.
^v Col. 1. 25.
^w Acts 8. 3.
^x 1 Cor. 15. 9.
^y Lk. 23. 34.
^z John 3. 16, 17.
^{aa} kosmos (Mt. 4. 8) = mankind.
^{ab} Rom. 1. 16, *note*.
^{ac} Grace (in salv.). vs. 14, 15; 2 Tim. 1. 9. (Rom. 3. 24; John 1. 17.)
^{ad} Rom. 15. 4.
^{ae} Life (eternal). 1 Tim. 4. 8. (Mt. 7. 14; Rev. 22. 19.)
^{af} incorruptible.
^{ag} Cf. John 1. 18, *note*.

the ungodly and for sinners, for unholy and profane, for ^mmurderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to ⁿsound doctrine;

11 According to the ^oglorious ^pgospel of the ^qblessed God, which ^rwar ^scommitted to my trust.

12 And I thank Christ Jesus our Lord, who hath ^senabled me, for that he counted me ^tfaithful, ^uputting me into the ministry;

13 Who was ^vbefore a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ^wignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a ^xfaithful saying, and worthy of all acceptation, that Christ Jesus came into the ^yworld to ^zsave ^{aa}sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a ^bpattern to them which should hereafter believe on him to ^clife everlasting.

17 Now unto the King eternal, ^dimmortal, ^einvisible, the only

wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, ^ason Timothy, according to the prophecies which went before on thee, that thou by them mightest war ^ba good warfare;

19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is ^{1c}Hymenæus and Alexander; whom I have ^ddelivered unto ^eSatan, that they may learn not to blaspheme.

CHAPTER 2.

Part II. Prayer, and the divine order of the sexes.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For ^fkings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and ^ghonesty.

3 For this is good and acceptable in the sight of God our ^hSaviour;

4 ⁱWho will have all men to be ^jsaved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ^kransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity.

8 I will therefore that ^lmen pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ^mbroidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the ⁿwoman learn in ^osilence with all ^psubjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in ^qsilence.

A.D. 65.

a child.

b the.

c 2 Tim. 2. 17, 18.

d Judgments (the seven). 2 Tim. 4. 1. (Mt. 13. 40-42; Rev. 20. 12.)

e Satan. 1 Tim. 3. 6, 7. (Mt. 4. 1-11; Rev. 20. 10.)

f Rom. 13. 1.

g gravity.

h Rom. 1. 16, note.

i John 3. 15, 16;

2 Pet. 3. 9.

j Rom. 1. 16, note.

k Mt. 20. 28.

l the men.

m Or, "plaited."

1 Pet. 3. 3.

n 1 Cor. 14. 34.

o quietness.

p 1 Pet. 3. 1-6.

q quietness.

r Sn. Rom. 3.

23, note.

s preserved.

t love.

u an overseer.

v an overseer.

w Elders.

1 Tim. 5. 1, 17,

19. (Acts 11.

30; Tit. 1.

5-9.)

x discreet.

y 2 Tim. 2. 24.

z Psa. 101. 2.

a Tit. 1. 7.

b Jude 6.

c Acts 22. 12.

d 1 Tim. 6. 9;

2 Tim. 2. 26.

e Satan.

1 Tim. 5. 15.

(Mt. 4. 1-11;

Rev. 20. 10.)

f Acts 6. 3.

g v. 16; Mt. 13.

11, note.

h Or, Women

in like man-

ner must.

i v. 4.

j Or, minis-

tered.

k Mt. 25. 21.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the ⁷transgression.

15 Notwithstanding she shall be ^ssaved in childbearing, if they continue in faith and ^tcharity and holiness with sobriety

CHAPTER 3.

Part III. The qualifications of elders and deacons.

THIS is a true saying, If a man desire the office of a ^ubishop, he desireth a good work.

2 ^vA ^wbishop then must be blameless, the husband of one wife, ^xvigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but ^ypatient, not a brawler, not covetous;

4 One that ruleth ^zwell his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being ^alifted up with pride he fall into the condemnation of the ^bdevil.

7 Moreover he must have ^ca good report of them which are without; lest he fall into reproach and the ^dsnare of the ^edevil.

8 Likewise ^{must} the ^fdeacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

9 Holding the ^gmystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being ^{found} blameless.

11 ^hEven so ^{must} their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ⁱruling their children and their own houses well.

13 For they that have ^jused the office of a deacon ^kwell purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

¹(1. 20). It is significant as bearing upon the seriousness of all false teaching, and particularly as related to resurrection, that Paul calls it blasphemy to teach that "the resurrection is past already" (2 Tim. 2. 17, 18).

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself ^a in the house of God, which is the ^{1b} church ^c of the living God, the pillar and ground of the truth.

16 And without controversy great is the ^d mystery of godliness: God was manifest in the flesh, justified in the ^e Spirit, seen of ^f angels, preached unto the Gentiles, believed on in the ^g world, received up into glory.

CHAPTER 4.

Part IV. The walk of a "good minister of Jesus Christ."

NOW the ^h Spirit ⁱ speaketh expressly, that in the latter times some shall ^j depart from the faith, giving heed to seducing spirits, and doctrines of ^k devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

5 For it is ^l sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of ^m Jesus Christ, nourished up in the words of ⁿ faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself ^r rather unto godliness.

8 For bodily exercise profiteth ^o little: but godliness is profitable unto all things, having promise of the life that now is, and of ^p that which is to come.

9 This is a faithful saying and worthy of all acceptance.

10 For therefore we both labour

A.D. 65.

^a Heb. 3.6.
^b Churches (local). vs. 5, 15, 16. Phm. 2. (Acts 2.41; Phil. 1.1.)
^c Church (visible). (1 Cor. 10.32.)
^d Mt. 13.11, note.
^e Holy Spirit. 1 Tim. 4.1. (Mt. 1.18; Acts 2.4.)
^f Heb. 1.4, note.
^g kosmos (Mt. 4.8) = mankind.
^h Holy Spirit. 2 Tim. 1.7, 14. (Mt. 1.18; Acts 2.4.)
ⁱ Inspiration. 2 Tim. 3.16. (Mt. 4.4, 7, 10; Rev. 22.19.)
^j Apostasy, vs. 1-3; 2 Tim. 4.3, 4. (Lk. 18.8; 2 Tim. 3.1-8.)
^k demons.
^l Sanctify, holy (persons) (N.T.). Tit. 1.8. (Mt. 4.5; Rev. 22.11.)
^m Christ Jesus.
ⁿ the faith.
^o for a little.
^p Life (eternal). 1 Tim. 6.12, 19. (Mt. 7.14; Rev. 22.19.)
^q hope.
^r Preserver.
^s Tit. 2.7, 15.
^t love.
^u 2 Tim. 1.6.
^v 2 Tim. 1.6.
^w Rom. 1.16, note.
^x vs. 5, 16.
^y descendants.
^z hope.
^a Rev. 3.1.
^b 2 Cor. 12.14.
^c unbeliever.

and suffer reproach, because we ^q trust in the living God, who is the ^r Saviour of all men, specially of those that believe.

11 These things command and teach.

12^s Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in ^t charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 ^u Neglect not the gift that is in thee, which was given thee by prophecy, with the ^v laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both ^w save thyself, and them that hear thee.

CHAPTER 5.

Part V. The work of a "good minister of Jesus Christ."

REBUKE not an elder, but ^x treat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are ^y widows indeed.

4 But if any widow have children or ^z nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, ^a trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is ^b dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and ^c specially for those of his own house, he hath denied the faith, and is worse than an ^c infidel.

1 (3. 15). Church (visible), Summary: The passages under this head (1 Cor. 10. 32; 1 Tim. 3. 15) refer to that visible body of professed believers called, collectively, "the church," of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical "church" has existed the true church, "which is his body, the fulness of him that filleth all in all" (Eph. 1. 22, 23; Heb. 12. 23, note), like the believing remnant within Israel (Rom. 11. 5, note). The predicted future of the visible church is apostasy (Lk. 18. 8; 2 Tim. 3. 1-8); of the true church, glory (Mt. 13. 36-43; Rom. 8. 18-23; 1 Thes. 4. 14-17).

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have ^alodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 ^bHaving damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; ^cand not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after ^dSatan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 ^eLet the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, ^fThou shalt not muzzle the ox that treadeth out the corn. And, ^gThe labourer is worthy of his reward.

19 Against an ^helder receive not an accusation, but ⁱbefore two or three witnesses.

20 Them that ^jsin rebuke before all, that others also may fear.

21 I ^kcharge thee before God, and the Lord Jesus Christ, and the elect ^langels, that thou observe these things without ^mpreferring ⁿone before another, doing nothing by partiality.

22 ^oLay hands suddenly on no man, neither be partaker of other men's ^psins: keep thyself pure.

23 Drink no longer ^qwater, but use a little wine for thy stomach's sake and thine often infirmities.

24 Some men's ^rsins are ^sopen beforehand, going before to judgment; and some ^tmen they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

A.D. 65.

a Acts 16.15.

b being guilty.

c 2 Thes. 3.11.

d Satan.

2 Tim. 2.26.

(Mt. 4.1-11;

Rev. 20.10.)

e 1 Thes. 5.12,

13.

f Quoted from

Deut. 25.4.

Cf. 1 Cor. 9.

7.11.

g Lk. 10.7.

h Elders. vs. 1,

17, 19; Jas. 5.

14. (Acts 11.

30; Tit. 1.

5-9.)

i Eph. 5.11;

Gal. 2.14.

j Sin. Rom. 3.

23, note.

k 2 Tim. 4.1.

l Heb. 1.4,

note.

m Or, preju-

dice.

n Eph. 5.21.

o Acts 13.3.

p water only.

q Sin. Rom. 3.

23, note.

r Gal. 5.19.

s Eph. 6.5.

t 2 Tim. 1.13.

u Tit. 1.1.

v 1 Cor. 8.2.

w 2 Tim. 3.5.

x 1 Tim. 4.8.

y Heb. 13.5.

z earth.

a Ps. 49.17.

b Phil. 4.11.

c will to be.

d Temptation.

Heb. 2.18.

(Mt. 4.1;

Jas. 1.14.)

e a root.

f every.

g Separation.

2 Tim. 2.19-

21. (John 15.

18, 19; 2 Cor.

6.14-17.)

h 1 John 3.7,

note.

i Life (eter-

nal). vs. 12,

19; 2 Tim. 1.

1.10. (Mt. 7.

14; Rev. 22.

19.)

j Heb. 10.23.

k 1 Tim. 5.21.

l John 18.36,

37.

CHAPTER 6.

Part V. continued.

LET as many ^sservants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to ^twholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is ^uaccording to godliness;

4 He is proud, ^vknowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from ^wsuch withdraw thyself.

6 But ^xgodliness with ^ycontentment is great gain.

7 For we brought nothing into *this* ^zworld, and *it* is ^acertain we can carry nothing out.

8 And having food and raiment let us be therewith ^bcontent.

9 But they that ^cwill be rich fall into ^dtemptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is ^ethe root of ^fall evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, ^gflee these things; and follow after ^hrighteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on ⁱeternal life, whereunto thou art also called, and hast ^jprofessed a good profession before many witnesses.

13 I give thee ^kcharge in the sight of God, who quickeneth all things, and before Christ Jesus, ^lwho before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unre-

bukeable, until ^a the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* ^b the blessed and only Potentate, the ^c King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; ^d whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

17 Charge them that are rich in this ^e world, that they be not high-minded, nor ^f trust in uncertain riches, but in the living God, who giveth us richly all things ^g to enjoy;

A.D. 65.

a Christ (Second Advent). Tit. 2. 13. (Mt. 19. 28; Acts 1. 9-11.)

b 1 Tim. 1. 17.

c Rev. 17. 14.

d Cf. John 1. 18, note.

e age.

f hope.

g Acts 14. 17.

h Phil. 3. 14.

i on what is really life.

j Tit. 1. 14.

k the knowledge which is.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may ^h lay hold ⁱ on eternal life.

20 O Timothy, keep that which is committed to thy trust, ^j avoiding profane *and* vain babblings, and oppositions of ^k science falsely so called:

21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

WRITER. The Apostle Paul (1. 1).

Date. This touching letter was written by Paul to his "dearly beloved son" shortly before his martyrdom (4. 6-8), and contains the last words of the great apostle which inspiration has preserved.

Theme. Second Timothy (in common with Second Peter, Jude, and Second and Third John) has to do with the personal walk and testimony of a true servant of Christ in a day of apostasy and declension. The key-phrases are, "All they which are in Asia be turned away from me" (1. 15); and, "A good soldier of Jesus Christ" (2. 3). The Asian churches had not disbanded, nor ceased to call themselves Christian, but they had turned away from the doctrines of grace distinctively revealed through the Apostle Paul (see Introduction, p. 197). This was the proof that already the apostasy had set in in its first form, legalism.

The natural divisions are four: I. The Apostle's greeting, 1. 1-18. II. The pathway of an approved servant in a day of apostasy, 2. 1-26. III. Apostasy and the Word, 3. 1-17. IV. A faithful servant and his faithful Lord, 4. 1-22.

CHAPTER 1.

Part I. The apostolic greeting.

PAUL, an apostle of Jesus Christ by the will of God, according to the ^apromise of life which is in Christ Jesus,

2 To Timothy, my dearly ^bbeloved ^cson: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I ^dserve from my forefathers with pure ^econscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly ^fdesiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned ^gfaith that is in thee, which dwelt first in thy grandmother Lois, and thy ^hmother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up ⁱthe gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of ^jfear; but of ^kpower, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor

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a Tit. 1.2.
b 1 Tim. 1.2.
c child.
d Acts 23.1.
e Heb. 13.18.
f 2 Tim. 4.9, 21.
g 1 Tim. 4.6.
h Acts 16.1.
i 1 Tim. 4.14.
j Rom. 8.15;
k 1 John 4.18.
l Lk. 24.49.
m Col. 1.24.
n Rom. 1.16.
note.
o Grace (in salv.) Tit. 2.11. (Rom. 3.24; John 1.17.)
p i. e. ages.
q Rom. 1.16.
note.
r Life (eternal). Tit. 1.2. (Mt. 7.14; Rev. 22.19.)
s incorruptibility. Cf. 1 Cor. 15.53, 54.
t Gospel. vs. 8, 10; 2 Tim. 2.8. (Mt. 3.1, 2; Rev. 14.6.)
u Rom. 1.16.
v Assurance.
w 2 Tim. 4.8, 18. (John 10.10-14. 28, 29; Jude 1.)
x Faith. Heb. 4.2, 3; 10.22. (Mt. 8.10; Heb. 11.39.)
y pattern, or, outline.
z 1 Tim. 6.3.
aa Holy Spirit. vs. 7, 14; Tit. 3.5. (Mt. 1.18; Acts 2.4.)
ab Acts 19.10.
ac 2 Tim. 4.10, 16.

of me his prisoner: but be thou ^lpartaker of the afflictions of the gospel according to the power of God;

9 Who hath ^msaved us, and called us with an holy calling, not according to our works, but according to his own purpose and ⁿgrace, which was given us in Christ Jesus before the ^oworld began,

10 But is now made manifest by the appearing of our ^pSaviour Jesus Christ, who hath abolished death, and hath brought ^qlife and ^rimmortality to light through the ^sgospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also ^lsuffer these things: ^tnevertheless I am not ashamed: for I ^uknow whom I have ^vbelieved, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the ^wform ^xof sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the ^yHoly Ghost which dwelleth in us.

15 This thou knowest, that ^zall they which are in Asia be ^aturned away from me; of whom are Phygellus and Hermogenes.

¹(1. 12). The believer's resources in a day of general declension and apostasy are: (1) Faith (1. 5); (2) the Spirit (1. 6, 7); (3) the word of God (1. 13; 3. 1-17; 4. 3, 4); (4) the grace of Christ (2. 1); (5) separation from vessels unto dishonour (2. 4, 20, 21); (6) the Lord's sure reward (4. 7, 8); (7) the Lord's faithfulness and power (2. 13, 19).

16 The Lord give mercy unto the house of Onesiphorus; ^afor he oft refreshed me, and was not ashamed of my ^bchain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord ^cin that day; and in how many things he ^dministered unto me at Ephesus, thou knowest very well.

CHAPTER 2.

Part II. The path of a "good soldier" in the time of apostasy.

THOU therefore, my ^eson, be strong in the ^fgrace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same ^gcommit thou to faithful men, who shall be able to teach others also.

3 Thou therefore ^hendure hardness, as a good soldier of Jesus Christ.

4 No man that ⁱwarreth entangleth himself with the affairs of ^jthis life; that he may please him who hath ^kchosen him to be a soldier.

5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

6 The husbandman ^kthat labour-eth must be first partaker of the fruits.

7 Consider what I say; and ^lthe Lord give thee understanding in all things.

8 Remember that ^mJesus Christ of the seed of David was raised from the dead according to my ⁿgospel:

9 Wherein I suffer trouble, as an evil doer, even unto ^obonds; but the word of God is not bound.

10 Therefore I endure all things for the ^pelect's sakes, that they may also obtain the ^qsalvation which is in Christ Jesus with eternal glory.

11 *It is a faithful saying:* For if we ^rbe dead with him, we shall also live with him:

12 If we suffer, we shall also reign with him: if we ^sdeny him, he also will deny us:

13 If we ^tbelieve not, yet he abideth faithful: he ^ucannot deny himself.

14 Of these things ^vput them in

A.D. 66.

^a 2 Tim. 4. 19.

^b Acts 28. 20.

^c Mt. 25. 34.

^d Heb. 6. 10.

^e child.

^f Grace (im-

parted). Heb.

4. 16. (Rom. 6.

1; 2 Pet. 3. 18.)

^g 1 Tim. 1. 18.

^h 2 Tim. 4. 5.

ⁱ goeth as a sol-

dier. 1 Cor. 9.

25, 26.

^j enlisted.

^k must labour,

before par-

taking of the

fruits.

^l Eph. 1. 18.

^m Rom. 1. 3, 4.

ⁿ Gospel. Phm.

13. (Mt. 3. 1.

2; Rev. 14. 6.)

^o Eph. 6. 20.

^p Election

(corporate).

^q Tit. 1. 1. (Mk.

13. 20; 1 Pet.

1. 2.)

^r Rom. 1. 16,

note.

^s have died.

^t Mt. 10. 33.

^u are unfaith-

ful.

^v 1 Cor. 1. 9.

^w 2 Pet. 1. 13.

^x Tit. 3. 9, 10.

^y 2 Pet. 1. 10.

^z Mt. 13. 52.

^a 1 Tim. 6. 21.

^b 1 Cor. 15. 12.

^c Resurrection.

Heb. 11. 19.

(Mt. 9. 23-25;

1 Cor. 15. 52.)

^d 1 Cor. 3. 11.

^e Jehovah.

Quoted from

Num. 16. 5.

Septuagint.

^f the Lord.

^g Rom. 9. 21.

^h Separation.

vs. 19, 21;

Heb. 11. 24, 25.

(John 15. 18,

19; 2 Cor. 6.

14-17.)

ⁱ 2 Tim. 8. 17.

^j 1 John 3. 7,

note.

^k love.

^l v. 16.

^m Or, forbear-

ing.

ⁿ Gal. 6. 1.

^o Repentance.

Heb. 6. 1. 6.

(Mt. 3. 2; Acts

17. 30.)

^p Satan. Heb.

2. 14. (Mt. 4. 1.

11; Rev. 20.

10.)

^q 1 Tim. 4. 1;

2 Pet. 3. 3;

1 John 2. 18;

Jude 17, 18.

remembrance, charging *them* before the Lord that they ^wstrive not about words to no profit, *but* to the subverting of the hearers.

15 ^xStudy to shew thyself approved unto God, a workman that needeth not to be ashamed, ^yrightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymenæus and Philetus;

18 Who concerning the truth have ^zerred, ^asaying that the ^bresurrection is past already; and overthrow the faith of some.

19 Nevertheless the ^cfoundation of God standeth sure, having this seal, ^dThe Lord knoweth them that are his. And, Let every one that nameth the name of ^eChrist depart from iniquity.

20 But in a great house there are not only ^fvessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore ^gpurge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and ^hprepared unto every good work.

22 Flee also youthful lusts: but follow ⁱrighteousness, faith, ^jcharity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned ^kquestions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, ^lpatient,

25 In ^mmeekness instructing those that oppose themselves; if God peradventure will give them ⁿrepentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the ^odevil, who are taken captive by him at his will.

CHAPTER 3.

Part III. The apostasy predicted: the believer's resource—the Scriptures.

THIS ¹know also, ^pthat in the last days perilous times shall come.

¹(3. 1). Apostasy, Summary: Apostasy, "falling away," is the act of professed Christians who deliberately reject revealed truth (1) as to the deity of Jesus Christ, and (2) redemption through His atoning and redeeming sacrifice (1 John 4.

2 ^aFor men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

4 ^bTraitors, heady, highminded, lovers of pleasures more than lovers of God;

5 ^cHaving a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort ^dare they which creep into houses, and lead captive silly women laden with ^esins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as ^fJannes and Jambres withstood Moses, so do these also resist the truth: ^gmen of corrupt minds, ^hreprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all ⁱmen, as their's also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, ^jcharity, patience,

11 Persecutions, afflictions, which came unto me at ^kAntioch, at ^lIconium, at ^mLystra; what persecutions I endured: but out of ⁿthem all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and ^oseducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned ^pthem;

15 And that from a child thou hast known the ^qholy ^rscriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 ^sAll scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correc-

A.D. 66.

^a Rom. 1. 29, 31.

^b 2 Pet. 2. 10.

^c Tit. 1. 16.

^d Tit. 1. 11.

^e Sin. Rom. 3. 23, note.

^f Cited from Ex. 7. 11, 12, 22; 8. 7; 9. 11.

^g 1 Tim. 6. 5.

^h Apostasy. vs. 1-8. (Lk. 18. 8.)

ⁱ love.

^j Acts 13. 45, 50.

^k Acts 14. 5, 6, 19.

^l Juggling impostors.

^m Sanctify, holy (things) (N.T.). Heb. 9. 12. (Mt. 4. 5; Rev. 22. 11.)

ⁿ Rom. 1. 16, note.

^o Inspiration. 1 Pet. 1. 10-12, 25. (Mt. 4. 4; 7. 10; Rev. 22. 19.)

^p 1 John 3. 7, note.

^q complete. See Mt. 5. 48, note.

^r Judgments (the seven). Heb. 9. 27. (Mt. 13. 40-42; Rev. 20. 12.)

^s Tit. 2. 15.

^t Apostasy. vs. 3-8; Heb. 6. 4-8. (Lk. 18. 8; 2 Tim. 3. 1-8.)

^u 2 Tim. 2. 3.

^v 1 Tim. 4. 12, 15.

^w Phil. 1. 23; 2 Pet. 1. 14.

^x 1 Tim. 6. 12.

^y the.

^z Assurance. vs. 8, 18; Heb. 6. 11. (John 10. 10-14, 28, 29; Jude 1.)

^a Rewards. Heb. 11. 6. (Mt. 5. 12; 1 Cor. 3. 14.)

^b 1 John 3. 7, note.

^c 1 Cor. 2. 9.

^d Cf. Col. 4. 14; Phm. 24.

^e age.

^f Tit. 3. 12.

tion, for instruction in ^prighteousness:

17 That the man of God may be ^qperfect, thoroughly furnished unto all good works.

CHAPTER 4.

Part IV. A faithful servant and his faithful Lord.

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall ^rjudge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; ^sreprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 ^tAnd they shall turn away ^utheir ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, ^vendure afflictions, do the work of an evangelist, make ^wfull proof of thy ministry.

6 For I am now ready to be offered, and the time of my ^xdeparture is at hand.

7 I have ^yfought ^za good fight, I have finished ^amy course, I have kept the faith:

8 Henceforth there is ^blaid up for me a ^ccrown of ^drighteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all ^ethem also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For ^dDemas hath forsaken me, having loved this present ^eworld, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And ^fTychicus have I sent to Ephesus.

1-3; Phil. 3. 18; 2 Pet. 2. 1). Apostasy differs therefore from error concerning truth, which may be the result of ignorance (Acts 19. 1-6), or heresy, which may be due to the snare of Satan (2 Tim. 2. 25, 26), both of which may consist with true faith. The apostate is perfectly described in 2 Tim. 4. 3, 4. Apostates depart from the faith, but not from the outward profession of Christianity (3. 5). Apostate teachers are described in 2 Tim. 4. 3; 2 Pet. 2. 1-19; Jude 4, 8, 11-13, 16. Apostasy in the church, as in Israel (Isa. 1. 5, 6; 5. 5-7), is irremediable, and awaits judgment (2 Thes. 2. 10-12; 2 Pet. 2. 17, 21; Jude 11-15; Rev. 3. 14-16).

13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the ^a Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but ^ball *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding ^cthe Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was de-

A.D. 66.

^a 2 Cor. 11. 15.^b 2 Tim. 1. 15.^c Mt. 10. 19;
Acts 23. 11.^d Psa. 22. 21.

livered out of the ^dmouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO

1 1]

TITUS.

[1 11

WRITER. The Apostle Paul (1. 1).

Date. Practically the same with First Timothy.

Theme. Titus has much in common with First Timothy. Both Epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent (1 Tim. 1. 3-10), in Titus the divine order for the local churches (Tit. 1. 5). The permanent use of these Epistles lies in this twofold application, on the one hand to churches grown careless as to the truth of God, on the other, to churches careless as to the order of God's house. The importance of this order is made solemnly emphatic in that the tests by which true elders and deacons may be known are repeated (1 Tim. 3. 1-7; Tit. 1. 6-9).

There are two divisions: I. The qualifications and functions of elders, I. 1-16. II. The pastoral work of the true elder, 2. 1-3. 15.

CHAPTER 1.

Part I. The divine order for the local churches.

PAUL, a^a servant of God, and an apostle of Jesus Christ, according to the faith of God's^b elect, and the acknowledging of the truth which is after godliness;

2 In hope of^c eternal life, which God, that cannot lie, promised before the^d world began;

3 But hath in^e due times manifested his word through preaching, which is committed unto me according to the commandment of^f God our^g Saviour;

4 To Titus, mine own son^h after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ ourⁱ Saviour.

5 For this cause left I thee in

A.D. 65.

a *bondman.*

b *Election (corporate).*
1 Pet. 5. 13.
(Mk. 13. 20;
1 Pet. 1. 2.)

c *Life (eternal).* Tit. 3. 7.
(Mt. 7. 14;
Rev. 22. 19.)

d *age-times.*
e *its own due season.*

f *our Saviour-God.*

g *Rom. 1. 16, note.*

h *1 Tim. 1. 1, 2.*
i *Elders.* vs. 5-9. (Acts 11. 30.)

j *no seeker of base gain.*

k *Sanctify, holy (persons) (N.T.).* Heb. 2. 11. (Mt. 4. 5; Rev. 22. 11.)

l *2 Thes. 2. 15.*
m *Jas. 1. 26.*

Crete, that thou shouldest set in order the things that are¹ wanting, and ordain² elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a³ bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, ⁴not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, ⁵holy, temperate;

9 ⁶Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain⁷ talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be

¹(1. 5). It is not a question of there being in the assembly persons having the qualifications of elders, made overseers by the Holy Spirit (Acts 20. 28); that such persons were in the churches of Crete is assumed; the question is altogether one of the *appointment* of such persons. These assemblies were not destitute of elders; but were "wanting," in that they were not duly appointed. There is a progress of doctrine in respect of the appointing of elders. Cf. v. 5, *note*.

²(1. 5). Elder (*presbuteros*) and bishop (*episcopos* = "overseer") designate the same office (cf. v. 7; Acts 20. 17; cf. v. 28), the former referring to the man, the latter to a function of the office. The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church. The functions of the elders are; to rule (1 Tim. 3. 4, 5; 5. 17), to guard the body of revealed truth from perversion and error (Tit. 1. 9), to "oversee" the church as a shepherd his flock (Acts 20. 28; John 21. 16; Heb. 13. 17; 1 Pet. 5. 2). Elders are made or "set" in the churches by the Holy Spirit (Acts 20. 28), but great stress is laid upon their due *appointment* (Acts 14. 23; Tit. 1. 5). At first they were ordained (Gr. *cheirotoneo*, "to elect," "to designate with the hand,") by an apostle; e.g. Acts 14. 23, but in Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches in such appointment (1 Tim. 3. 14, 15).

stopped, who ^asubvert whole houses, teaching things which they ought not, for ^bfilthy lucre's sake.

12 One of themselves, even ^aa prophet of their own, said, The Cretians are alway liars, evil beasts, ^cslow bellies.

13 This witness is true. Wherefore ^drebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ^eUnto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They ^fprofess that they ^gknow God; but in works they deny ^hhim, being abominable, and ⁱdisobedient, and unto every good work reprobate.

CHAPTER 2.

Part II. The pastoral work of a true minister (Tit. 2. 1-3. 15).

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in ⁱcharity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, ^jkeepers at home, good, ^kobedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a ^lpattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 ^mSound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please ⁿthem well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of ⁿGod our Saviour in all things.

11 For the ^ograce of God that bringeth salvation hath appeared to all men,

A.D. 65.

^a Mt. 23. 14.

^b the sake of base gain.

^c lazy gluttons.

^d 2 Tim. 4. 2.

^e Rom. 14. 14.

20.

^f 2 Tim. 3. 5, 7.

^g Mt. 7. 20, 21.

23; 25. 12;

1 John 2. 4.

^h Or, void of judgment.

ⁱ love.

^j Or, diligent at home.

^k Eph. 5. 22-24.

1 Tim. 4. 12.

^m 1 Tim. 6. 3.

ⁿ our Saviour-God.

^o Grace (in salv.). Tit. 3.

7. (Rom. 3. 24;

John 1. 17.)

^p lusts of this age.

^q Christ (Second Advent).

Jas. 5. 7, 8.

(Mt. 19. 28;

Acts 1. 9-11.)

^r Rom. 1. 16,

note.

^s Rom. 3. 24,

note.

^t lawlessness.

^u 1 Pet. 2. 9.

^v 1 Tim. 4. 12.

^w Rom. 13. 1.

^x Eph. 4. 2.

^y 1 Cor. 6. 11;

1 Pet. 4. 3.

^z our Saviour-God.

^a Eph. 2. 4, 8, 9.

^b Rom. 10. 3,

note.

^c Rom. 1. 16,

note.

^d Holy Spirit.

Heb. 2. 4. (Mt.

1. 18; Acts 2.

4.)

^e Rom. 1. 16,

note.

^f having been.

^g Justification

Rom. 3. 20-28.

(Lk. 18. 14;

Rom. 3. 28.)

^h Grace (in

salv.). Heb. 2.

9. (Rom. 3. 24;

John 1. 17.)

ⁱ Life (etern-)

ty). Heb. 7.

3. 16. (Mt. 7.

14; Rev. 22.

19.)

^j vs. 1, 14.

^k 2 Tim. 2. 23.

1 Mt. 18. 17.

^m Sin. Rom. 3.

23, note.

12 Teaching us that, denying ungodliness and ^pworldly lusts, we should live soberly, righteously, and ^qgodly, in this present world;

13 ^qLooking for that blessed hope, and the glorious appearing of the great God and our ^rSaviour Jesus Christ;

14 Who gave himself for us, that he might ^sredeem us from all ^tiniquity, and purify unto himself a ^upeculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. ^vLet no man despise thee.

CHAPTER 3.

Part II. continued.

PUT them in mind to be ^wsubject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, ^{but} gentle, shewing all ^xmeekness unto all men.

3 For ^ywe ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, ^{and} hating one another.

4 But after that the kindness and love of ^zGod our Saviour toward man appeared,

5 ^aNot by works of ^brighteousness which we have done, but according to his mercy he ^csaved us, by the washing of regeneration, and renewing of the ^dHoly Ghost;

6 Which he shed on us abundantly through Jesus Christ our ^eSaviour;

7 That ^fbeing ^gjustified ^hby his grace, we should be made heirs according to the hope of ⁱeternal life.

8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be ^jcareful to maintain good works. These things are good and profitable unto men.*

9 But ^kavoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition ^lreject;

11 Knowing that he that is such is subverted, and ^msinneth, being condemned of himself.

12 When I shall send Artemas

unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

A.D. 65.

^a Phil. 1.11.

14 And let our's also learn to maintain ^agood works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

THE EPISTLE OF PAUL THE APOSTLE TO

VER. 1]

PHILEMON.

[VER. 21

WRITER. The Apostle Paul (1. 1).

Date. Probably A.D. 64. It is one of the Prison Epistles. See Introductions to Ephesians and Colossians.

Theme. Onesimus ("profitable"), a slave of Philemon, a Christian of Colosse, had robbed his master and fled to Rome. There he became a convert through Paul, who sent him back to Philemon with this letter. It is of priceless value as a teaching (1) in practical righteousness; (2) in Christian brotherhood; (3) in Christian courtesy; (4) in the law of love.

The divisions are four: I. Greeting, 1-3. II. The character of Philemon, 4-7. III. Intercession for Onesimus, 8-21. IV. Salutations and conclusion, 22-25.

Part I. The apostolic greeting.

PAUL, a ^aprisoner of Jesus Christ, and Timothy *our* brother, unto Philemon *our* dearly beloved, and fellowlabourer,
2 And to *our* beloved Apphia, and ^bArchippus *our* fellowsoldier, and to the ^cchurch in thy house:
3 ^dGrace to you, and peace, from God *our* Father and the Lord Jesus Christ.

A.D. 64.

a Eph.3.1.

b Col.4.17.

c Churches (local). Jas. 5.14. (Acts 2.41; Phil. 1.1.)

d Eph.1.2.

e Eph.1.16.

f Jas.2.14,17.

g Phil.4.8; 2 Pet.1.5,8.

h v.19.

i fitting.

j Col.4.9.

k 1 Cor.4.15.

l 1 Pet.2.10.

m Gospel. Heb.4.2. (Mt.3.1.2; Rev.14.6.)

n bondman.

o 2 Cor.8.23.

p Lk.14.14.

q in Christ.

r 2 Cor.7.16.

jOnesimus, whom I have ^kbegotten in my bonds:

11 ^lWhich in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the ^mgospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a ⁿservant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a ^opartner, receive him as myself.

18 If he hath wronged thee, or oweth ^pthee ought, put that on mine ^{1p}account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels ^qin the Lord.

21 Having ^rconfidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

Part II. The character of Philemon.

4 ^eI thank my God, making mention of thee always in my prayers,
5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;
6 That the communication of thy faith may become ^feffectual by the acknowledging of ^gevery good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Part III. Intercession for Onesimus.

8 Wherefore, though I might be much bold in Christ to enjoin thee that ^hwhich is ⁱconvenient,

9 Yet for love's sake I rather beseech ^jthee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son

¹(v. 18). Vs. 17, 18 perfectly illustrate imputation: "Receive him as myself"—reckon to him my merit; "If he hath wronged thee or oweth thee ought, put that on mine account"—reckon to me his demerit. See "Imputation," Lev. 25. 50; Jas. 2. 23, *note*.

Part IV. Salutations and conclusion.

22 But withal prepare me also a lodging: for I ^atrust that ^bthrough your prayers I shall be given unto you.

A.D. 64.

^a *hope.*
^b Acts 12.5, 11,
 12.
^c Col. 1.7.
^d Acts 12.12, 25.
^e Acts 19.29.
^f 2 Tim. 4.10.
^g 2 Tim. 4.22.

23 There salute thee ^cEpaphras, my fellowprisoner in Christ Jesus;

24 ^dMarcus, ^eAristarchus, ^fDemas, Lucas, my fellowlabourers.

25 The ^ggrace of our Lord Jesus Christ be with your spirit. Amen.

HOW TO USE THE SUBJECT REFERENCES

THE subject references lead the reader from the first clear mention of a great truth to the last. The first and last references (in parenthesis) are repeated each time, so that wherever a reader comes upon a subject he may recur to the first reference and follow the subject, or turn at once to the Summary at the last reference.

ILLUSTRATION

(at Mark 1. 1.)

<i>a Gospel.</i> vs. 1, 14, 15; Mk. 8. 35. (Mt. 3. 1, 2; Rev. 14. 6.)

Here *Gospel* is the subject; vs. 1, 14, 15 show where it is at that particular place; Mk. 8. 35 is the next reference in the chain, and the references in parenthesis are the first and last.

THE JEWISH-CHRISTIAN EPISTLES.

IN Hebrews, James, First and Second Peter, and Jude we have a group of inspired writings differing in important respects from the group of Epistles bearing Paul's name. (As to the probable Pauline authorship of Hebrews, see Introduction to that Epistle.) But this difference is in no sense one of conflict. All present the same Christ, the same salvation, the same morality. The difference is one of extension, of development. The Jewish-Christian writings deal with the elementary and foundational things of the Gospel, while in the Epistles signed by Paul are given the revelations concerning the church, her place in the counsels of God, and the calling and hope of the believer as vitally united to Christ in the one body.

The other characteristic difference is that while Paul, in his signed Epistles, has in view the body of true believers, who are therefore assuredly saved, the Judæo-Christian writers view the church as a professing body in which, during this age, the wheat and tares are mingled (Mt. 13. 24-30). Their writings, therefore, abound in warnings calculated to arouse and alarm the mere professor. A word of caution is, however, needful at this point. The persons warned are neither mere hypocrites, nor mere formalists. So far as they have gone their experiences are perfectly genuine. It is said of the supposed persons in Heb. 6. 4-9 that they had been "enlightened," and the same word is used in Heb. 10. 32, translated "illuminated." They are said, too, to have "tasted" of the heavenly gift, and again a word importing reality is used, for it occurs in Heb. 2. 9 of the death of Christ. The true point of the divine solicitude is expressed in verses 1 and 2. It is that they shall go on. They have made a real beginning, but it is not said of them that they have faith, and it is said (verse 9) that "things that accompany salvation" are "better." This fear lest beginners will "come short" is the theme of Heb. 3. 7-4. 3. The men in Mt. 7. 21-23 are not conscious hypocrites—they are utterly surprised at their exclusion. Characteristic contrasts are, Heb. 6. 4-6 with Rom. 8. 29-39; 2 Pet. 1. 10 with Phil. 1. 6. In this respect these Epistles group with Mt. 13.-23.; Acts 2.-9. The two Epistles of Peter, however, are less Jewish and more truly catholic than the other Jewish-Christian writings. He addresses, in his first Epistle, neither Jews as such, nor even Christian Jews of Jerusalem, or Judæa, but of the dispersion; while Second Peter is not distinctively Jewish at all.

THE EPISTLE OF PAUL THE APOSTLE TO THE

1 1]

HEBREWS.

[1 5

WRITER. The authorship of Hebrews has been in controversy from the earliest times. The book is anonymous, but the reference in 2 Pet. 3. 15 seems conclusive that Paul was the writer. See also Heb. 13. 23. All agree that, whether by Paul or another, the point of view is Pauline. We undoubtedly have here the method of Paul's synagogue addresses. No book of Scripture more fully authenticates itself as inspired.

Date. From internal evidence it is clear that Hebrews was written before the destruction of the Temple, A.D. 70 (cf. 10. 11).

Theme. The doctrinal passages reveal the purpose of the book. It was written with a twofold intent: (1) To confirm Jewish Christians by showing that Judaism had come to an end through the fulfilment by Christ of the whole purpose of the law; and (2) the hortatory passages show that the writer had in view the danger ever present to Jewish professed believers of either lapsing back into Judaism or of pausing short of true faith in Jesus Christ. It is clear from the Acts that even the strongest of the believers in Palestine were held to a strange mingling of Judaism and Christianity (e.g. Acts 21. 18-24), and that snare would be especially apt to entangle professed Christians amongst the Jews of the dispersion.

The key-word is "better." Hebrews is a series of contrasts between the good things of Judaism and the better things of Christ. Christ is "better" than angels, than Moses, than Joshua, than Aaron, and the New Covenant than the Mosaic Covenant. Church truth does not appear, the ground of gathering only being stated (13. 13). The whole sphere of Christian profession is before the writer; hence exhortations necessary to warn and alarm a mere professor.

Hebrews is in six divisions, but these include five parenthetical passages of exhortation. I. The great salvation, 1. 1-2. 18 (2. 1-4, parenthetic). II. The rest of God, 3. 1-4. 16 (all parenthetic). III. Our great High Priest, 5. 1-8. 6 (5. 11-6. 12, parenthetic). IV. The new covenant and the heavenly sanctuary, 8. 7-10. 39 (10. 26-39, parenthetic). V. The superiority of the faith-way, 11. 1-40. VI. The worship and walk of the believer-priest, 12. 1-13. 25 (12. 3-17, parenthetic).

CHAPTER 1.

Part I. The great salvation (Heb. 1. 1-2. 18).

(1) The Son better than the prophets.

GOD, who ^aat sundry times and in divers manners spake in time past unto the fathers by the prophets,

² Hath in these last days spoken unto us ^bby his Son, whom he hath appointed heir of all things, by whom also he made the ^cworlds;

A.D. 64.

a in many parts and in many ways.

b lit. in Son.

c ages.

d effulgence.

e expression of his substance.

f sat himself down.

g Eph. 1.20,21.

3 Who being the ^dbrightness of his glory, and the ^eexpress image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, ^fsat down ^gon the right hand of the Majesty on high;

(2) The Son better than the angels.

4 Being made so much better than the ¹angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels

(1. 4). Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom (2 Sam. 14. 20; Psalms. 103. 20; 104. 4). In the O.T. the expression "the angel of the LORD" (sometimes "of God") usually implies the presence of Deity in angelic form (Gen. 16. 1-13; 21. 17-19; 22. 11-16; 31. 11-13; Ex. 3. 2-4; Jud. 2. 1; 6. 12-16; 13. 3-22). See Mal. 3. 1, *note*. The word angel is used of men in Lk. 7. 24; Jas. 2. 25; Rev. 1. 20; 2. 1, 8, 12, 18; 3. 1, 7, 14. In Rev. 8. 3-5 Christ is evidently meant. Sometimes angel is used of the spirit of man (Mt. 18. 10; Acts 12. 15). Though angels are spirits (Psalms. 104. 4; Heb. 1. 14), power is given them to become visible in the semblance of human form (Gen. 19. 1, cf. v. 5; Ex. 3. 2; Num. 22. 22-31; Jud. 2. 1; 6. 11, 22; 13. 3, 6; 1 Chr. 21. 16, 20; Mt. 1. 20; Lk. 1. 26; John 20. 12; Acts 7. 30;

said he at any time, ^aThou art my Son, this day have I begotten thee? And again, ^bI will be to him a Father, and he shall be to me a Son?

6 And again, when he ^cbringeth in the firstbegotten into the ^dworld, he saith, ^eAnd let all the angels of God worship him.

7 And of the angels he saith, ^fWho maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, ^gThy throne, O God, is for ever and ever: a sceptre of ^hrighteousness is the sceptre of thy kingdom.

9 Thou hast loved ⁱrighteousness, and hated ^jiniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, ^kThou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, ^lSit on my right

A.D. 64.

^a Quoted from Psa. 2. 7.

^b Quoted from 2 Sam. 7. 14.

^c Or, *bringeth back*.

^d *oikoumene* = inhabited earth.

^e Quoted from Deut. 32. 43, Septuagint. Cf. Psa. 97. 7.

^f Quoted from Psa. 104. 4.

^g Quoted from Psa. 45. 6, 7.

^h *uprightness*.

ⁱ John 3. 7, *note*.

^j *lawlessness*. See Rom. 1. 16, *note*.

^k Quoted from Psa. 102. 25-27.

^l Quoted from Psa. 110. 1.

^m Rom. 1. 16, *note*.

ⁿ *slip away from them*.

^o *Sin*. Rom. 3. 23, *note*.

^p *Holy Spirit*. Heb. 3. 7.

(Mt. 1. 18; Acts 2. 4.)

^q *oikoumene* = inhabited earth.

hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of ^msalvation?

CHAPTER 2.

(Parenthesis: hearers warned.)

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should ⁿlet them slip.

2 For if the word spoken by ^dangels was stedfast, and every ^otransgression and ^odisobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great ^msalvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the ^pHoly Ghost, according to his own will?

(3) *The earth to be put under the man Christ Jesus.*

5 For unto the angels hath he not put in subjection the ^qworld to come, whereof we speak.

6 But one in a certain place tes-

12. 7, 8, etc.). The word is always used in the masculine gender, though sex, in the human sense, is never ascribed to angels (Mt. 22. 30; Mk. 12. 25). They are exceedingly numerous (Mt. 26. 53; Heb. 12. 22; Rev. 5. 11; Psa. 68. 17). Their power is inconceivable (2 Ki. 19. 35). Their place is about the throne of God (Rev. 5. 11; 7. 11). Their relation to the believer is that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation," and this ministry has reference largely to the *physical* safety and wellbeing of believers (1 Ki. 19. 5; Psa. 34. 7; 91. 11; Dan. 6. 22; Mt. 2. 13, 19; 4. 11; Lk. 22. 43; Acts 5. 19; 12. 7-10). From Heb. 1. 14, with Mt. 18. 10; Psa. 91. 11, it would seem that this care for the heirs of salvation begins in infancy and continues through life. The angels observe us (1 Cor. 4. 9; Eph. 3. 10; Eccl. 5. 6), a fact which should influence conduct. They receive departing saints (Lk. 16. 22). Man is made "a little lower than the angels," and in incarnation Christ took "for a little" (time) this lower place (Psa. 8. 4, 5; Heb. 2. 6, 9) that He might lift the believer into His own sphere above angels (Heb. 2. 9, 10). The angels are to accompany Christ in His second advent (Mt. 25. 31). To them will be committed the preparation of the judgment of the nations (see Mt. 13. 30, 39, 41, 42; 25. 32, *note*). The kingdom-age is not to be subject to angels, but to Christ and those for whom He was made a little lower than the angels (Heb. 2. 5). An archangel, Michael, is mentioned as having a particular relation to Israel and to the resurrections (Dan. 10. 13, 21; 12. 1, 2; Jude 9; 1 Thes. 4. 16). The only other angel whose name is revealed, Gabriel, was employed in the most distinguished services (Dan. 8. 16; 9. 21; Lk. 1. 19, 26).

Fallen angels. Two classes of these are mentioned: (1) "The angels which kept not their first estate [place], but left their own habitation," are "chained under darkness," awaiting judgment (2 Pet. 2. 4; Jude 6; 1 Cor. 6. 3; John 5. 22). See Gen. 6. 4, *note*. (2) The angels who have Satan (Gen. 3. 1; Rev. 20. 10, *note*) as leader. The origin of these is nowhere explicitly revealed. They may be identical with the demons (Mt. 7. 22, *note*). For Satan and his angels everlasting fire is prepared (Mt. 25. 41; Rev. 20. 10).

tified, saying, ^a What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

(4) *Jesus, made for a little time lower than the angels, dies for man that he may lift men above angels into the family of God.*

9 But we see Jesus, who was made ^b a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the ^c grace of God should taste death for every man.

10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the ^d captain of their salvation perfect through sufferings.

11 For both he that ^e sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

12 Saying, ^f I will declare thy name unto my brethren, in the midst of the ^g church will I sing praise unto thee.

13 And again, ^h I will put my trust in him. And again, ⁱ Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise ^j took part of the same; that through death he might ^k destroy him that had the power of death, that is, ^l the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily ^m he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things ⁿ pertaining to God, to make ⁿ reconciliation for the sins of the people.

18 For in that he himself hath suffered being ^o tempted, he is able to succour them that are tempted.

A.D. 64.

^a Quoted from Psa. 8.4-6. Cf. Psa. 110.1; 1 Cor. 15.27; Eph. 1.22.

^b Or, *for a little*, i.e. little time.

^c Grace (in salu.). Heb. 10.29. (Rom. 3.24; John 1.17.)

^d Leader, or originator, i.e. one who initiates and carries through.

Trans. author in Heb. 12.2.

^e Sanctify, holy (persons)

(N.T.). Heb. 3.1. (Mt. 4.5; Rev. 22.11.)

^f Quoted from Psa. 22.22.

^g Church

(true). 1 Thes. 4.16, 17. (Mt. 16.18; Heb. 12.23.)

^h Quoted from Isa. 8.17.

ⁱ Quoted from Isa. 8.18.

^j The word

trans. *took*

part is not the same as that

trans. *partakers*, but

implies taking part in some-

thing outside one's self.

^k bring to naught.

^l Satan. Jas. 4.7. (Mt. 4.1-11; Rev. 20.10.)

^m not of angels doth he take

hold, but he taketh hold of.

Quoted from Isa. 41.9, Sep-
tuagint.

ⁿ Gr. *hilas-*

komai, pro-
pitiation. See Rom. 3.25,
note.

^o Temptation. Heb. 3.8,9. (Mt. 4.1; Jas. 1.14.)

^p Sanctify, holy (persons)

(N.T.). Heb. 10.10, 14, 29. (Mt. 4.5; Rev. 22.11.)

^q companions: the same word

trans. *fellows* in Heb. 1.9.

^r confession.

^s Quoted from Num. 12.7.

^t 1 Cor. 8.9.

^u v. 2.

^v Heb. 11.26.

^w Holy Spirit.

Heb. 6.4. (Mt. 1.18; Acts 2.4.)

^x Quoted from Psa. 95.7-11.

^y Temptation. vs. 8,9; Heb. 4.15. (Mt. 4.1; Jas. 1.14.)

^z Sin. Rom. 3.23, note.

^a Quoted from Psa. 95.7,8.

CHAPTER 3.

Part II. Parenthetic: The rest of God (Heb. 3. 1-4. 16).

(1) *Christ the Son better than Moses the servant.*

WHEREFORE, ^p holy brethren, ^q partakers of the heavenly calling, consider the Apostle and High Priest of our ^r profession, Christ Jesus; ² Who was faithful to him that appointed him, as also ^s Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath ^t builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And ^u Moses verily was faithful in all his house, as a servant, for a ^v testimony of those things which were to be spoken after;

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

(2) *Exhortation: the generation that came out of Egypt did not enter the Canaan-rest because of unbelief.*

7 Wherefore (as the ^w Holy Ghost saith, ^x To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers ^y tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I swear in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of ^z sin.

14 For we are made ^a partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, ^a To day if ye

will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had ^asinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

CHAPTER 4.

(3) *But there is a better rest for the believer, of which God's creation-rest is the type.*

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the ^bgospel preached, as well as unto them: but the word preached did not profit them, not being mixed with ^cfaith in them that heard it.

3 For we which have believed do enter into rest, as he said, ^dAs I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the ^eworld.

4 For he spake in a certain place of the seventh day on this wise, ^fAnd God did rest the seventh day from all his works.

5 And in this place again, ^dIf they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom ^git was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, ^hTo day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if ⁱJesus had given them rest, then would he not afterward have spoken of another day.

(4) *The believer rests in a perfect work of redemption, as God rested from a perfect work of creation.*

9 There remaineth therefore a ^jrest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God ^{did} from his.

A.D. 64.

^a *Sin.* Rom. 3.23, *note.*

^b *Gospel.* 1 Pet.1.12, 25. (Mt.3.1, 2; Rev.14.6.)

^c *Faith.* vs.2, 3,10,22; Heb. 10.22,38. (Mt.8.10; Heb.11.39.)

^d Quoted from Psa.95.11.

^e i.e. *earth.*

^f Quoted from Gen.2.2.

^g Or, *the gospel.*

^h Quoted from Psa.95.7.

ⁱ *Joshua.*

^j Or, *keeping of a sabbath.*

^k 2 Pet.1.10.

^l Heb.10.38.

^m Or, *disobedience.*

ⁿ 1 Pet.2.23.

^o *living and operative.*

^p Acts 15.8.

^q Heb.9.12,24.

^r Heb.10.23.

^s *confession.*

^t Acts 9.4.

^u *Temptation.* Heb.11.37. (Mt.4.1; Jas. 1.14.)

^v *apart from sin.*

^w *Sin.* Rom. 3.23, *note.*

^x *Grace (imparted).* Heb.12.15, 28. (Rom. 6.1; 2 Pet.3.18.)

^y *for seasonable help.*

^z *clothed with.*

^a Cited from Ex.28.1.

^b Quoted from Psa.2.7.

11 ^k Let us labour therefore to enter into that rest, lest any man ^lfall after the same example of ^munbelief.

12 ⁿ For the word of God is ^oquick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things are ^pnaked and opened unto the eyes of him with whom we have to do.

(5) *The believer is kept in perfect rest by mercy and grace, through the Son of God.*

14 Seeing then that we have a great high priest, that is ^qpassed into the heavens, Jesus the Son of God, ^rlet us hold fast our ^sprofession.

15 For we have not an high priest which cannot be ^touched with the feeling of our infirmities; but was in all points ^utempted like as we are, ^vyet without ^wsin.

16 Let us therefore come boldly unto the ^xthrone of grace, that we may obtain mercy, and find grace ^yto help in time of need.

CHAPTER 5.

Part III. Our great High Priest (Heb. 5. 1-8. 6).

(1) *The office of high priest.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for ^wsins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is ^zcompassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for ^wsins.

4 And no man taketh this honour unto himself, but he that is called of God, as was ^aAaron.

(2) *Christ a high priest after the order of Melchisedec.*

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, ^bThou art my Son, to day have I begotten thee.

6 As he saith also in another

place, ^aThou art a priest for ever after the order of ¹Melchisedec.

7 Who in the days of his flesh, when he had offered up ^bprayers and supplications with strong crying and tears unto him that was ^cable to save him ^dfrom death, and was heard ^ein that he ^ffeared;

8 Though he was a Son, yet learned he ^gobedience by the things which he suffered;

9 And ^hbeing made perfect, he became the author of eternal ⁱsalvation unto all them that obey him;

10 ^jCalled of God an high priest after the order of Melchisedec.

(Parenthetic: appeal and warning, to 6. 12.)

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of ^kmilk, and not of strong meat.

13 For every one that useth milk is ^lunskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER 6.

THEREFORE leaving the ^mprinciples of the doctrine of Christ, let us go on unto ⁿperfection; not laying again ^othe foundation of ^prepentance from ^qdead works, and of faith toward God,

2 Of the doctrine of ^rbaptisms, and of laying on of hands, and of

A.D. 64.

^a Quoted from Psal. 110. 4.

^b Mt. 26. 39, 44.

^c Mt. 26. 53.

^d out of.

^e because of his piety.

^f Psal. 19. 9.

^g note.

^h Phil. 2. 8.

ⁱ Heb. 2. 10.

^j Rom. 1. 16.

^k note.

^l saluted.

^m 1 Cor. 3. 1, 3.

ⁿ I hath no experience.

^o word of the beginning of the Christ.

^p Mt. 5. 48.

^q note.

^r a.

^s Repentance.

vs. 1, 6; Heb.

6. 6. (Mt. 3. 2;

Acts 17. 30.)

^t Heb. 9. 14.

^u Acts 19. 4, 5.

^v Acts 17. 31.

^w Apostasy.

vs. 1, 6; Heb.

10. 26-31.

(Lk. 18. 8;

2 Tim. 3. 1-8.)

^x Gr. *meto-*

chous, going

along with.

^y Holy Spirit.

Heb. 9. 14.

(Mt. 1. 18;

Acts 2. 4.)

^z w. i. e. age.

^a Repentance.

Heb. 12. 17.

(Mt. 3. 2;

Acts 17. 30.)

^b Psal. 65. 10.

^c Rom. 1. 16.

^d note.

^e Mt. 25. 40.

^f Assurance.

Heb. 7. 25.

(John 10. 10-

14, 28, 29;

Jude 1.)

^g imitators.

^s resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 ^tFor it is ²impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made ^upartakers of the ^vHoly Ghost,

5 And have tasted the good word of God, and the powers of the ^wworld to come,

6 If they shall fall away, to renew them again unto ^xrepentance; seeing they crucify to themselves the Son of God afresh, and put ^{him} to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth ^y blessing from God:

8 But that which beareth thorns and briers is rejected, and is ^{nigh} unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany ^zsalvation, though we thus speak.

10 ^aFor God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full ^bassurance of hope unto the end:

12 That ye be not slothful, but ^cfollowers of them who through faith and patience inherit the promises.

Part III Resumed. (3) *Our High Priest within the veil assures our coming there too.*

13 For when God made promise to Abraham, because he could

1 (5. 6). See Gen. 14. 18, *note*. Melchisedec was a suited type of Christ as High Priest, because: (1) he was a king-priest (Gen. 14. 18 with Zech. 6. 12, 13); (2) his name means, "my king is righteous" (cf. Isa. 11. 5), and he was king of Salem (i.e. "peace," cf. Isa. 11. 6-9); (3) he had no (recorded) "beginning of days" (cf. John 1. 1), nor "end of life" (cf. Rom. 6. 9; Heb. 7. 23-25); nor (4) was he made a high priest by human appointment (Psal. 110. 4). But the contrast between the high priesthood of Melchisedec and Aaron is only as to *person*, "order" (or appointment), and *duration*. In His *work* Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance (Heb. 8. 1-6; 9. 1-28).

2 (6. 4). Vs. 4-8 present the case of Jewish professed believers who halt short of faith in Christ after advancing to the very threshold of salvation, even "going along with" the Holy Spirit in His work of enlightenment and conviction (John 16. 8-10). It is not said that they had faith. These supposed persons are like the spies at Kadesh-barnea (Deut. 1. 19-26) who saw the land and had the very fruit of it in their hands, and yet turned back.

swear by no greater, he sware by himself,

14 Saying, ^a Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the ^b heirs of promise the immutability of his counsel, ^c confirmed it by an oath:

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong ^d consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^e within the veil;

20 ^f Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of ^g Melchisedec.

CHAPTER 7.

The Melchisedec high priesthood resumed.

(4) *The historic Melchisedec a type of Christ.*

FOR this Melchisedec, king of Salem, priest of the most high ^h God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without ⁱ descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(5) *Melchisedec high priesthood greater than the Aaronic.*

(a) *Because Aaron in Abraham paid Melchisedec tithes.*

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the ^j sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law,

A.D. 64.

^a Quoted from Gen.22.16,17.

^b Heb.11.9; Rom.8.17.]

^c Intervened by, or, interposed himself.

^d encouragement.

^e Heb.10.20.

^f Heb.4.14.

^g Psal.110.4.

^h Most high God. Cited from Gen.14.18.

ⁱ genealogy.

^j v.11.

^k pedigree.

^l Cited from Gen.14.20.

^m Heb.5.6; Rev.1.18.

ⁿ vs.18,19; Heb.8.7; Gal.2.21.

^o hath been attached to the service of.

^p Rev.5.5.

^q fleshly, i.e. addressed to the carnal or natural man. Cf. Heb.9.10.

^r of indissoluble life.

^s Life (eternal), vs.3, 16; Jas.1.12. (Mt.7.14; Rev.22.19.)

^t Quoted from Psal.110.4.

^u setting aside.

^v For the law perfected nothing, but it was the bringer in of a better hope.

^w Law (of Moses). Heb.8.10. (Mt.5.17,18; Gal.3.1-29.)

^x Mt.5.48, note.

^y Rom.5.2.

^z Quoted from Psal.110.4.

that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose ^k descent is not counted from them ^l received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he ^m receiveth them, of ⁿ whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

(b) *Because the Aaronic priesthood made nothing perfect.*

11 ⁿ If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man ^o gave attendance at the altar.

14 For it is ^p evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a ^q carnal commandment, but after the power ^r of an ^s endless life.

17 For he testifieth, ^t Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a ^u disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 ^v For the ^w law made nothing ^x perfect, but the bringing in of a better hope ^{did}; by the ^y which we draw nigh unto God.

20 And inasmuch as not without an oath he was ^{made} priest:

21 (For those priests were made without an oath; but this with an oath by him that said unto him,

^z The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better ^a testament.

(c) *Because the Aaronic priests died: Christ ever liveth.*

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is ^b able also to ^c save them ^d to the ^e uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such a high priest became us, *who is* holy, harmless, undefiled, separate from ^f sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own ^f sins, and then for the people's: for this he did ^g once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is ^h consecrated for evermore.

CHAPTER 8.

(d) *Because the Aaronic priests served the shadows of which Christ serves the realities.*

NOW of the things which we have spoken *this is the sum*: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the ⁱ sanctuary,

A.D. 64.

a covenant.

b Jude 24.

c Rom. 1. 16, note.

d completely.

e Assurance.

f Heb. 8. 10-13.

(John 10. 10-14, 28, 29;

Jude 1.)

f Sin. Rom.

3. 23, note.

g Sacrifice (of Christ).

Heb. 9. 11-15,

22, 26. (Mt.

26. 28; Heb.

10. 18.)

h perfected.

i Or, holy

things.

j Heb. 10. 21;

1 Tim. 3. 15.

k serve the

representation and.

l oracularly

told.

m Quoted

from Ex. 25.

40.

n Or, testa-

ment.

o Heb. 7. 19.

p Quoted from

Jer. 31. 31-34.

q consum-

mate, or,

perfect.

r Covenant

(new). (Mt.

26. 28.)

s The Eight

Covenants.

and of the ^f true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who ^k serve unto the example and shadow of heavenly things, as Moses was ^l admonished of God when he was about to make the tabernacle: for, ^m See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*

(e) *Because Christ mediates a better covenant.*

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better ⁿ covenant, which was established upon better promises.

Part IV. The new covenant better than the old (Heb. 8. [7-10. 39].

7 For if ^o that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, ^p Behold, the days come, saith the Lord, when I will ^q make a ¹⁷ new ²⁸ covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued

1 (8. 8). The New Covenant, Summary: (1) "Better" than the Mosaic Covenant, not morally, but efficaciously (Heb. 7. 19; Rom. 8. 3, 4). (2) Established on "better" (i.e. unconditional) promises. In the Mosaic Covenant God said, "If ye will" (Ex. 19. 5); in the New Covenant He says, "I will" (Heb. 8. 10, 12). (3) Under the Mosaic Covenant obedience sprang from fear (Heb. 2. 2; 12. 25-27); under the New from a willing heart and mind (v. 10). (4) The New Covenant secures the personal revelation of the Lord to every believer (v. 11); (5) the complete oblivion of sins (v. 12; Heb. 10. 17; cf. Heb. 10. 3); (6) rests upon an accomplished redemption (Mt. 26. 27, 28; 1 Cor. 11. 25; Heb. 9. 11, 12, 18-23); (7) and secures the perpetuity, future conversion, and blessing of Israel (Jer. 31. 31-40; see also "Kingdom (O.T.)," and 2 Sam. 7. 8-17). The New Covenant is the eighth, thus speaking of resurrection and of eternal completeness.

2 (8. 8). 1. The Eight Covenants, Summary: (1) The Edenic Covenant (Gen. 1. 26-28, note) conditioned the life of man in innocence. (2) The Adamic Covenant (Gen. 3. 14-19, note) conditions the life of fallen man and gives promise of a Redeemer. (3) The Noahic Covenant (Gen. 9. 1, note) establishes the principle of human government. (4) The Abrahamic Covenant (Gen. 15. 18, note) founds the nation of Israel, and confirms, with specific additions, the Adamic promise of redemption. (5) The Mosaic Covenant (Ex. 19. 25, note) condemns all men, "for that all have sinned." (6) The Palestinian Covenant (Deut. 28.-30. 3, note) secures the final restoration and conversion of Israel. (7) The Davidic Covenant (2 Sam. 7. 8-17, note) establishes the perpetuity of the Davidic family (fulfilled in

not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the ^a Lord; I will put my ^b laws into their mind, and write them in their hearts: and I ^c will be to them a ^d God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the ^e Lord: for all shall know me, from the least to the greatest.

12 For I will be ^fmerciful to their ^gunrighteousness, and their ^hsins and their ⁱiniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which ^jdecayeth and waxeth old is ready to vanish away.

CHAPTER 9.

(1) *The ordinances and sanctuary of the old covenant were mere types.*

THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the ^kshewbread; which is called the ^lsanctuary.

3 And after the second veil, the tabernacle which is called the ^mHoliest of all;

4 Which had the ⁿgolden censer, and the ^oark of the covenant overlaid round about with gold, wherein was the ^pgolden pot that had manna, and ^qAaron's rod that

A.D. 64.

^a *Jehovah.*
Quoted from
Jer. 31. 33.

^b *Law (of Moses).*
Heb. 10. 28. (Mt. 5. 17, 18; Gal. 3. 1-29.)

^c *Assurance.*
vs. 10-13; Heb. 9. 26. (John 10. 10-14, 28; Jude 1.

^d Quoted from
Jer. 31. 33.

^e *Jehovah.*
Quoted from
Jer. 31. 34.

^f *Gr. hileos propitius.*
See 1 John 2. 2; Rom. 3. 25, note.

^g *Sin.* Rom. 3. 23, note.

^h *lawlessnesses.*
ⁱ *grows old and aged is near to disappearing.*

^j *an earthly.*
^k John 6. 35.

^l *Holy.*
^m *Holy of holies.*

ⁿ Rev. 8. 3.

^o Rev. 11. 19.

^p Rev. 2. 17.

^q Heb. 4. 14.

^r 2 Cor. 3. 3.

^s *Gr. hilasterion, place of propitiation.*

See 1 John 2. 2; Rom. 3. 25, note.

^t *in detail.*
^u *i.e. sins of ignorance.*

^v *as yet had its standing.*
^w Mt. 5. 48, note.

^x *fleshly.*
^y Cf. Heb. 7. 16.

^z *setting things right.*
¹ Heb. 10. 1.

² Eph. 1. 3. 11.

³ *a creation.*
⁴ 1 Pet. 1. 18, 19.

⁵ *Sanctify, holy (things).*
(N.T.) vs. 12, 24, 25; 2 Pet. 1. 18. (Mt. 4. 5; Rev. 22. 11.)

budded, and the ^rtables of the covenant;

5 And over it the cherubims of glory shadowing the ^smercyseat; of which we cannot now speak ^tparticularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

7 But into the second ^uwent the high priest alone once every year, not without blood, which he offered for himself, and for the ^verrors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle ^wwas yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service ^xperfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and ^ycarnal ordinances, imposed on them until the time of ^zreformation.

(2) *The sanctuary, and sacrifice of the new covenant are realities.*

11 But Christ being come an high priest ²of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this ^abuilding;

12 Neither by the blood of goats and calves, but ^bby his own blood he entered in once into the ^choly place, having obtained eternal redemption for us.

13 For if the blood of bulls and of

Christ, Mt. 1. 1; Lk. 1. 31-33; Rom. 1. 3), and of the Davidic kingdom, over Israel and over the whole earth; to be fulfilled in and by Christ (2 Sam. 7. 8-17; Zech. 12. 8; Lk. 1. 31-33; Acts 15. 14-17; 1 Cor. 15. 24). (8) The New Covenant rests upon the sacrifice of Christ, and secures the eternal blessedness, under the Abrahamic Covenant (Gal. 3. 13-29), of all who believe. It is absolutely unconditional, and, since no responsibility is by it committed to man, it is final and irreversible.

II. The relation of Christ to the eight covenants is as follows: (1) To the Edenic Covenant, Christ, as the "second Man," the "last Adam" (1 Cor. 15. 45-47), takes the place over all things which the first Adam lost (Col. 2. 10; Heb. 2. 7-8). (2) He is the "Seed of the woman" of the Adamic Covenant (Gen. 3. 15; John 12. 31; 1 John 3. 8; Gal. 4. 4; Rev. 20. 10), and fulfilled its conditions of toil (Mk. 6. 3) and obedience. (3) As the greatest son of Shem, in Him was fulfilled supremely the promise to Shem in the Noachic Covenant (Gen. 9. 1, note; Col. 2. 9). (4) He is the "Seed to whom the promises were made" in the Abrahamic Covenant; the son of Abraham obedient unto death (Gen. 22. 18; Gal. 3. 16; Phil. 2. 8). (5) He lived sinlessly under the Mosaic Covenant and bore for us its curse (Gal. 3. 10-13). (6) He lived obediently as a Jew in the land under the Palestinian Covenant, and will yet perform its gracious promises (Deut. 28.-30. 1-9). (7) He is the "Seed," "Heir," and "King" under the Davidic Covenant (Mt. 1. 1; Lk. 1. 31-33). (8) His sacrifice is the foundation of the New Covenant (Mt. 26. 28; 1 Cor. 11. 25).

goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the ^a eternal Spirit offered himself without spot to God, purge your conscience from dead works to ^b serve the living God?

15 And for this cause he is the mediator of the new ^c testament, that ^d by means of death, for the ^e redemption of the ^f transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(3) *The new covenant is also the last will and testament of Christ, sealed by his blood.*

16 For where a testament is, there must also of necessity ^g be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was ^h dedicated without blood.

19 ⁱ For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, ^k This is the blood ^j of the testament which God hath enjoined unto you.

21 ^l Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no ^m remission.

(4) *The heavenly sanctuary purged with a better sacrifice (Lev. 16. 33).*

23 It was therefore necessary

A.D. 64.

^a *Holy Spirit.* Heb. 10. 15, 29. (Mt. 1. 18; Acts 2. 4.)

^b *worship.*

^c *covenant.*

^d *Sacrifice (of Christ).* vs. 11-15, 22, 26; Heb. 11. 4. (Mt. 26. 28; Heb. 10. 18.)

^e *Rom. 3. 24, note.*

^f *Sin.* Rom. 3. 23, *note.*

^g *Or, be brought in.*

^h *inaugurated* i v. 22.

^j *Mt. 26. 28.*

^k *Quoted from* Ex. 24. 8.

^l *John 1. 7.*

^m *Forgiveness.* Mt. 26. 28. (Mt. 6. 12, 14, 15; Mt. 26. 28.)

ⁿ *representations.*

^o *Rom. 8. 34.*

^p *not his own.*

^q *consummation of the ages.*

^r *Assurance.* Heb. 10. 16-18, 22. (John 10. 10-14, 28, 29; Jude 1.)

^s *Sin.* Rom. 3. 23, *note.*

^t *Death (physical).* (Lk. 16. 22, 23.)

^u *Judgments (the seven).* Heb. 12. 5-11. (Mt. 13. 40-42; Rev. 20. 12.)

^v *Day of judgment.* 2 Pet. 2. 9. (Mt. 10. 15; Rev. 20. 11.)

^w *Or, apart from.*

^x *Rom. 1. 16, note.*

^y *Mt. 5. 48, note.*

that the ⁿ patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to ^o appear in the presence of God for us:

(5) *The one sacrifice of the new covenant is better than the many sacrifices of the old.*

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood ^p of others;

26 For then must he often have suffered since the foundation of the world: but now once in the ^q end of the world hath he appeared ^r to put away ^s sin by the sacrifice of himself.

27 And as it is appointed unto men once to ^t die, but ^u after this ^v the judgment:

28 So Christ was once offered to bear the ^s sins of many; and unto them that look for him shall he appear the second time ^w without sin unto ^x salvation.

CHAPTER 10.

FOR the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto ^y perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of ^s sins.

3 But in those sacrifices there is a remembrance again made of ^s sins every year.

1 (9. 27). Death, physical, Summary: (1) Physical death is a consequence of sin (Gen. 3. 19), and the universality of death proves the universality of sin (Rom. 5. 12-14). (2) Physical death affects the body only, and is neither cessation of life nor of consciousness (Hab. 2. 5, *note*; Lk. 16. 23, *note*; Rev. 6. 9, 10). (3) All physical death ends in the resurrection of the body. See "Resurrection" (Job 19. 25; 1 Cor. 15. 52, *note*). (4) Because physical death is a consequence of sin, it is not inevitable to the redeemed (Gen. 5. 24; 1 Cor. 15. 51, 52; 1 Thes. 4. 15-17). (5) Physical death has for the believer a peculiar qualification. It is called "sleep," because his body may be "awakened" at any moment (Phil. 3. 20, 21; 1 Thes. 4. 14-18). (6) The soul and spirit live, independently of the death of the body, which is described as a "tabernacle" (tent), in which the "I" dwells, and which may be put off (2 Cor. 5. 1-8; cf. 1 Cor. 15. 42-44; 2 Pet. 1. 13-15). (7) At the believer's death he is "clothed upon" with a "house from heaven" pending the resurrection of the "earthly house," and is at once "with the Lord" (2 Cor. 5. 1-8; Phil. 1. 23; Lk. 23. 43). As to the death of Christ, see Mt. 27. 50, *note*.

4 For it is not possible that the blood of bulls and of goats should take away ^a sins.

5 Wherefore when he cometh into the ^b world, he saith, ^c Sacrifice and offering thou wouldest not, but a ¹ body hast thou prepared me:

6 In burnt-offerings and sacrifices for ^a sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O ^d God.

8 Above when he said, Sacrifice and offering and burnt-offerings and offering for ^a sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will ^e we are ^f sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away ^a sins:

12 But this man, after he had offered one ^f sacrifice for sins ^g for ever, sat down ^h on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath ⁱ perfected for ever ^j them that are sanctified.

15 Whereof the ^k Holy Ghost also is a witness to us: for after that he had said before,

16 ^l This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

A.D. 64.

^a Sin. Rom. 3. 23, note.

^b kosmos (Mt. 4. 8) = mankind.

^c Quoted from Psa. 40. 6-8.

^d John 4. 34.

^e v. 14.

^f Sacrifice (of Christ). (Mt. 26. 28.)

^g sat down in perpetuity.

^h vs. 12, 13; Psa. 110. 1.

ⁱ Mt. 5. 48, note.

^j v. 10.

^k Holy Spirit. vs. 15, 29; Jas. 4. 5. (Mt. 1. 18; Acts 2. 4.)

^l Quoted from Jer. 31. 33, 34.

^m Sin. Rom. 3. 23, note.

ⁿ Heb. 9. 8, 12.

^o John 14. 6; Heb. 7. 24.

^p dedicated.

^q Assurance. vs. 16-18, 22;

1 Pet. 3. 18. (John 10. 10-14, 28, 29; Jude 1.)

^r Faith. vs. 22, 38; Heb. 12. 2. (Mt. 8. 10; Heb. 11. 39.)

^s confession of the hope.

^t 1 Thes. 5. 24.

^u Mt. 10. 32.

^v encouraging. v. Mt. 24.

^x 2 Pet. 2. 21, 22.

^y Law (of Moses). Jas. 2. 10. (Mt. 5. 17, 18; Gal. 3. 1-29.)

17 And their ^m sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more ² offering for ^m sin.

(6) The believer worships in the holiest.

19 Having therefore, brethren, boldness to enter into the ⁿ holiest by the blood of Jesus,

20 By a new and ^o living way, which he hath ^p consecrated for us, through the veil, that is to say, his flesh;

21 And having an high priest over the house of God;

22 Let us draw near with a true heart in full ^q assurance of ^r faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the ^s profession of our faith without wavering; (for ^t he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, ^u as the manner of some is; but ^v exhorting one another: and so much the more, ^w as ye see the day approaching.

(Parenthetical: The wavering warned: the Jewish sacrifices had lost their efficacy; it is Christ or judgment.)

26 For if we ^m sin ^x wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised ^y Moses' law

¹ (10. 5). Cf. Psa. 40. 6; the rule, applicable to all modifications of the form of quotations in the N.T. from O.T. writings, is that the divine Author of both Testaments is perfectly free, in using an earlier statement, to recast the mere literary form of it. The variant form will be found invariably to give the deeper meaning of the earlier statement.

² (10. 18). Sacrifice, Summary: (1) The first intimation of sacrifice is Gen. 3. 21, the "coats of skins" having obviously come from slain animals. The first clear instance of sacrifice is Gen. 4. 4, explained in Heb. 11. 4. Abel's righteousness was the result of his sacrifice, not of his character. (2) Before the giving of the law the head of the family was the family priest. By the law an order of priests was established who alone could offer sacrifices. Those sacrifices were "shadows," types, expressing variously the guilt and need of the offerer in reference to God, and all pointing to Christ and fulfilled in Him. (3) As foreshadowed by the types and explained by the N.T., the sacrifice of Christ is *penal* (Gal. 3. 13; 2 Cor. 5. 21); *substitutional* (Lev. 1. 4; Isa. 53. 5, 6; 2 Cor. 5. 21; 1 Pet. 2. 24); *voluntary* (Gen. 22. 9; John 10. 18); *redemptive* (Gal. 3. 13; Eph. 1. 7; 1 Cor. 6. 20); *propitiatory* (Rom. 3. 25); *reconciling* (2 Cor. 5. 18, 19; Col. 1. 21, 22); *efficacious* (John 12. 32, 33; Rom. 5. 9, 10; 2 Cor. 5. 21; Eph. 2. 13; Heb. 9. 11, 12, 26; 10. 10-17; 1 John 1. 7; Rev. 1. 5); and *revelatory* (John 3. 16; 1 John 4. 9, 10).

died without mercy under two or three witnesses:

29 ^aOf how much sorer punishment, suppose ye, shall he be thought worthy, ^bwho hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ^csanctified, ^dan unholy thing, and hath done despite unto the ^eSpirit of grace?

30 For we know him that hath said, ^fVengeance *belongeth* unto me, I will recompense, saith the Lord. And again, ^gThe Lord shall judge his people.

31 *It is a fearful thing to fall into the hands of the living God.*

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing ^hin yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, ⁱafter ye have done the will of God, ye might receive the promise.

37 ^jFor yet a little while, and he that shall come ^kwill come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER 11.

Part V. The superiority of the faith way (Heb. 11. 1-40).

(1) *The sphere of faith.*

NOW faith is the ^lsubstance of things hoped for, the ^mevidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word ⁿof God, so that things which are seen were not made of things which do appear.

A.D. 64.

^a Heb. 2.3.

^b Apostasy.

² Pet. 2.1-3.

(Lk. 18.8;

2 Tim. 3.1-8.)

^c Sanctify,

holy (per-

sons) (N.T.).

vs. 10, 14, 29;

Heb. 13. 12.

(Mt. 4.5;

Rev. 22. 11.)

^d Gr. *a common*

thing.

^e Grace (in

salv.). 1 Pet.

1. 10, 13.

(Rom. 3. 24;

John 1. 17.)

^f Quoted from

Deut. 32. 35.

^g Quoted from

Deut. 32. 36.

^h *that ye have*

for your-

selves.

ⁱ Lk. 21. 19.

^j vs. 37, 38,

quoted from

Hab. 2. 3, 4.

Cf. Rom. 1.

17; Gal. 3. 11.

^k Christ (Sec-

ond Advent).

² Pet. 3. 3, 4.

(Mt. 19. 28;

Acts 1. 9-11.)

^l *Substantiat-*

ing.

^m conviction.

ⁿ *ages were*

planned.

^o Sacrifice (of

Christ).

Heb. 13. 11, 12.

(Mt. 26. 28;

Heb. 10. 18.)

^p vs. 4, 7. See

Rom. 10. 10,

note.

^q Jude 14.

^r *had pleased.*

^s Rewards.

Jas. 1. 12.

(Mt. 5. 12;

1 Cor. 3. 14.)

^t Lk. 17. 26, 27.

^u Rom. 1. 16,

note.

^v kosmos

(Mt. 4. 8) =

mankind.

^w John 8. 37,

39, 56.

^x 1 Pet. 2. 11.

^y tents.

^z waited for.

^a architect

and builder.

^b 1 Pet. 3. 6.

^c Rom. 4. 17.

^d Quoted from

Gen. 3. 15;

12. 7.

^e i.e. acted

upon them.

(2) *Instances of faith: Abel.*

4 By faith Abel offered unto God a more excellent ^osacrifice than Cain, by which he obtained witness that he was ^prighteous, God testifying of his gifts: and by it he being dead yet speaketh.

Enoch.

5 By faith ^qEnoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he ^rpleased God.

6 But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and *that* he is a ^srewarder of them that diligently seek him.

Noah.

7 By faith ^tNoah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the ^usaving of his house; by the which he condemned the ^vworld, and became heir of the righteousness which is by faith.

Abraham and Sara.

8 By faith ^wAbraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, ^xdwelling in ^ytabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he ^zlooked for a city which hath foundations, whose ^abuilder and maker is God.

11 Through faith also ^bSara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, so *many* as the ^cstars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the ^dpromises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and ^econfessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of ^athat country from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was ^btried, offered up Isaac: and he that had received the promises offered up his only begotten son.

18 ^cOf whom it was said, ^dThat in Isaac shall thy seed be called:

19 Accounting that God was able to raise him up, ^eeven from the dead; from whence also he received him ^fin a figure.

Isaac and Jacob.

20 By faith ^gIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, ^hleaning upon the top of his staff.

Joseph.

22 By faith ⁱJoseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Moses and his parents.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw ^jhe was a proper child; and they were not afraid of the king's ^kcommandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, ^lthan to enjoy the pleasures of ^msin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense ⁿof the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the

A.D. 64.

^a Phil. 3. 13.

^b Jas. 2. 21.

^c Or, to.

^d Quoted from Gen. 21. 12.

^e Resurrection. Rev. 20. 4. (Mt. 9. 23-25; 1 Cor. 15. 52.)

^f Mt. 20. 19.

^g Rom. 9. 10-13.

^h Quoted from Gen. 47. 31, Septuagint.

ⁱ Cited from Gen. 50. 24, 25.

^j the child was beautiful.

^k 1 Pet. 5. 7.

^l Separation. Heb. 13. 10-14. (John 15. 18, 19; 2 Cor. 6. 14-17.)

^m Sin. Rom. 3. 23, note.

ⁿ Omit of the reward.

^o 1 Cor. 5. 7.

^p Jas. 5. 15, 16; Jude 5.

^q 2 Cor. 10. 4.

^r Jas. 2. 25.

^s 2 Cor. 4. 7.

^t 2 Cor. 12. 9, 10.

^u Rom. 6. 19.

^v 1 Pet. 5. 6.

^w Jude 3.

^x 1 John 3. 7, note.

^y Lk. 7. 11-15.

^z vs. 24, 26.

^a Temptation. 1 Pet. 1. 6. (Mt. 4. 1; Jas. 1. 14.)

^b evil treated.

^c kosmos (Mt. 4. 8) = mankind.

^d Faith. (Mt. 8. 10.)

^o passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 ^p By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

Joshua and Israel.

30 By faith the walls of ^qJericho fell down, after they were compassed about seven days.

Rahab.

31 By faith the harlot ^rRahab perished not with them that believed not, when she had received the spies with peace.

The many heroes of faith.

32 And what shall I more say? for the time would fail me to tell of ^sGedeon, and of ^tBarak, and of ^uSamson, and of ^vJephthae; of David also, and ^wSamuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought ^xrighteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women ^yreceived their dead raised to life again: and others were tortured, ^znot accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of ^acruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were ^btempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, ^ctortured;

38 (Of whom the ^dworld was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39 And these all, having obtained a good report through ^efaith, received not the promise:

1 (11. 39). The essence of faith consists in receiving what God has revealed, and may be defined as that trust in Jesus Christ whom God hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1. 12; Jas. 2. 14-26). The particular uses of faith give rise to its secondary definitions: (1) For salvation, faith is personal trust in the Lord Jesus Christ, apart from meritorious works, as delivered for our offences and raised again for our justification (Rom. 4. 5, 23-25). (2) As used in prayer, faith is the "confidence that we have in him, that if we ask anything according to his will, he heareth us"

40 God having provided some better thing for us, that they without us should not be made ^a perfect.

CHAPTER 12.

Part VI. The walk and worship of the believer-priest (Heb. 12. 1-13. 25).

(1) *Jesus the example.*

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us ^blay aside every weight, and ^cthe sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the ^dauthor and ^efinisher of *our* ^ffaith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

(Parenthetic (to v. 17): (a) *The Father's chastening.*)

3 For ^gconsider him that endured such contradiction of ^hsinner's against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against ^hsin.

5 And ye have forgotten the exhortation which speaketh unto you as unto ⁱchildren, ^jMy son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the ^kLord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what ^lson is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected us, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us ^mafter their own

A.D. 64.

^a Mt. 5.48, note.

^b 1 Pet. 5.7.

^c Omit *the*.

^d leader, or, originator.

See Heb. 2. 10, ref.

^e perfecter.

^f Faith. Jas. 2.

17, 18, 20.

(Mt. 8. 10;

Heb. 11. 39.)

^g consider

well. i.e.

weigh so as

to judge its

value.

^h Sin. Rom. 3.

23, note.

ⁱ sons.

^j Quoted from

Prov. 3. 11, 12.

^k Jehovah.

^l Eph. 6. 1-4.

^m Or, as

seemed good

or meet to

them.

ⁿ Judgments

(the seven).

1 Pet. 2. 24.

(Mt. 13. 40-42;

Rev. 20. 12.)

^o 1 John 3. 7,

note.

^p Quoted from

Isa. 35. 3.

^q failing.

^r Or, even.

^s Gal. 6. 1.

^t Psa. 34. 14.

^u watching

lest there be

any one who

lacks the

grace of God.

^v Quoted from

Deut. 29. 18,

Septuagint.

^w 1 Cor. 6. 13,

18.

^x Cited from

Gen. 25. 33.

^y Repentance.

2 Pet. 3. 9.

(Mt. 3. 2;

Acts 17. 30.)

^z i.e. the

blessing.

^a Rom. 6. 14.

^b Quoted from

Ex. 19. 12.

pleasure; but he for *our* profit, that we might be partakers of his holiness.

11 Now no ⁿchastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of ^orighteousness unto them which are exercised thereby.

12 Wherefore ^plift up the hands which hang down, and the ^qfeeble knees;

13 And ^rmake straight paths for your feet, lest that which is lame be turned out of the way; but ^slet it rather be healed.

14 Follow ^tpeace with all *men*, and holiness, without which no man shall see the Lord:

15 ^uLooking diligently lest any man fail of the grace of God; ^vlest any root of bitterness springing up trouble you, and thereby many be defiled;

(b) *Esau a warning to professors lest they miss the priesthood.* (Cf. Gen. 25. 31, note.)

16 Lest there be any ^wfornicator, or profane person, as Esau, ^xwho for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of ^yrepentance, though he sought ^zit carefully with tears.

(2) *The believer-priest does not come to Mount Sinai.*

18 For ye are not come unto the ^amount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, ^bAnd if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

(1 John 5. 14, 15). (3) As used in reference to unseen things of which Scripture speaks, faith "gives substance" to them, so that we act upon the conviction of their reality (Heb. 11. 1-3). (4) As a working principle in life, the uses of faith are illustrated in Heb. 11. 1-39.

22 But ye are ^a come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to ^b an innumerable company of ^c angels,

23 To the general assembly ^d and ^e church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made ^e perfect,

24 And to Jesus the ^f mediator of the new covenant, and to ^g the blood of sprinkling, that speaketh better things than *that* of Abel.

(3) Warnings and instructions.

25 ^h See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, ⁱ Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be ^j moved, let us ^k have ^l grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

CHAPTER 13.

LET brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained ^c angels unaware.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without ^m covetousness; and be content with such things as ye have:

A.D. 64.

^a Phil. 3. 20.

^b *myriads of angels, the universal gathering.*

^c Heb. 1. 4, note.

^d *Church (true).* (Mt. 16. 18.)

^e Mt. 5. 48, note.

^f Heb. 8. 6.

^g Heb. 9. 22.

^h Acts 13. 46.

ⁱ Quoted from

Hag. 2. 6.

^j shaken.

^k hold fast.

^l *Grace (imparted).* vs.

15. 28; Heb. 13.

9. (Rom. 6. 1;

2 Pet. 3. 18.)

^m love of

money.

ⁿ himself.

^o Quoted from

Deut. 31. 6.

^p Quoted from

Psa. 118. 6.

^q your guides.

^r Lit. considering

the issue of the conversation

of whom, imitate the faith.

^s to the ages

(to come).

^t *Grace (imparted).* Jas.

4. 6. (Rom. 6.

1; 2 Pet. 3. 18.)

^u Sanctify,

holy (persons)

(Mt. 1. 1; 1 Pet.

1. 15. 16. (Mt.

4. 5; Rev. 22.

11.)

^v Sacrifice (of

Christ).

1 Pet. 1. 18, 19.

(Mt. 26. 28;

Heb. 10. 18)

^w Acts 5. 41.

^x abiding.

^y Separation.

vs. 10-14;

1 John 2. 15-

17. (John 5.

18, 19; 2 Cor.

6. 14-17.)

^z the coming

one.

^a Sacrifice (the

believer-

priest's).

vs. 15, 16; 1 Pet.

2. 5. (Mt. 26.

28; Heb. 10. 18.)

^b Or, share

what you have

with others.

Cf. Rom. 12.

13; Gal. 6. 6.

^c Phil. 4. 18.

^d give you.

^e 1 Pet. 5. 1-4.

for ⁿ he hath said, ^o I will never leave thee, nor forsake thee.

6 So that we may boldly say, ^p The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember ^q them which have the rule over you, who have spoken unto you the word of God: ^r whose faith follow, considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to day, and ^s for ever.

9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established ^t with grace; not with meats, which have not profited them that have been occupied therein.

(4) Christian separation and worship.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might ^u sanctify the people ^v with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, ^w bearing his reproach.

14 For here have we no ^x continuing city, but ^y we seek ^z one to come.

(5) The believer-priest's sacrifice.

15 By him therefore let us offer the ^a sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

16 But to do good and to ^b communicate forget not: for with such ^c sacrifices God is well pleased.

(6) The believer-priest's obedience.

17 Obey them that ^d have the rule over you, and submit yourselves: for they ^e watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

1 (12. 23). Church (true), Summary: The true church, composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 15. 52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12. 12, 13), is the body of Christ of which He is the Head (Eph. 1. 22, 23). As such, it is a holy temple for the habitation of God through the Spirit (Eph. 2. 21, 22); is "one flesh" with Christ (Eph. 5. 30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11. 2-4).

Conclusion: the apostolic benediction.

18 Pray for us: for we trust we have a good ^aconscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 ^b Now the ^c God of peace, that brought again ^d from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the ^e everlasting covenant,

21 ^f Make you ^g perfect in every good work to do his will, working

A.D. 64.

^a Acts 24.16.

^b *Bible prayers* (N.T.).

Rev.22.20.

(Mt.6.9;

Rev.22.20.)

^c Rom.5.1,2,

10.

^d *from among.*

^e *eternal.*

^f *perfect you.*

^g Mt.5.48,

note.

^h *guide you.*

in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that ^h have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

THE GENERAL EPISTLE OF

1 1]

JAMES.

[1 13

WRITER. James (Mt. 4. 21, *note*), called "the Just," mentioned by Paul with Cephas and John as "pillars" in the church at Jerusalem (Gal. 2. 9). He seems to have been, as a religious man, austere, legal, ceremonial (Acts 21. 18-24).

Date. Tradition fixes the martyrdom of James in the year 62, but his Epistle shows no trace of the larger revelations concerning the church and the distinctive doctrines of grace made through the Apostle Paul, nor even of the discussions concerning the relation of Gentile converts to the law of Moses, which culminated in the first council (Acts 15.), over which James presided. This presumes the very early date of James, which may confidently be set down notwithstanding Ussher's later date of A.D. 60, as "the first Epistle to Christians."—*Weston*.

Theme. By "the twelve tribes scattered abroad" we are to understand, not Jews, but Christian Jews of the Dispersion. The church began with such (Acts 2. 5-11), and James, who seems not to have left Jerusalem, would feel a particular pastoral responsibility for these scattered sheep. They still resorted to the synagogues, or called their own assemblies by that name (Jas. 2. 2, where "assembly" is "synagogue" in the Gr.). It appears from Jas. 2. 1-8 that they still held the synagogue courts for the trial of causes arising amongst themselves. The Epistle, then, is elementary in the extreme. To suppose that Jas. 2. 14-26 is a polemic against Paul's doctrine of justification is absurd. Neither Galatians nor Romans was yet written.

James' theme, then, is "religion" (Gr. *threskeia*, "outward religious service") as the expression and proof of faith. He does not exalt works as against faith, but faith as producing works. His style is that of the Wisdom-books of the O.T.

The divisions are five: I. The testing of faith, 1. 1-2. 26. II. The reality of faith tested by the tongue, 3. 1-18. III. The rebuke of worldliness, 4. 1-17. IV. The rich warned, 5. 1-6. V. Hortatory, 5. 7-20.

CHAPTER 1.

Part I. The testings of faith (Jas. 1. 1-2. 26).

(1) The purpose of testings.

JAMES, a ^aservant of God and of the Lord Jesus Christ, to the twelve tribes which are ^bscattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers ^ctemptations;

3 Knowing *this*, that the trying of your faith ^dworketh patience.

4 But let patience have *her* perfect work, that ye may be ^eperfect and *f*entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, ^gthat giveth to all men liberally, and upbraideth not; and it shall be given him.

6 ^hBut let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

A.D. 60.

a bondman.
b in the dispersion.

c i. e. testings;
cf. vs. 12, 14.

d Rom. 5. 3.
e mature and complete.
Mt. 5. 48,
note.

f complete.
g Rom. 8. 32.
h Mk. 11. 24.

i Eph. 6. 5.
j Jas. 2. 5.
k Psa. 34. 18;

51. 17.
l Temptation.
vs. 12, 13, 14.
(Mt. 4. 1.)

m Rewards.
1 Pet. 5. 4.
(Mt. 5. 12;
1 Cor. 3. 14.)

n Life (eternal). 1 Pet.
3. 7. (Mt. 7.
14; Rev. 22.
19.)

7 For let not that man think that he shall receive any thing of the Lord.

8 A ⁱdouble minded man is unstable in all his ways.

9 ^jLet the brother of low degree rejoice in that he is exalted:

10 But the rich, ^kin that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof of fallet, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth ^ltemptation: for when he is tried, he shall receive the ^mcrown of ⁿlife, which the Lord hath promised to them that love him.

(2) Solicitation to do evil is not of God.

13 Let no man say when he is tempted, I am tempted of God:

for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is ¹tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth ^asin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good ^bgift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no ^cvariableness, neither shadow of turning.

18 ^dOf his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the ^erighteousness of God.

21 Wherefore lay apart all filthiness and ^fsuperfluity of naughtiness, and receive with meekness the engrafted word, which is able to ^gsave your souls.

(3) The test of obedience.

22 But be ye ^hdoers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso ⁱlooketh into the ^jperfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

(4) The test of true religion.

26 If any man among you seem to be ^kreligious, and brideth not his ^ltongue, but deceiveth his own heart, this man's religion is vain.

27 ^mPure religion and undefiled before God and the Father is this, To visit the fatherless and widows

A.D. 60.

^a *Sin.* Rom. 3.

23, *note.*

^b Two words

are used in

the original

for "gift,"

the first

meaning the

act of giving;

the second,

the thing

given.

^c *variation.*

^d John 1.13;

1 Pet. 1.23.

^e Rom. 3.22,

note.

^f *overflowing*

of wickedness.

^g Rom. 1.16,

note.

^h Mt. 7.21.

ⁱ 2 Cor. 3.18.

^j *Law (of*

Christ).

1 John 2.7, 8,

15, (Gal. 6.2;

2 John 5.)

^k *Gr. threskos*

= outwardly

religious.

^l *Psa.* 34.13.

^m Mt. 25.34.

ⁿ *oneself.*

^o *kosmos* =

world-system.

^p *Jas.* 4.4.

(John 7.7;

Rev. 13.3.)

^q *the Glory,*

1 e. In the

sense of Heb.

1.3, as taking

the place of

the shekinah.

^r In the pres-

ence of Christ

the Glory,

earthly dis-

tinctions dis-

appear.

^s *Have ye not*

made a differ-

ence among

your selves.

^t *with.*

1 John 7.48;

1 Cor. 1.26, 28.

^u *kosmos* (Mt. 4.

8) = mankind.

^v Lk. 12.21;

1 Tim. 6.18.

^w *excellent, or,*

beautiful.

^x Quoted from

Lev. 19.18.

^y *v. 1.*

^z *Sin.* Rom. 3.

23, *note.*

^a *Law (of*

Moses). Rev.

12.17. (Mt. 5.

17, 18; Gal. 3.

1-29.)

^b Mt. 5.19; Gal.

3.10.

^c Quoted from

Ex. 20.14.

^d Quoted from

Ex. 20.13.

^e *Jas.* 1.25;

1 Pet. 2.16.

in their affliction, and to keep ⁿhimself unspotted from the ^oworld.

CHAPTER 2.

(5) The test of brotherly love.

MY brethren, have not the faith of our Lord Jesus Christ, ^pthe Lord of glory, ^qwith respect of persons.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 ^rAre ye not then partial in yourselves, and are become judges ^sof evil thoughts?

5 Hearken, my beloved brethren, ^tHath not God chosen the poor of this ^uworld ^vrich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that ^wworthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, ^xThou shalt love thy neighbour as thyself, ye do well:

9 But ^yif ye have respect to persons, ye commit ^zsin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole ^alaw, and yet ^boffend in one point, he is guilty of all.

11 For he that said, ^cDo not commit adultery, said also, ^dDo not kill. Now if thou commit no adultery, yet if thou kill, thou art become a ^etransgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the ^flaw of liberty.

13 For he shall have judgment without mercy, that hath shewed

1 (1. 14). "Temptation" is used in two senses: (1) Solicitation to evil (e.g. Gen. 3. 1-6; Mt. 4. 1; 1 Cor. 10. 13; 2 Cor. 11. 3, 4; Jas. 1. 14). (2) Testing under trial (e.g. Gen. 22. 1; Lk. 22. 28; cf. Lk. 4. 2). Cf. Mt. 6. 13 (solicitation to evil) and 1 Pet. 1. 6 (testing under trial).

no mercy; and ^amercy ^brejoiceth against judgment.

(6) *The test of good works.*

14 What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can ^cfaith ^dsave him?

15 If a brother or sister be naked, and destitute of daily food,

16 And ^eone of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit?

17 Even so ^ffaith, if it hath not works, is ^gdead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works; ^hshew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that ⁱthere is one God; thou doest well: the ^jdevils also believe, and tremble.

20 But wilt thou know, O vain man, that ^kfaith without works is dead?

(7) *The illustration of Abraham.* (Cf. Rom. 4. 1-25.)

21 Was not Abraham our father ^ljustified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made ^mperfect?

23 And the scripture was fulfilled which saith, ⁿAbraham believed God, and it was ^oimputed unto him for ^prighteousness: and he was called the ^qFriend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not ^rRahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the ^sbody without the spirit is dead, so faith without works is dead also.

CHAPTER 3.

Part II. A true faith will control the tongue.

MY brethren, be not many ^tmasters, knowing that we

A.D. 60.

a Tit.3.5-7.

b glorioth over.

c can [that] faith save him?

d Rom.1.16, note.

e 1 John 3.18.

f Faith. vs.17, 18,20; Jas.5.

15. (Mt.8.10; Heb.11.39.)

g v.26;

cf. John 15.2.

h Col.1.6;

1 Thes.1.3;

Heb.6.10.

i God is one.

j demons.

Mt.8.29; Mk.

1.24; Acts 16.

17; 19.15.

k vs.17,26.

1 Rom.4.2,

note.

m Mt.5.48,

note.

n Quoted from

Gen.15.6.

o Imputation.

(Lk.22.37.)

p Rom.3.22,

note.

q Quoted from

2 Chron.20.7.

r Heb.11.31.

s vs.17,20.

t teachers,

knowing

that we shall

have the

more severe

judgment.

Cf. Mk.12.40.

u we all

offend.

v Lk.6.37.

w Jas.1.26.

x Rom.3.13.

y Mt.15.18.

z Mt.5.22,

note.

a creeping

things.

b Ps.140.3.

c God.

d 1 Cor.11.7.

e Mt.7.16-20.

f behaviour.

shall receive the greater condemnation.

2 For in many things ^uwe offend all. If any man offend not in word, the same is a ^mperfect man, and able also to bridle the whole body.

3 Behold, we put ^vbits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they* be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so ^wthe tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 ^xAnd the tongue is a fire, a world of iniquity: so is the tongue among our members, that it ^ydefileth the whole body, and setteth on fire the course of nature; and it is set on fire of ^zhell.

7 For every kind of beasts, and of birds, and of ^aserpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, ^bfull of deadly poison.

9 Therewith bless we ^cGod, even the Father; and therewith curse we men, which are made ^dafter the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the ^efig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good ^fconversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

¹(2. 23). Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. See Phm. 17, 18, note.

15 ^a This wisdom descendeth not from above, but *is* earthly, ^b sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the ^c wisdom that *is* from above *is* first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, *and* ^d without hypocrisy.

18 And the fruit of ^e righteousness *is* sown in peace ^f of them that make peace.

CHAPTER 4.

Part III. The rebuke of worldliness.

FROM whence come wars and fightings among you? come they not hence, even of your lusts ^g that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, ^h because ye ask ⁱ amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the ^j friendship of the ^k world *is* enmity with God? ^l whosoever therefore will be a friend of the world *is* the enemy of God.

5 Do ye think that the scripture ^m saith in vain, ⁿ The ^o spirit that dwelleth in us lusteth to envy?

6 But he giveth more ^p grace. Wherefore he saith, ^q God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the ^r devil, and he will flee from you.

8 ^s Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye ^t sinners; and purify your hearts, ye double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 ^u Humble yourselves in the sight of the Lord, and he shall lift you up.

11 ^v Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

A.D. 60.

^a Phil. 3. 19;

^b Jas. 1. 17.

^c Or, natural.

^d 1 Cor. 2. 6, 7.

^e Rom. 12. 9;

^f 1 Pet. 1. 22.

^g 1 John 3. 7,

^h note.

ⁱ for them.

^j Rom. 7. 23;

^k Gal. 5. 17;

^l 1 Pet. 2. 11.

^m 1 John 5. 14.

ⁿ ievilly.

^o 1 John 2. 15.

^p kosmos =

world-system.

^q 2 Pet. 1. 4.

^r (John 7. 7;

Rev. 13. 3.)

^s 1 John 15. 19;

^t 17. 14; Gal.

^u 1. 4.

^v speaketh in

vain?

^w Doth the

Spirit . . .

^x desire en-

viously?

^y Holy Spirit.

^z 1 Pet. 1. 2, 11;

^{aa} 12. 22. (Mt. 1.

^{ab} 18; Acts 2. 4.)

^{ac} Grace (im-

parted).

^{ad} 1 Pet. 2. 19.

^{ae} (Rom. 6. 1;

^{af} 2 Pet. 3. 18.)

^{ag} Quoted from

^{ah} Prov. 3. 34.

^{ai} Septuagint.

^{aj} Cf. 1 Pet. 5. 5.

^{ak} Satan. 1 Pet.

^{al} 5. 8. (Mt. 4. 1-

^{am} 11; Rev. 20.

^{an} 10.)

^{ao} 2 Chr. 15. 2;

^{ap} Heb. 10. 19-22.

^{aq} Sin. Rom. 3.

^{ar} 23, note.

^{as} Lk. 14. 11; 18.

^{at} 14; 1 Pet. 5. 6.

^{au} Eph. 4. 31;

^{av} 1 Pet. 2. 1.

^{aw} Mt. 10. 28.

^{ax} Rom. 1. 16,

^{ay} note.

^{az} Lk. 12. 18.

^{ba} Psa. 102. 3;

^{bb} 1 Pet. 1. 24.

^{bc} Acts 18. 21;

^{bd} 1 Cor. 4. 19.

^{be} Lk. 12. 47;

^{bf} 2 Pet. 2. 21.

^{bg} Lk. 6. 24.

^{bh} Lk. 12. 15.

^{bi} e in the last

^{bj} days.

^{bk} f. i. e. Jehovah

^{bl} of hosts.

^{bm} luxuriously.

^{bn} indulged

^{bo} yourselves.

^{bp} Mt. 5. 39.

^{bq} Or, be long

^{br} patient, or,

^{bs} suffer with

^{bt} long patience.

^{bu} Christ (Sec-

^{bv} ond Advent).

^{bw} Heb. 10. 37, 38.

^{bx} (Mt. 19. 28.

^{by} Acts 1. 9, 11.)

^{bz} complain.

12 There *is* one lawgiver, ^w who *is* able to ^x save and to destroy: who art thou that judgest another?

13 ^y Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what *is* your life? ^z It *is* even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, ^a If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing *is* evil.

17 Therefore to him that ^b knoweth to do good, and doeth *it* not, to him *it* *is* ^c sin.

CHAPTER 5.

Part IV. The rich warned.

GO to now, ye ^c rich men, weep and howl for your miseries that shall come upon you.

2 Your ^d riches *are* corrupted, and your garments *are* moth-eaten.

3 Your gold and silver *is* cankered; and the rust of them shall be a witness against you, and shall eat your flesh as *it* were fire. Ye have heaped treasure ^e together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which *is* of you kept back by fraud, crieth: and the cries of them which have reaped *are* entered into the ears of ^f the Lord of sabaoth.

5 Ye have lived ^g in pleasure on the earth, and ^h been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not ⁱ resist you.

Part V. Exhortations in view of the coming of the Lord.

7 ^j Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for *it*, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for ^k the coming of the Lord draweth nigh.

9 ^l Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering ^aaffliction, and of patience.

11 Behold, we count them ^bhappy which endure. Ye have heard of the ^cpatience of Job, and have seen the ^dend of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, ^eswear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing ^fpsalms.

14 Is any sick among you? ^glet him call for the ^hholders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of ⁱfaith shall

A.D. 60.

^a Heb. 11. 35.

^b Psa. 94. 12;

Mt. 5. 10.

^c Cited from

Job 1. 21.

^d Cited from

Job 42. 10.

^e Mt. 5. 34.

^f Eph. 5. 19.

^g Churches

(local).

^h John 6. 9, 10.

(Acts 2. 41;

Phil. 1. 1.)

ⁱ Elders. 1 Pet.

5. 1. (Acts 11.

30; Tit. 1. 5-9.)

^j Faith. 1 Pet.

1. 5, 9. (Mt. 8.

10; Heb. 11.

39.)

^k Sin. Rom. 3.

23, note.

^l Or, fervent

supplication.

^m Rom. 10. 10,

note.

ⁿ Cited from

1 Ki. 17. 1.

^o Cited from

1 Ki. 18. 42.

^p Quoted from

Prov. 10. 12.

save the sick, and the Lord shall raise him up; and if he have committed ^jsins, they shall be forgiven him.

16 Confess *your* ^jfaults one to another, and pray one for another, that ye may be healed. The ^keffectual fervent prayer of a ^lrighteous man availeth much.

17 Elias was a man subject to like passions as we are, and ^mhe prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed ⁿagain, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall ^ohide a multitude of ^jsins.

THE FIRST EPISTLE GENERAL OF

1 1]

PETER.

[1 9

WRITER. The Apostle Peter (1. 1).

Date. Probably A.D. 60. That "Babylon" refers to the former city on the Euphrates, or to Rome, cannot be inferred from 5. 13. The text is obscure.

Theme. While Peter undoubtedly has scattered Jewish believers in mind, his Epistles comprehend Gentile believers also (1 Pet. 2. 10). The present Epistle, written from a church on Gentile ground (5. 13), presents all the foundational truths of the Christian faith, with special emphasis on the atonement. The distinctive note of First Peter is preparation for victory over suffering. That word occurs about fifteen times, and is the key-word of the Epistle.

The Epistle is in three parts: I. Christian suffering and conduct in the light of full salvation, 1. 1-2. 8. II. The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ, 2. 9-4. 19. III. Christian service in the light of the coming of the Chief Shepherd, 5. 1-14.

CHAPTER 1.

Part I. Christian suffering and conduct in the light of full salvation (1 Pet. 1. 1-2. 8).

PETER, an apostle of Jesus Christ, to the ^astrangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² ^{1b}Elect according to the foreknowledge of God the Father, through ^csanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

³ Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a ^dlively hope by the resurrection of Jesus Christ ^efrom the dead,

⁴ To an inheritance incorruptible, and undefiled, and that fadeth

A.D. 60.

a sojourners of the dispersion of.

b Election (personal). Mt.4.18-21.

c 2 Thes.2.13.

d living.

e from among.

f guarded.

g Faith. 1 Pet.

2.6,7. (Mt.8.

10; Heb.11.

39.)

h Temptation.

2 Pet.2.9.

(Mt.4.1; Jas.

1.14.)

i Or, revelation.

j Rom.1.16,

note.

not away, reserved in heaven for you,

⁵ Who are ^fkept by the power of God through ^gfaith unto salvation ready to be revealed in the last time.

⁶ Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold ^htemptations:

⁷ That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, ²might be found unto praise and honour and glory at the ⁱappearing of Jesus Christ:

⁸ Whom having not seen, ye love; in whom, though now ye see ^{him} not, yet believing, ye rejoice with joy unspeakable and full of glory:

⁹ Receiving the end of your faith, *even the ^jsalvation of your souls.*

1(1. 2). Election, Summary: In both Testaments the Hebrew and Greek words are rendered "elect," "election," "choose," "chosen." In all cases they mean, simply, "chosen," or "to choose"; and are used of both human and divine choices. (1) In the latter use election is: (a) *corporate*, as of the nation of Israel, or the church (Isa. 45. 4; Eph. 1. 4); and (b) *individual* (1 Pet. 1. 2). (2) Election is according to the foreknowledge of God (1 Pet. 1. 2), and wholly of grace, apart from human merit (Rom. 9. 11; 11. 5, 6). (3) Election proceeds from the divine volition (John 15. 16).

Election is, therefore: (1) The sovereign act of God in grace whereby certain are chosen from among mankind for Himself (John 15. 19). (2) The sovereign act of God whereby certain elect persons are chosen for distinctive service for Him (Lk. 6. 13; Acts 9. 15; 1 Cor. 1. 27, 28).

²(1. 7). Suffering, in First Peter, is set in the light of: (1) assured salvation, 1. 2-5; (2) the greater glory at Christ's appearing, 1. 7; (3) Christ's sufferings and coming glories, 1. 11; (4) the believer's association with Him in both, 2. 20, 21; 3. 17, 18; 4. 12, 13; (5) the purifying effect of suffering, 1. 7; 4. 1, 2; 5. 10; (6) that Christ is now glorified in the believer's patient suffering, 4. 16; (7) that suffering is disciplinary, 4. 17-19. (1 Cor. 11. 31, 32; Heb. 12. 5-13.)

10 Of which ^asalvation the prophets have inquired and searched diligently, ^bwho prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the ^cSpirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the ^dHoly Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end ^efor the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, ^gBe ye ^hholy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not ⁱredeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But ^jwith the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was ^kforeordained before the foundation of the ^lworld, but was manifest in ^mthese last times for you.

21 Who by him do believe in God, that raised him up from the dead,

A.D. 60.

^a Rom. 1. 16, note.

^b Inspiration. vs. 10-12, 25; 2 Pet. 1. 21.

^c (Mt. 4. 4, 7, 10; Rev. 22. 19.)

^d 2 Pet. 1. 21.

^e Holy Spirit. vs. 2, 11, 12, 22; 1 Pet. 3. 18.

^f (Mt. 1. 18; Acts 2. 4.)

^g Grace (in salv.). 1 Pet. 5. 12. (Rom. 3. 24; John 1. 17.)

^h Rom. 12. 2.

ⁱ Quoted from Lev. 11. 44.

^j Sanctify, holy (persons) (N.T.). vs. 15, 16; 1 Pet. 2. 5, 9. (Mt. 4. 5; Rev. 22. 11.)

^k Rom. 3. 24, note.

^l Sacrifice (of Christ). 1 Pet. 2. 24. (Mt. 26. 28; Heb. 10. 18.)

^m foreknown. foreknowledge. vs. 2, 20. (Acts 2. 23.)

ⁿ lages. mat this end of times.

^o Law (of Christ). vs. 8, 22; Jas. 1. 25. (Gal. 6. 2; 2 John 5.)

^p Quoted from Isa. 40. 6-8.

^q Lit. saying. q God. Isa. 40. 8.

^r Gospel. vs. 12, 25; 1 Pet. 4. 6, 17. (Mt. 3. 1, 2; Rev. 14. 6.)

^s Psa. 34. 8.

^t 1 Cor. 3. 11.

^u rejected. v are being built up.

^v Sacrifice (the believer-priest's). Heb. 10. 1-18. (Mt. 26. 28; Heb. 10. 18.)

^w Quoted from Isa. 23. 16.

^x Faith. vs. 6, 7; 1 John 5. 1, 4, 5, 10. (Mt. 8. 10; Heb. 11. 39.)

^y Is the preciousness. a Quoted from Psa. 118. 22.

^z Quoted from Isa. 8. 14.

^{aa} Christ (as stone). vs. 4, 8. (Mt. 7. 24, 25.)

and gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit ⁿunto unfeigned love of the brethren, see *that ye love one another* with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For ^oall flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the ^pword of the ^qLord endureth for ever. And this is the word which by the ^rgospel is preached unto you.

CHAPTER 2.

Part I. continued.

WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have ^stasted that the Lord is gracious.

4 To whom coming, ^tas unto a living stone, ^udisallowed indeed of men, but chosen of God, and precious,

5 Ye also, as lively stones, ^vare built up a spiritual house, an holy priesthood, to offer up ^wspiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, ^xBehold, I lay in Sion, a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which ^ybelieve ^zhe is precious: but unto them which be disobedient, ^athe stone which the builders ^udisallowed, the same is made the head of the corner,

8 And ^{ba}a ^{2c}stone of stumbling,

1 (1. 20). The divine order is foreknowledge, election, predestination. That foreknowledge determines the election or choice is clear from 1 Pet. 1. 2, and predestination is the bringing to pass of the election. "Election looks back to foreknowledge; predestination forward to the destiny." But Scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected, and the elect are predestinated, and this election is certain to every believer by the mere fact that he believes (1 Thes. 1. 4, 5). See "Predestination," Eph. 1. 11.

2 (2. 8). Christ crucified is the Rock: (1) *Smitten* that the Spirit of life may flow from Him to all who will drink (Ex. 17. 6; 1 Cor. 10. 4; John 4. 13, 14; 7. 37-39). (2) To the *Church* the foundation and chief corner Stone (Eph. 2. 20). (3) To the *Jews* at His first coming a "stumbling stone" (Rom. 9. 32, 33; 1 Cor. 1. 23).

and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

Part II. The believer's life in view of his sevenfold position, and of the vicarious suffering of Christ.

9 But ye are a ^achosen generation, a royal ^bpriesthood, an ^bholy nation, a ^cpeculiar people; that ye should shew forth the ^dpraises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of ^eGod: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as ^fstrangers and pilgrims, abstain from fleshly lusts, which ^gwar against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by ^hyour good works, which they shall behold, glorify God in the day of visitation.

13 Submit ⁱyourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

A.D. 60.

^a Election (personal). 2 John 1. 13. (Mt. 4. 18-21; 1 Pet. 1. 2.)

^b Sanctify, holy (persons). (N.T.). vs. 5, 9; 1 Pet. 3. 5, 15. (Mt. 4. 5; Rev. 22. 11.)

^c people for a possession.

^d virtues, or, excellencies.

^e God. Cited from Hos. 1. 10.

^f Psal. 119. 19.

^g Rom. 8. 13.

^h Mt. 5. 16.

ⁱ Mt. 22. 21.

^j Rom. 13. 1, 7.

^k bondmen.

^l Jehovah.

Quoted from Prov. 24. 21.

^m Eph. 6. 5.

ⁿ Grace (imparted).

1 Pet. 3. 7.

Rom. 6. 1.

2 Pet. 3. 18.)

^o Grace.

^p Sin. Rom. 3. 23, note.

^q Mt. 16. 24;

1 Thes. 3. 3, 4.

^r Quoted from Isa. 53. 9.

^s Mk. 15. 3-5.

^t Sacrifice (of Christ).

1 Pet. 3. 18.

(Mt. 26. 28;

Heb. 10. 18.)

^u Judgments (the seven).

1 Pet. 3. 18.

(Mt. 13. 40-42;

Rev. 20. 12.)

^v Rom. 10. 10, note.

^w Psal. 23. 1.

^x overseer.

16 ^jAs free, and not using *your* liberty for a cloke of maliciousness, but as the ^kservants of God.

17 Honour all *men*. Love the brotherhood. Fear ^lGod. Honour the king.

18 ^mServants, be subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For ⁿthis is ^othankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for ^pyour faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

(The vicarious suffering of Christ.)

21 For even ^qhereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 ^rWho did no ^psin, neither was guile found in his mouth:

23 Who, ^swhen he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

24 ^tWho his own self ^ubare our ^psins in his own body on the tree, that we, being dead to sins, should live unto ^vrighteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the ^wShepherd and ^xBishop of your souls.

(4) To *Israel* at His second coming the "headstone of the corner" (Zech. 4. 7). (5) To the *Gentile world-power* the smiting "stone cut out without hands" (Dan. 2. 34). (6) In the divine purpose the Stone which, after the destruction of Gentile world-power, is to grow and fill the earth. (7) To *unbelievers* the crushing Stone of judgment (Mt. 21. 44).

1 (2. 9). The New Testament priesthood, Summary: (1) Until the law was given the head of each family was the family priest (Gen. 8. 20; 26. 25; 31. 54). (2) When the law was proposed, the promise to perfect obedience was that *Israel* should be unto God "a kingdom of priests" (Ex. 19. 6); but *Israel* violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to them, thus constituting the typical priesthood (Ex. 28. 1). (3) In the dispensation of grace, all believers are unconditionally constituted a "kingdom of priests" (1 Pet. 2. 9; Rev. 1. 6), the distinction which *Israel* failed to achieve by works. The priesthood of the believer is, therefore, a birthright; just as every descendant of Aaron was born to the priesthood (Heb. 5. 1). (4) The chief privilege of a priest is access to God. Under law the high priest only could enter "the holiest of all," and that but once a year (Heb. 9. 7). But when Christ died, the veil, type of Christ's human body (Heb. 10. 20), was rent, so that now the believer-priests, equally with Christ the High Priest, have access to God in the holiest (Heb. 10. 19-22). The High Priest is corporeally there (4. 14-16; Heb. 9. 24; 10. 19-22). (5) In the exercise of his office the New Testament believer-priest is (1) a *sacrificer* who offers a threefold sacrifice: (a) his own living body (Rom. 12. 1;

CHAPTER 3.

Part II. continued.

LIKEWISE, ye wives, be in ^asubjection to your own husbands; that, if any obey not the word, they also may without the word be won by the ^bconversation of the wives;

2 While they behold your chaste ^bconversation coupled with fear.

3 Whose ^cadorning let it not be that outward ^dadorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man ^dof the heart, in ^ethat which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who ^ftrusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, ^gcalling him lord: whose daughters ye are, as long as ye do well, and ^hare not afraid with any amazement.

7 Likewise, ye husbands, dwell with ⁱthem according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the ^jgrace of ^klife; that your prayers be not hindered.

8 Finally, be ye all of one mind, having compassion one of another, ^klove as brethren, be pitiful, be courteous:

9 Not ^lrendering evil for evil, or railing for railing: but contrariwise blessing; ^mknowing that ye are thereunto called, that ye should inherit a blessing.

10 For ⁿhe that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ^oenue sue it.

12 For the eyes of the ^pLord are over the ^qrighteous, and his ears are open unto their prayers: but the face of the ^rLord is ^sagainst them that do evil.

13 And who is he that will harm you, if ye be followers of that which is good?

A.D. 60.

a vs. 1, 5, 6;
b Eph. 5, 22-24.
b behaviour.
c 1 Tim. 2, 9, 10.
d Rom. 2, 29.
e the incorruptible (ornament) of a meek, etc.
f hopped.
g Cited from Gen. 18, 12.
h 1 John 4, 18.
i Grace (imparted). 1 Pet. 4, 10. (Rom. 6, 1; 2 Pet. 3, 18.)
j Life (eternal). 2 Pet. 1, 3. (Mt. 7, 14; Rev. 22, 19.)
k 1 John 3, 15.
l Mt. 5, 44.
m because ye have been hereunto called.
n Quoted from Psa. 34, 12-16.
o pursue.
p Jehonah.
q Quoted from Psa. 34, 12-16.
r Jehonah.
s upon.
t 1 John 3, 7.
u Sanctify, holy (persons) (N.T.). vs. 5, 13; 2 Pet. 1, 21. (Mt. 4, 5; Rev. 22, 11.)
v Psa. 119, 46.
w Tit. 3, 4, 7.
x 1 Pet. 2, 21.
y Sacrifice (of Christ). 1 Pet. 4, 1. (Mt. 26, 28; Heb. 10, 18.)
z Judgments (the seven). 1 Pet. 4, 17. (Mt. 13, 40-42; Rev. 20, 12.)
a Sin. Rom. 3, 23, note.
b Assurance.
c 1 John 2, 2. (John 10, 14-15; Jude 1.)
d Holy Spirit.
e 1 Pet. 4, 6, 14. (Mt. 1, 18; Acts 2, 4.)
f Heb. 11, 7.
g 2 Pet. 1, 21; 2, 5.
h Omit "once."
i Rom. 8, 1.
j Mk. 16, 16;
k Acts 18, 3;
l Eph. 5, 26.
m Flesh. 1 Pet. 4, 6. (John 1, 13; Jude 2.)
n demand as before God of a good conscience.
o Heb. 1, 4, note.
p Sacrifice (of Christ). 1 John 1, 7. (Mt. 26, 28; Heb. 10, 18.)
q 12 Cor. 5, 15.

14 But and if ye suffer for 'righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But ^usanctify the Lord God in your hearts: and be ^vready always to give an answer to every man that asketh you a reason of the ^whope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(The vicarious suffering of Christ, preached by Christ through the Spirit in Noah.)

18 ^xFor Christ also ^yhath ^zonce suffered for ^asins, the just for the unjust, ^bthat he might bring us to God, being put to death in the flesh, but quickened by the ^cSpirit:

19 ^dBy which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when ^eonce the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 ^fThe like figure whereunto even ^gbaptism doth also now save us (not the putting away of the filth of the ^hflesh, but the ⁱanswer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; ^jangels and authorities and powers being made subject unto him.

CHAPTER 4.

Part II. continued.

FORASMUCH then as Christ hath ^ksuffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from ^lsin;

2 ^mThat he no longer should live the rest of ⁿhis time in the flesh to the lusts of men, but to the will of God.

Phil. 2, 17; 2 Tim. 4, 6; 1 John 3, 16; Jas. 1, 27). (b) praise to God, "the fruit of the lips that make mention of His name" (R.V.), to be offered "continually" (Heb. 13, 15; Ex. 25, 22; "I will commune with thee from above the mercy seat"); (c) his substance (Heb. 13, 16; Rom. 12, 13; Gal. 6, 6; 3 John 5-8; Heb. 13, 2; Gal. 6, 10; Tit. 3, 14. (2) The N.T. priest is also an intercessor (1 Tim. 2, 1; Col. 4, 12).

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquets, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 ^a For for this cause was the gospel preached also to them ^b that are dead, that they might be ^c judged according to men in the ^d flesh, but ^e live according to God in the spirit.

7 But the ^f end of all things is ^g at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent ^h charity among yourselves: for charity shall cover the multitude of ⁱ sins.

9 Use hospitality one to another without grudging.

10 As every man hath ^j received the gift, *even* so minister the same one to another, as ^k good stewards of the manifold ^l grace of God.

11 ^m If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in ⁿ all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, ^o inasmuch as ye are partakers of Christ's sufferings; that, ^p when his glory shall be revealed, ye may be glad also with exceeding joy.

14 ^q If ye be reproached for the name of Christ, happy are ye; for the ^r spirit of glory and of God resteth upon you: on their part he is evil spoken of, ^s but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if *any man* suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that ^t judgment must ^u begin at the house of God: and if it first *begin* at us, what shall the end be of

A.D. 60.

^a Acts 2.38,41; 8.1; 9.1.

^b i.e. it was preached to them that are now dead.

^c Mt. 24.9.

^d 1 Cor. 4.3,5.

^e 1 Pet. 1.18.

^f John 1.13;

^g Jude 23.

^h Rom. 8.9,13;

ⁱ Gal. 5.22.

^j Jas. 5.8,9.

^k 2 Thes. 2.2;

^l 2 Pet. 3.8.

^m love.

ⁿ 1 Sin. Rom. 3.

^o 23. note.

^p Rom. 12.6,8.

^q 1 Tim. 6.17,18.

^r Grace (imparted).

^s 1 Pet. 5.5,10.

^t Rom. 6.1;

^u 2 Pet. 3.18.)

^v 2 Cor. 4.2;

^w Eph. 4.29.

^x 1 Cor. 10.31.

^y Jas. 1.2.

^z 2 Tim. 2.12.

^{aa} Mt. 5.11.

^{ab} Holy Spirit.

^{ac} vs. 6,14; 2 Pet.

^{ad} 1.21. (Mt. 1.

^{ae} 18; Acts 2.4.)

^{af} Mt. 5.16.

^{ag} Judgments

^{ah} (the seven).

^{ai} 2 Pet. 2.4.

^{aj} (Mt. 13.40-42;

^{ak} Rev. 20.12.)

^{al} u. 12,47,48.

^{am} Gospel, vs. 6,

^{an} 17; Jude 3.

^{ao} (Mt. 3.1,2;

^{ap} Rev. 14.6.)

^{aq} Rom. 10.10,

^{ar} note.

^{as} with difficulty.

^{at} Rom. 1.16,

^{au} note.

^{av} Psal. 37.5,7.

^{aw} Elders. 2 John

^{ax} 1. (Acts 11.

^{ay} 30; Tit. 1.5-9.)

^{az} b. Mt. 26.37.

^{ba} c. Rom. 8.1,18.

^{bb} d. tend. Cf.

^{bc} John 21.15-17.

^{bd} e. lording it

^{be} over your

^{bf} possessions.

^{bg} f. Psal. 23.1.

^{bh} 2 John 8. (Mt.

^{bi} 5.12; 1 Cor. 3.

^{bj} 14.)

^{bk} c. Eph. 5.21.

^{bl} i. Quoted from

^{bm} Prov. 3.34,

^{bn} Septuagint.

^{bo} Cf. Jas. 4.6.

^{bp} f. Jas. 4.10.

^{bq} f. Psal. 55.22.

^{br} i. Satan. 1 John

^{bs} 3.8,10. (Mt. 4.

^{bt} 1-11; Rev. 20.

^{bu} 10.)

^{bv} m. Jas. 4.7.

^{bw} n. kosmos (Mt. 4.

^{bx} 8) = mankind.

^{by} o. Grace (im-

^{bz} parted). vs. 5,

^{ca} 10; 2 Pet. 1.2.

^{cb} (Rom. 6.1;

^{cc} 2 Pet. 3.18.)

^{cd} p. when ye have

^{ce} suffered a

^{cf} little while,

^{cg} himself shall

^{ch} perfect, &c.

^{ci} q. Mt. 5.48, note.

them that obey not the ^v gospel of God?

18 And if the ^w righteous scarcely be ^v saved, where shall the ungodly and the ⁱ sinner appear?

19 Wherefore let them that suffer according to the will of God ^z commit the keeping of their souls to *him* in well doing, as unto a faithful Creator.

CHAPTER 5.

Part III. Christian service in view of the coming again of the Chief Shepherd.

THE ^a elders which are among you I exhort, who am also an elder, and a ^b witness of the sufferings of Christ, and also a partaker of the ^c glory that shall be revealed:

2 ^d Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as ^e being lords over God's heritage, but being examples to the flock.

4 And when the chief ^f Shepherd shall appear, ye shall receive a ^g crown of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, ^h all of you be subject one to another, and be clothed with humility: for ⁱ God resisteth the proud, and giveth grace to the humble.

6 ^j Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 ^k Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the ^l devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom ^m resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the ⁿ world.

10 But the God of ^o all grace, who hath called us unto his eternal glory by Christ Jesus, ^p after that ye have suffered a while, make you ^q perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have writ-

ten briefly, exhorting, and testifying that this is the ^atrue grace of God wherein ye stand.

13 ^bThe church that is at Babylon, ^celected together with you,

^bShe that is elected with you in Babylon. Cf. 2 John 1.

^aA.D. 60.

^aGrace (in salv.). John 1.17. (Rom. 3.24; John 1.17.)

saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

^cElection (personal), Lk.6.13. (1 Pet. 1.2.)

THE SECOND EPISTLE GENERAL OF

1 1]

PETER.

16

WRITER. The Apostle Peter (1. 1).

Date. Probably A.D. 66.

Theme. Second Peter and Second Timothy have much in common. In both, the writers are aware that martyrdom is near (2 Tim. 4. 6; 2 Pet. 1. 14 with John 21. 18, 19); both are singularly sustained and joyful; and to both it is given to foresee the apostasy in which the history of the professing church will end. Paul finds that apostasy in its last stage when the laity have become infected (2 Tim. 3. 1-5; 4. 3. 4); Peter traces the origin of the apostasy to false teachers (2 Pet. 2. 1-3, 15-19). In Peter the false teachers deny *redemption* truth (2. 1); we shall find in First John a deeper depth—denial of the truth concerning Christ's *person* (1 John 4. 1-5). In Jude all phases of the apostasy are seen. But in none of these Epistles is the tone one of dejection or pessimism. God and His promises are still the resource of the believer.

The Epistle is in four divisions: I. The great Christian virtues, 1. 1-14. II. The Scriptures exalted, 1. 15-21. III. Warnings concerning apostate teachers, 2. 1-22. IV. The second coming of Christ and the day of Jehovah, 3. 1-18.

CHAPTER 1.

Part I. The great Christian virtues.

SIMON Peter, a ^aservant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the ^brighteousness of God and our ^cSaviour Jesus Christ:

2 ^dGrace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that ^epertain unto ^flife and godliness, through the knowledge of him that hath called us ^fto glory and virtue:

4 ^gWhereby are given unto us exceeding great and precious promises: that by these ye might be ^hpartakers of the divine nature, having ⁱescaped the corruption that is in the ^jworld through lust.

5 And beside this, giving all diligence, ^kadd to your faith virtue; ^land to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness ^mcharity.

8 For if these things be in you, and abound, they make you that ye shall neither be ⁿbarren nor

A.D. 66.

^aabondman.

^bRom. 3. 21,

^cnote.

^cRom. 1. 16,

^dnote.

^dGrace (im-

parted).

2 Pet. 3. 18.

(Rom. 6. 1;

2 Pet. 3. 18.)

^eLife (eter-

nal). 1 John 1.

1. 2. (Mt. 7. 14;

Rev. 22. 19.)

^fby.

^g2 Cor. 1. 20.

^hHeb. 12. 10.

ⁱ2 Pet. 2. 18, 20.

^jkosmos =

world-system.

2 Pet. 2. 20.

(John 7. 7;

Rev. 13. 3.)

^kin your faith

^lprovide

^mvirtue.

ⁿland in.

^olove.

^pidle.

^q1 John 2. 9, 11.

^rSn. Rom. 3.

23, note.

^s1 John 3. 19.

^t2 Pet. 3. 1.

^uDeath (phy-

sical). vs. 13,

14; Rev. 6. 9,

10. (Lk. 16. 22;

23; Heb. 9. 27.)

^vJohn 21. 18,

19.

^w2 Cor. 4. 2.

^xMt. 28. 18;

^yEph. 1. 20, 22.

^zJude 14

unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is ^oblind, and cannot see afar off, and hath forgotten that he was purged from his old ^psins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: ^qfor if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know ^rthem, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, ^sto stir you up by putting you in remembrance;

14 Knowing that shortly I must ^tput off ^uthis my tabernacle, even as our Lord Jesus Christ hath ^vshewed me.

Part II. The Scriptures exalted.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised ^wfables, when we made known unto you the ^xpower and ^ycoming of our Lord Jesus

Christ, but were ^aeyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^bThis is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the ^{1c}holy mount.

19 We have also ^{da}a more sure word of prophecy; ²whereunto ye do well that ye take heed, as unto a light that shineth in a ^edark place, ^funtil the day dawn, and the ^gday star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of ^hany private interpretation.

21 For the prophecy came not in ⁱold time by the will of man: but ^jholy men of God ^kspake as they were moved by the ^lHoly Ghost.

CHAPTER 2.

Part III. Warnings concerning apostate teachers.

(1) *They will deny redemption by blood: many will follow them.*

BUT there were false prophets also among the people, even as there shall be ^mfalse teachers among you, who privily shall bring in ⁿdamnable heresies, even ^odenying the ^pLord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their ^qdamnation slumbereth not.

A.D. 66.

^a Mt. 17. 1, 5.

^b Mk. 1. 11.

^c Sanctify, *holy*

(*things*)

(N.T.). Mt.

25. 31. (Mt. 4.

5; Rev. 22. 11.)

^d Or, the word

of prophecy

made more

sure.

^e Or, *squalid*

place. Psal.

119. 105; John

1. 4, 9.

^f Eph. 1. 13, 14.

^g Rev. 2. 28.

^h His own inter-

pretation;

i. e. not iso-

lated from all

that the Word

has given

elsewhere.

ⁱ Lk. 1. 70.

^j Sanctify,

holy (per-

sons) (N.T.).

Jude 1. 20.

(Mt. 4. 5; Rev.

22. 11.)

^k Inspiration.

Rev. 1. 1, 19;

(Mt. 4. 4, 7, 10;

Rev. 22. 19.)

^l Holy Spirit.

1 John 3. 24.

(Mt. 1. 18;

Acts 2. 4.)

^m Mt. 24. 5, 24.

Acts 20. 29, 30;

1 Tim. 4. 1.

ⁿ i. e. destruc-

tive.

^o Mt. 20. 28.

^p Master.

^q i. e. destruc-

tion.

^r Judgments

(the seven).

Jude 6, 14, 15.

(Mt. 13. 40-42;

Rev. 20. 12.)

^s kosmos (Mt. 4.

8) = mankind.

^t Psal. 34. 15, 18.

^u Temptation.

Rev. 3. 10.

(Mt. 4. 1; Jas.

1. 14.)

^v Day (of judg-

ment). 2 Pet.

3. 7. (Mt. 10.

15; Rev. 20.

11.)

^w Jude 10.

natural ani-

mal without

reason.

4 For if God ^rspared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the ^sworld of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked.

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how ^tto deliver the godly out of ^utemptations, and to reserve the unjust unto the ^vday of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as ^wnatural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they* are and blemishes, sporting themselves with their own deceivings while they feast with you;

1 (1. 18). Where the reference is to *things*, the meaning of "*holy*" or "*sanctified*" is, simply, set apart for the use of God, or rendered sacred by the divine presence.

2 (1. 19). That is, made more sure by fulfilment in part. Fulfilled prophecy is a proof of inspiration because the Scripture predictions of future events were uttered so long before the events transpired that no merely human sagacity or foresight could have anticipated them, and these predictions are so detailed, minute, and specific, as to exclude the possibility that they were mere fortunate guesses. Hundreds of predictions concerning Israel, the land of Canaan, Babylon, Assyria, Egypt, and numerous personages—so ancient, so singular, so seemingly improbable, as well as so detailed and definite that no mortal could have anticipated them—have been fulfilled by the elements, and by men who were ignorant of them, or who utterly disbelieved them, or who struggled with frantic desperation to avoid their fulfilment. It is certain, therefore, that the Scriptures which contain them are inspired. "Prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1. 21).

14 Having eyes full of adultery, and that cannot cease from ^a sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

(2) *The marks of the false teachers. (a) They are like Balaam.*

15 Which have forsaken the right way, and are gone astray, following the way of ^{1b} Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

(b) *They are destitute of the Spirit. (Cf. John 4. 14; 7. 37-39; Rom. 8. 9.)*

17 These are wells without water, ^c clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

(c) *Their words are learned and pretentious. (Cf. 1 Cor. 2. 1-5.)*

18 ^d For when they speak great swelling words of vanity, they allure through the lusts of the ^e flesh, through much wantonness, those that were clean escaped from them who live in error.

(d) *They affect liberality.*

19 While they promise them liberty, they themselves are the servants of corruption: ^f for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the ^g world through the knowledge of the Lord and ^h Saviour Jesus Christ, they are ⁱ again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been ^j better for them not to have known the way of righteousness, than, ^k after they have known it, to turn from the holy commandment delivered unto them.

(e) *Unsaved professors run after them.*

22 But it is happened unto them according to the true proverb, ^l The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

A.D. 66.

^a Sin. Rom. 3.

^b 23. note.

^c Cited from

Num. 22. 5, 28-

30.

^d Apostasy.

vs. 1-3, 12-18;

^e 1 John 4. 1-5.

(Lk. 18. 8;

^f 2 Tim. 3. 1-8.)

^g ^e Flesh. vs. 10,

11, 18. (1 John

2. 16. (John

1. 13; Jude

23.)

^f John 8. 34;

Rom. 6. 16.

^g kosmos =

world-system.

1 John 2. 15,

16, 17. (John

7. 7; Rev. 13.

3.)

^h Rom. 1. 16,

note.

ⁱ Lk. 11. 26;

Heb. 6. 4.

^j Mt. 11. 23;

Lk. 12. 47, 48.

^k knowing it, to

turn back.

^l Quoted from

Prov. 26. 11.

^m 2 Cor. 1. 12.

ⁿ 2 Pet. 1. 21.

^o of the Lord

and Saviour

by your

apostles.

^p Rom. 1. 16,

note.

^q Jude 10.

^r Christ (Sec-

ond Advent).

vs. 3, 4; 1 John

3. 2. (Mt. 19.

28; Acts 1. 9-

11.)

^s is hidden

from them

through their

own wilful-

ness.

^t John 1. 1.

^u kosmos (Mt. 4.

8) = mankind.

^v Mt. 24. 37, 39;

Lk. 17. 26, 27;

2 Pet. 2. 5.

^w Day (of judg-

ment). 1 John

4. 17. (Mt. 10.

15; Rev. 20.

11.)

^x destruction.

^y Psa. 90. 4.

^z 2 Tim. 2. 13.

^a Psa. 86. 15.

^b not wishing.

^c Mt. 20. 28;

1 Tim. 2. 4.

^d Repentance.

Rev. 2. 5, 16,

21, 22. (Mt. 3.

2; Acts 17. 30.)

^e Day (of Jeho-

vah). Jude 6.

(Mt. 24. 29-31;

Rev. 19. 11-21.)

^f Mt. 24. 42;

1 Thes. 5. 2;

Rev. 16. 15.

^g Psa. 102. 26;

Rev. 20. 11.

CHAPTER 3.

Part IV. The return of the Lord and the day of the Lord (Isa. 2. 12, refs.).

THIS second epistle, beloved, I now write unto you; in ^{both} which I stir up your ^m pure minds by way of remembrance:

2 That ye may be mindful of the words ⁿ which were spoken before by the holy prophets, and of the commandment ^o of us the apostles of the Lord and ^p Saviour:

3 Knowing this first, that there shall come in the last days ^q scoffers, walking after their own lusts,

(1) *The return of the Lord to be generally disbelieved.*

4 And saying, ^r Where is the promise of his coming? for since the fathers fell asleep, all things continue as ^{they were} from the beginning of the creation.

5 For this ^s they willingly are ignorant of, that ^t by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the ^u world that then was, being overflowed with water, ^v perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the ^w day of judgment and ^x perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and ^y a thousand years as one day.

9 The Lord is not ^z slack concerning his promise, as some men count slackness; but is ^a longsuffering to us-ward, ^b not willing that any should perish, but that all ^c should come to ^d repentance.

(2) *The day of the Lord (Isa. 2. 12, refs.).*

10 But the ^e day of the Lord will come ^f as a thief in the night; in the which the ^g heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then ^{that} all these things shall be dissolved, what

¹(2. 15). Balaam (see Num. 22. 5, refs.) was the typical hireling prophet, anxious only to make a market of his gift. This is the "way" of Balaam. See the "error" of Balaam, Jude 11, note; and the "doctrine" of Balaam, Rev. 2. 14, note.

manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking for and ^ahasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, ^blook for ^cnew heavens and a new earth, wherein dwelleth ^drighteousness.

14 Wherefore, beloved, seeing that ye look for such things, ^ebe diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord is *salva-*

A.D. 66.

a hastening the coming.

b wait.

c Rev. 21. 1, 27.

d 1 John 3. 7.

note.

e 2 Pet. 1. 10, 11;

1 Cor. 1. 8;

1 Thes. 5. 23.

f Rom. 1. 16,

note.

g Rom. 8. 19;

1 Cor. 15. 24;

1 Thes. 4. 5;

2 Thes. 1. 5, 10.

h 2 Tim. 3. 16.

i Foreknow-

ledge (trans.

foreknow,

Rom. 8. 29.)

1 Pet. 1. 2, 20.

(Acts 2. 23;

1 Pet. 1. 20.)

j Grace (im-

parted).

(Rom. 6. 1.)

tion; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* ^qepistles, speaking in them of these things; in which are some things heard to be understood, which they that are unlearned and unstable wrest, as *they do* ^halso the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye ⁱknow *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in ^l*grace*, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

1(3. 18). Grace (imparted), Summary (see "Grace," John 1. 16): Grace is not only dispensationally a method of divine dealing in salvation (John 1. 16, *note*), but is also the method of God in the believer's life and service. As saved, he is "not under the law, but under grace" (Rom. 6. 14). Having by grace brought the believer into the highest conceivable position (Eph. 1. 6), God ceaselessly works through grace, to impart to, and perfect in him, corresponding graces (John 15. 4, 5; Gal. 5. 22, 23). Grace, therefore, stands connected with *service* (Rom. 12. 6; 15. 15, 16; 1 Cor. 1. 3-7; 3. 10; 15. 10; 2 Cor. 12. 9, 10; Gal. 2. 9; Eph. 3. 7, 8; 4. 7; Phil. 1. 7; 2 Tim. 2. 1, 2; 1 Pet. 4. 10); with Christian *growth* (2 Cor. 1. 12; Eph. 4. 29; Col. 3. 16; 4. 6; 2 Thes. 1. 12; Heb. 4. 16; 12. 28, 29; 13. 9; Jas. 4. 6; 1 Pet. 1. 2; 3. 7; 5. 5, 10; 2 Pet. 3. 18; Jude 4); and with *giving* (2 Cor. 4. 15; 8. 1, 6, 7, 19; 9. 14).

THE FIRST EPISTLE GENERAL OF

1 1]

JOHN.

[1 8

WRITER. The Apostle John, as unbroken tradition affirms, and as internal evidence and comparison with the Gospel of John prove.

Date. Probably after A.D. 90.

Theme. First John is a family letter from the Father to His "little children" who are in the world. With the possible exception of the Song of Solomon, it is the most intimate of the inspired writings. The world is viewed as without. The sin of a believer is treated as a child's offence against his Father, and is dealt with as a family matter (1. 9; 2. 1). The moral government of the universe is not in question. The child's sin as an offence against the law has been met in the Cross, and "Jesus Christ the righteous" is now his "Advocate with the Father." John's Gospel leads across the threshold of the Father's house; his first Epistle makes us at home there. A tender word is used for "children," *tekniā*, "born ones," or "bairns." Paul is occupied with our public position as sons; John with our nearness as born-ones of the Father.

First John is in two principal divisions: I. The family with the Father, 1. 1-3. 24. II. The family and the world, 4. 1-5. 21. There is a secondary analysis, in each division of which occurs the phrase, "My little children," as follows: (I.) Introductory, the incarnation, 1. 1, 2. (II.) The little children and fellowship, 1. 3-2. 11. (III.) The little children and the secular and "religious" world, 2. 15-28. (IV.) How the little children may know each other, 2. 29-3. 10. (V.) How the little children must live together, 3. 11-24. (VI.) Parenthetic: How the little children may know false teachers, 4. 1-6. (VII.) The little children assured and warned, 4. 7-5. 21.

CHAPTER 1.

Part I. The family with the Father: fellowship.

(1) The incarnation makes fellowship possible.

THAT which was ^afrom the beginning, which we have ^bheard, which we have ^cseen with our eyes, which we have ^dlooked upon, and our hands have ^ehandled, of the ^fWord of life;

2 (For the ^glife was manifested, and we have seen *it*, and bear witness, and shew unto you that ^heternal life, which was ⁱwith the Father, and was manifested unto us;)

(2) Fellowship is with the Father and with the Son.

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us:

After
A.D. 90.

a John 1. 1;
1 John 2. 13.
b John 5. 24;
Acts 4. 20.
c John 1. 14.
d 2 Pet. 1. 16, 17.
e Lk. 24. 39;
John 20. 27.
f John 1. 1, 14.
g Rom. 16. 26;
1 Tim. 3. 16.
h Life (eternal), vs. 1, 2;
1 John 2. 25.
(Mt. 7. 14;
Rev. 22. 19.)
i John 1. 1, 18;
16. 28.
j John 17. 21;
1 Cor. 1. 9;
1 John 2. 24.
k John 15. 11; 16. 24; 1 Pet. 1. 8.
l John 3. 20, 21;
1 Tim. 6. 16.
m 1 John 2. 9-11.
n practise not.
o Ex. 27. 20, note.
p v. 3; 2 Tim. 2. 22.
q Sacrifice (of Christ). Rev. 1. 5. (Mt. 26. 28; Heb. 10. 18.)

and truly our fellowship is ^jwith the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that ^kyour joy may be full.

(3) The conditions of fellowship.

(a) The walk in the light.

5 This then is the message which we have heard of him, and declare unto you, that ^lGod is light, and in him is no darkness at all.

6 If we ^msay that we have fellowship with him, and walk in darkness, we lie, and ⁿdo not the truth:

7 But if we walk in the ^olight, as he is in the light, we have fellowship ^pone with another, and ^qthe blood of Jesus Christ his Son cleanseth us from all sin.

(b) The fact of indwelling sin admitted. (Cf. 1 Cor. 11. 31, note.)

8 If we say that we have no sin,

1 (1. 7). What it is to "walk in the light" is explained by vs. 8-10. "All things . . . are made manifest by the light" (Eph. 5. 13). The presence of God brings the consciousness of sin in the nature (v. 8), and sins in the life (vs. 9, 10). The blood of Christ is the divine provision for both. To walk in the light is to live in fellowship with the Father and the Son. Sin interrupts, but confession restores that fellowship. Immediate confession keeps the fellowship unbroken.

we deceive ourselves, and the truth is not in us.

(c) *Sins confessed, forgiven, and cleansed.*

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER 2.

(d) *Fellowship maintained by Christ's advocacy.*

MY little children, these things write I unto you, that ye ^dsin not. And if any man sin, ^ewe have an ¹advocate with the Father, Jesus Christ the righteous:

2 And he is the ^opropitiation for our sins: and not for our's only, ^hbut also for ⁱthe sins of the whole ^jworld.

(e) *The tests of fellowship: obedience and love.*

3 And hereby we do know that we know him, if we keep his ²commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso ^kkeepeth his word, in him verily is the love of God ^lperfected: hereby know we that we are in him.

6 He that saith he abideth in him ^mought himself also so to walk, even as he walked.

7 Brethren, ⁿI write no new commandment unto you, but an old commandment which ye had ^ofrom the beginning. The ^pold commandment is the word which ye have heard from the beginning.

8 Again, a ^qnew commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the ^rtrue light now shineth.

9 He that ^ssaith he is in the light,

After
A.D. 90.

a Rom. 3.25,26;

2 Cor. 5.21.

b righteous.

c 1 John 5.10;

John 3.33;

Rom. 3.4.

d Sin. Rom. 3.

23, note.

e Advocacy.

(John 14.16,

26.)

f Paraclete,

trans. Com-

forter in

John 14.16.

g Gr. hilasmos,

that which

propitiates.

See Rom. 3.

25, note.

h Assurance.

1 John 3.1,2.

(John 10.10-

14,25,29;

Jude 1.)

i Omit Itali-

cized words.

j kosmos (Mt. 4.

8) = mankind.

k John 14.23;

Col. 3.16.

l Mt. 5.48, note.

m John 13.15;

1 Pet. 2.21.

n 2 John 5.

o 1 John 3.11.

p John 15.10.

q John 15.12.

r John 1.9; 8.

12; 12.35.

s v. 4; 1 John 3.

14,15.

t 1 John 3.15;

4,20.

u John 12.35.

v Acts 10.43;

Col. 2.13.

w 1 John 1.1;

Rev. 22.13.

x 1 John 4.4;

Heb. 2.14;

Eph. 6.11.

y The little ones

of the family;

see v. 12,

marg.

z Rom. 8.15-17;

Gal. 4.6.

a Rom. 12.2;

Gal. 1.4; Jas.

4.4.

b kosmos =

world-system.

1 John 3.13.

(John 7.7;

Rev. 13.3.)

c Mt. 6.24; Gal.

1.10.

d Law (of

Christ), vs. 7.

8,15; 1 John 3.

23,24, Gal. 5.

22, 2 John 5.

e Flesh, Jude

13; (John 1.

23; Jude 23.)

f Separation.

vs. 15-17;

1 John 5.21.

(John 15.18,

19; 2 Cor. 6.

14-17.)

and hateth his brother, is in darkness even until now.

10 He that ¹loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ^uwalketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your ^dsins are ^vforgiven you for his name's sake.

13 I write unto you, fathers, because ye have ^wknown him *that is* from the beginning. I write unto you, young men, because ye have ^xovercome the wicked one. I write unto you, ^ylittle children, because ye have ^zknown the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

The children must not love the present world (Rev. 13. 8, note).

15 ^aLove not the ^bworld, neither the things *that are* in the world. ^cIf any man love the world, ^dthe love of the Father is not in him.

16 For all that *is* in the world, the lust of the ^eflesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: ^fbut he that doeth the will of God abideth for ever.

The children warned against apostates who deny the true deity of Christ.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They ³went out from us, but they were not of us; for if they had been of us, they would not

1(2. 1). Advocacy is that work of Jesus Christ for sinning saints which He carries on with the Father whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship (cf. Psa. 23. 3; John 13. 10, note).

2(2. 3). John uses "commandments" (1) in the general sense of the divine will, however revealed, "his word" (v. 5); and (2) especially of the law of Christ (Gal. 6. 2; 2 John 5). See, also, John 15. 10-12.

3(2. 19). "Went out from us," that is, *doctrinally*. Doubtless then, as now, the deniers of the Son (vs. 22, 23) still called themselves Christians. Cf. 2 Tim. 1. 15.

doubt have continued with us: but *they went out*, ^athat they might be made manifest that ^bthey were not all of us.

20 But ye have an ^cunction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but ^dbecause ye know it, and that no lie is of the truth.

22 Who is ^ea liar but he that denieth that ^fJesus is the Christ? He is ^gantichrist, that ^hdenieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [but] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall ⁱcontinue in the Son, and in the Father.

25 And this is the ^jpromise that he hath promised us, *even* ^keternal life.

26 These *things* have I written unto you concerning them that ^lseduce you.

27 But the ^manointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, ⁿlittle children, abide in him; that, when ^ohe shall appear, we may have confidence, and not be ashamed before him at his coming.

How the little children may know each other.

29 If ye know that he is ^prighteous, ye know that every one that ^qdoeth righteousness is born of him.

CHAPTER 3.

BEHOLD, ^rwhat manner of love the Father hath bestowed upon us, ^sthat we should be called the ^tsons of God: therefore the ^uworld

After
A.D. 90.

^a 1 Cor. 11. 19.
^b John 10. 28.
^c 2 Cor. 1. 21.
^d 2 Pet. 3. 1.
^e the liar.
^f 1 John 4. 3.
^g Antichrist.
^h vs. 18, 22;
1 John 4. 3.
(1 John 2. 18;
Rev. 13. 11-17.)
ⁱ John 14. 9-11.
^j John 15. 6;
Col. 1. 23.
^k John 3. 16;
17. 2, 3.
^l Life (eternal). 1 John 3. 14, 15.
(Mt. 7. 14;
Rev. 22. 19.)
^m I lead you astray.
ⁿ v. 20; John 14. 26; 16. 13.
^o The general term for all children.
^p 1 John 3. 2; 4. 17.
^q 1 John 3. 7.
^r *practiseth.*
^s 1 John 4. 10;
Eph. 2. 4-7.
^t Assurance.
vs. 1, 2; Jude 1, 2; R. V. (John 10. 10-14, 28, 29; Jude 1.)
^u children.
^v *kosmos* (Mt. 4. 8) = mankind.
^w Christ (Second Advent).
Jude 14, 15.
(Mt. 19. 28;
Acts 1. 9-11.)
^x Rom. 8. 29;
1 Cor. 15. 49;
Phil. 3. 21.
^y *practiseth sin*
^z *practiseth*
^{aa} *lawlessness; and sin is lawlessness.*
^{bb} Sin. Rom. 3. 23, note.
^{cc} John 1. 29;
Heb. 9. 26.
^{dd} 2 Cor. 5. 21;
Heb. 7. 26;
1 Pet. 1. 19.
^{ee} Satan. vs. 8, 10; Jude 9.
(Mt. 4. 1-11;
Rev. 20. 10.)
^{ff} Heb. 2. 14.
^{gg} *undo.*
^{hh} 1 John 5. 18;
John 3. 6.
ⁱⁱ *practise.*
^{jj} *does not practise.*
^{kk} See v. 7, note.
^{ll} 1 John 1. 5; 2. 7.
^{mm} v. 23; John 13. 34; 15. 12;
1 John 4. 7, 21;
2 John 5.
ⁿⁿ *kosmos* = world-system.
1 John 4. 3-5.
(John 7. 7;
Rev. 13. 3.)
^{oo} 1 John 15. 18-20.

knoweth us not, because it knew him not.

2 Beloved, now are we the ^tsons of God, and it doth not yet appear what we shall be: but we know that, ^vwhen he shall appear, ^wwe shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever ^xcommitteth ^ysin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to ^ztake away our sins; and ^ain him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth ¹righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the ^bdevil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, ^cthat he might ^ddestroy the works of the devil.

9 Whosoever is ^eborn of God doth not ^fcommit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever ^gdoeth not ^hrighteousness is not of God, neither he that loveth not his brother.

How the little children must live together.

11 For this is the ⁱmessage that ye heard from the beginning, that ^jwe should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the ^kworld ^lhate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not ^mhis brother abideth in death.

15 Whosoever hateth his brother

1 (3. 7). "Righteousness" here, and in the passages having marginal references to this, means the righteous life which is the result of salvation through Christ. The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous (Rom. 3. 22; Rom. 10. 3, note)

is a murderer. and ye know that no murderer hath ^a eternal life abiding in him.

16 Hereby ^b perceive we the love of God, ^c because he laid down his life for us: and we ought to ^d lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how ^e dwelleth the love of God in him?

18 ^f My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 ^g For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, ^h then have we confidence toward God.

22 And ⁱ whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And ^j this is his commandment, That we should ^k believe on the name of his Son Jesus Christ, and ^l love one another, as he gave us commandment.

24 And he that keepeth his commandments ^m dwelleth in him, and he in him. And hereby we know that he abideth in us, by the ⁿ Spirit which he hath given us.

CHAPTER 4.

Part II. The family and the world.

Parenthetic: The children warned against false teachers.

BELOVED, believe not every spirit, but ^o try the spirits whether they are of God: because many false prophets are gone out into the ^p world.

The marks of false teachers.

(a) *The false doctrine of Christ's person.*

2 Hereby know ye the ^q Spirit of God: Every spirit that confesseth that ^r Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that ^s spirit of ^t antichrist, whereof ye have heard that it should come;

After
A.D. 90.

a Life (eternal). vs. 14, 15; 1 John 5. 11, 12, 13, 16, 20. (Mt. 7. 14; Rev. 22. 19.)

b we know love. c John 15. 13; Gal. 2. 20.

d Rom. 16. 4. e 1 John 4. 20.

f Rom. 12. 9. Jas. 2. 15, 16; 1 Pet. 1. 22.

g 1 Cor. 4. 4. h 2 Cor. 1. 12; Heb. 10. 19.

i John 15. 7. *j* Law (of Christ). vs. 23, 24.

k 1 John 4. 12. (Gal. 6. 2; 2 John 5.)

l John 6. 29. *m* John 13. 34.

n Holy Spirit. 1 John 4. 2, 13. (Mt. 1. 18; Acts 2. 4.)

o prove. *p* earth. *q* Holy Spirit. vs. 2, 13;

1 John 5. 6, 7. (Mt. 1. 18; Acts 2. 4.)

r Rom. 10. 9, 10; 1 John 5. 1.

s Antichrist. 2 John 7. (1 John 2. 18; Rev. 13. 11-17.)

t kosmos = world-system. 1 John 5. 4, 5.

19. (John 7. 7; Rev. 13. 3.)

u Rom. 8. 31. v John 14. 30;

16. 11; 1 Cor. 2. 12.)

w Apostasy. vs. 1-5; Jude 3-19. (Lk. 18. 8; 2 Tim. 3. 1-8.)

x John 15. 19; 17. 14.

y 1 Cor. 2. 12, 16.

z 1 John 3. 10, 11, 23.

a 1 John 3. 14; 1 Thes. 4. 9.

b v. 16; 1 John 4. 9.

c Rom. 5. 8. *d* John 3. 16.

e kosmos (Mt. 4. 8) = mankind.

f Tit. 3. 5. *g* Gr. *hilasmos*.

See 1 John 2. 2.

h Law (of Christ). 2 John 5.

(Gal. 6. 2; 2 John 5.)

i Mt. 5. 48, note. *j* Rom. 1. 16, note.

k kosmos (Mt. 4. 8) = mankind.

l hath love been perfected with us.

m Day of judgment. Rev. 20. 11. (Mt. 10. 15; Rev. 20. 11.)

and even now already is it in the ^t world.

4 Ye are of God, little children, and have overcome them: because ^u greater is he that is in you, than ^v he that is in the world.

(b) *The world-marks of false teachers.*

5 ^w They are of the world: therefore speak they of the world, and ^x the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. ^y Hereby know we the spirit of truth, and the spirit of error.

The true children are born of God through faith in the propitiation of the Son of God.

7 ^z Beloved, let us love one another: for love is of God; and every one that ^a loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for ^b God is love.

9 In this was ^c manifested the love of God toward us, because that God sent his only begotten ^d Son into the ^e world, that we might live through him.

10 Herein is love, ^f not that we loved God, but that he loved us, and sent his Son to be the ^g propitiation for our sins.

The love-life is shown by the life of love.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. ^h If we love one another, God dwelleth in us, and his love is ⁱ perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the ^j Saviour of the ^k world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein ^l is our love made perfect, that we may have boldness in the ^m day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: be-

cause fear hath torment. He that feareth is not made ^aperfect in love.

19 ^b We love him, because he first loved us.

20 ^c If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And ^d this commandment have we from him, That he who loveth God love his brother also.

CHAPTER 5.

Faith is the overcoming principle in the world-conflict.

WHOSOEVER ^e believeth that ^f Jesus is the Christ is ^g born of God: and ^h every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and ⁱ keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments ^j are not grievous.

4 For whatsoever is born of God overcometh the ^k world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that ^l believeth that Jesus is the Son of God?

6 This is he that came by ^m water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the ⁿ Spirit that beareth witness, because the Spirit is truth.

7 ^o For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 ^p And there are three that bear witness ^q in earth, the ^r Spirit, and the water, and the blood: and these three ^s agree in one.

9 If we receive the ^t witness of men, the witness of God is greater:

After
A.D. 90.

^a Mt. 5.48, note.
^b vs. 10; 2 Cor. 5.14, 15.
^c 1 John 2.4; 3.17.
^d John 13.34; 15.12; 1 John 3.23.
^e 1 John 1.12.
^f 1 John 2.22, 23; 4.2, 15.
^g John 1.13.
^h John 15.23.
ⁱ 2 John 6; Rev. 3.19.
^j Mt. 11.30.
^k kosmos = world-system.
^l Rev. 11.15; John 7.7; Rev. 13.3.
^m Faith. vs. 1, 4, 5, 10; Heb. 11.1, 139. (Mt. 8.10; Heb. 11.39).
ⁿ John 19.34, 35; Heb. 10.5-7.
^o It is generally agreed that v. 7 has no real authority, and has been inserted.
^p for.
^q Omit "In earth."
^r Holy Spirit. vs. 6-8; Jude 19, 20. (Mt. 1.18; Acts 2.4.)
^s Or, are to one point or purpose.
^t John 8.17, 18.
^u Rom. 8.16; Gal. 4.6.
^v 1 John 1.10.
^w John 3.36; 6.47, 48; 17.2, 3.
^x ye may know that ye have eternal life who believe the name of.
^y 1 John 3.22.
^z Rom. 3.23, note.
^{a1} 1 John 3.4.
^{b1} 1 John 3.9.
^c Lk. 4.6; 2 Cor. 4.4.
^d in the wicked one.
^{e1} 1 John 4.2.
^{f1} John 2.20, 27.
^g Life (eternal). vs. 11, 12, 13, 16, 20; Jude 21. (Mt. 7.14; Rev. 22.19.)
^h Dear children, guard yourselves.
ⁱ Separation.
^j 2 John 10.11. (John 15.18, 19; 2 Cor. 6.14-17.)

for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God ^u hath the witness in himself: he that believeth not God ^v hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that ^w hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that ^x believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, ^y if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother ^z sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 ^a All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is ^b born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and ^c the whole world lieth ^d in wickedness.

20 And we know that the ^e Son of God is come, and hath given us an understanding, that we may ^f know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and ^g eternal life.

21 ^h Little children, ⁱ keep yourselves from idols. Amen.

THE SECOND EPISTLE OF

VER. 1]

JOHN.

[VER. 13

WRITER. The Apostle John.

Date. Probably after A.D. 90.

Theme. Second John gives the essentials of the personal walk of the believer in a day when "many deceivers are entered into the world" (v. 7). The key-phrase is "the truth," by which John means the body of revealed truth, the Scriptures. The Bible, as the alone authority for doctrine and life, is the believer's resource in a time of declension and apostasy.

The Epistle is in three divisions: I. The pathway of truth and love, vs. 1-6. II. The peril of unscriptural ways, vs. 7-11. III. Superscription, vs. 12, 13.

Part I. "The truth" and love inseparable in the Christian life.

THE ^aelder unto the ^belect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, ^cwhich dwelleth in us, and ^dshall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I ^erejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, ^fthat we love one another.

6 And this is ^glove, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

After A.D. 90.

^aElders.
3 John 1.
(Acts 11.30;
Tit. 1.5-9.)
^bElection (personal). Rev.
17.14. (Matt.
4.18-21; 1 Pet.
1.2.)
^cCol. 3.16.
^d1 Pet. 1.23.
^e1 Thes. 2.19, 20.
^fLaw (of Christ). (Gal.
6.2.)
^gJohn 14.15;
1 John 5.3.
^hgone forth.
ⁱkosmos (Mt. 4.
8) = mankind.
^jJesus Christ coming in flesh.
^kthe.
^lAntichrist.
Rev. 16.13.
(1 John 2.18;
Rev. 13.11-17.)
^mRewards.
Rev. 2.10.
(Mt. 5.12;
1 Cor. 3.14.)
ⁿSin. Rom. 3.
23, note.
^oSeparation.
Rev. 18.4.
(John 15.18,
19; 2 Cor. 6.
14-17.)
^pgreet him.
^qgreeteth him
28.
^rhope.

Part II. Doctrine the final test of reality. (Cf. John 6. 60-66.)

7 For many deceivers are ^hentered into the ⁱworld, who confess not ^jthat Jesus Christ is come in the flesh. This is ^ka deceiver and ^{kan}an ^lantichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full ^mreward.

9 Whosoever ⁿtransgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him ^onot into your house, neither ^pbid him God speed:

11 For he that ^qbiddeth him God speed is partaker of his evil deeds.

Part III. Superscription.

12 Having many things to write unto you, I would not ^rwrite with paper and ink: but I ^strust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy ^belect sister greet thee. Amen.

1 (V. 5). The new "law of Christ" is the divine love, as wrought into the renewed heart by the Holy Spirit (Rom. 5. 5; Heb. 10. 16), and outflowing in the energy of the Spirit, unforced and spontaneous, toward the objects of the divine love (2 Cor. 5. 14-20; 1 Thes. 2. 7, 8). It is, therefore, "the law of liberty" (Jas. 1. 25; 2. 12), in contrast with the external law of Moses. Moses' law demands love (Lev. 19. 18; Deut. 6. 5; Lk. 10. 27); Christ's law is love (Rom. 5. 5; 1 John 4. 7, 19, 20), and so takes the place of the external law by fulfilling it (Rom. 13. 10; Gal. 5. 14). It is the "law written in the heart" under the New Covenant; Heb. 8. 8; Pt. I above.

THE THIRD EPISTLE OF

VER. 1]

JOHN.

[VER. 14

WRITER. The Apostle John.

Date. Probably after A.D. 90.

Theme. The aged Apostle had written to a church which allowed one Diotrepes to exercise an authority common enough in later ages, but wholly new in the primitive churches. Diotrepes had rejected the apostolic letters and authority. It appears also that he had refused the ministry of visiting brethren (v. 10), and cast out those who received them. Historically, this letter marks the beginning of that clerical and priestly assumption over the churches in which the primitive church order disappeared. This Epistle reveals, as well, the believer's resource in such a day. No longer writing as an apostle, but as an elder, John addresses this letter, not to the church as such, but to a faithful man in the church for the comfort and encouragement of those who were standing fast in the primitive simplicity. Second John conditions the personal walk of a Christian in a day of apostasy; Third John the personal responsibility in such a day of the believer as a member of the local church. The key-phrase is "the truth" (see 2 John, Introduction).

There are three divisions: I. Personal greetings, vs. 1-4. II. Instructions concerning ministering brethren, vs. 5-8. III. The apostate leader, and the good Demetrius, vs. 9-14.

Part I. Personal greetings.

THE ^aelder unto the wellbeloved Gaius, whom I love in the truth.

² Beloved, I wish ^babove all things ^cthat thou mayest prosper and be in health, even as thy soul prospereth.

³ For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

⁴ I have no greater ^djoy than to hear that ^emy children walk in ^ftruth.

Part II. Concerning ministering brethren.

⁵ Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

⁶ Which have borne witness of thy ^gcharity before the church: whom if thou bring ^hforward on their journey ⁱafter a godly sort, thou shalt do well:

⁷ Because that for his name's sake they went forth, ^jtaking nothing of the Gentiles.

⁸ We therefore ought to ^kreceive such, that we might be fellowhelpers to the truth.

After
A.D. 90.

a Elders.
Rev. 4.4, 5.
(Acts 11.30;
Tit. 1.5-9.)

b that in all things.

c Mt. 6.33.

d 1 Thes. 2.19, 20.

e 1 Cor. 4.15.

f the truth.

g love.

h Acts 15.3.

*i Mt. 25.40;
Phil. 1.27.*

j 1 Cor. 9.15, 18.

k Mt. 10.40.

l Mt. 23.8.

m 2 Cor. 13.2.

n Churches (local). vs. 6, 9, 10; Rev. 1.4, 11, 20.

(Acts 2.41; Phil. 1.1.)

o Psal. 37.27.

p witness.

q hope.

Part III. The domineering Diotrepes.

⁹ I wrote unto the church: but Diotrepes, who loveth to have the ^lpreeminence among them, receiveth us not.

¹⁰ Wherefore, if I come, I will remember his deeds which he doeth, ^mprating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth ⁿthem out of the ⁿchurch.

¹¹ Beloved, ^ofollow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

The good Demetrius.

¹² Demetrius hath good report of all men, and of the truth itself: yea, and we ^palso bear ^precord; and ye know that our ^precord is true.

¹³ I had many things to write, but I will not with ink and pen write unto thee:

¹⁴ But I ^qtrust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

THE GENERAL EPISTLE OF

VER. 1]

JUDE.

[VER. 11

WRITER. Jude, the brother of James (1. 1).

Date. Probably A.D. 66.

Theme. It is not so much Jude who speaks, as the constraining Spirit (v. 3), and the theme is, "Contending for the faith" (Lk. 18. 8, refs.). In this brief letter the apostasy (2 Thes. 2. 3, note) of the professing church is predicted, and the cause and course described. As in Second Timothy and Second Peter the apostasy is treated as having already set in.

The Epistle is in five divisions: I. Introduction, vs. 1, 2. II. Occasion of the Epistle, vs. 3, 4. III. Apostasy is possible, vs. 5-7. IV. Apostate teachers described, vs. 8-19. V. The saints assured and comforted, vs. 20-25.

Part I. Introduction.

JUDE, the servant of Jesus Christ, and brother of James, to ^athem that are sanctified by God the Father, ^band ¹preserved in Jesus Christ, and ^ccalled:

2 Mercy unto you, and peace, and love, be multiplied.

Part II. Occasion of the Epistle: the apostasy.

3 Beloved, when I gave all diligence to write unto you of the common ^dsalvation, ^eit was needful for me to write unto you, and exhort you that ye should earnestly contend for the ^ffaith which was ^gonce delivered unto the saints.

4 For there are certain men crept in unawares, ^hwho were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying ⁱthe only Lord God, and our Lord Jesus Christ.

Part III. Historical instances of apostasy.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having ^dsaved the people out of the land of

A.D. 66.

a the called ones, beloved in God the Father, and preserved in Jesus Christ.
b Or, kept for Jesus Christ.
c Assurance. (John 10. 10-14, 28, 29.)
d Rom. 1. 16, note.
e Lit. constraint was upon me, i. e. of the Spirit.
f Gospel. Rev. 14. 6. (Mt. 3. 1, 2; Rev. 14. 6.)
g once for all.
h vs. 14, 15; Jas. 1. 13, 15.
i our only Master and Lord Jesus Christ.
j Heb. 1. 4, note.
k Day (of Jehovah). Rev. 2. 26, 27. (Mt. 24. 29-31; Rev. 19. 11-21.)
l judgment.
m 2 Pet. 2. 10.
n Satan. Rev. 2. 9, 10, 13, 24. (Mt. 4. 1-11; Rev. 20. 10.)
o judgment.
p Jehovah. Quoted from Zech. 3. 2.
q Apostasy. Rev. 3. 14-16. (Lk. 18. 8; 2 Tim. 3. 1-8.)

Egypt, afterward destroyed them that believed not.

6 And the ^jangels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of ^kthe ²great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the ^lvengeance of eternal fire.

Part IV. Apostate teachers described.

8 Likewise also these ^{filthy} dreamers ^mdefile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the ⁿdevil he disputed about the body of Moses, durst not bring against him a railing ^oaccusation, but said, ^pThe Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! ^qfor they have gone in the way of ³Cain, and ran

¹(V. 1). Assurance is the believer's full conviction that, through the work of Christ alone, received by faith, he is in possession of a salvation in which he will be eternally kept. And this assurance rests only upon the Scripture promises to him who believes.

²(V. 6). The judgment of fallen angels. The "great day" is the day of the Lord (Isa. 2. 9-22, refs.). As the final judgment upon Satan occurs after the thousand years, and preceding the final judgment (Rev. 20. 10), it is congruous to conclude, as to the time, that other fallen angels are judged with him (2 Pet. 2. 4; Rev. 20. 10). Christians are associated with Christ in this judgment (1 Cor. 6. 3). See other judgments, Rev. 20. 12, note.

³(V. 11). Cain is a type of the religious natural man, who believes in a God,

greedily after the ¹error of Balaam for reward, and perished in the ^againsaying of ²Core.

12 These are spots in your ^bfeasts of charity, when they feast with you, ^cfeeding themselves without fear: clouds *they are* without water, carried about of winds; ^dtrees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, ^ethe Lord ^fcometh with ten thousands of his saints,

15 To execute ^gjudgment upon all, and to ^hconvince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard ⁱspeeches which ungodly ^jsinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken be-

A.D. 66.

^a antilogia = against the Word.

^b love feasts.

^c shepherds that without fear feed themselves.

^d autumn trees without fruit.

^e Jehovah. Mt. 24.30.

^f Christ (Second Advent). vs. 14, 15; Rev. 1.7, 8. (Mt. 19. 28; Acts 1.9-11.)

^g Judgments (the seven). vs. 6, 14, 15; Rev. 22.12. (Mt. 13.40-42; Rev. 20.12.)

^h convict.

ⁱ things.

^j Sin. Rom. 3.

23, note.

^k natural.

^l See Rom. 8.

8, 9.

^m Sanctify, holy (persons) (N.T.). Rev.

22.11. (Mt. 4.

5; Rev. 22.11.)

ⁿ Holy Spirit.

vs. 13, 20; Rev.

1.4, 10. (Mt. 1.

18; Acts 2.4.)

^o Life (eter-

nal). Rev. 2.7,

10. (Mt. 7.14;

Rev. 22.19.)

^p snatching.

^q Flesh. (John

1.13.)

^r stumbling.

^s Rom. 1.16.

^t through Jesus

Christ our

Lord.

fore of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, ^ksensual, having ^lnot the Spirit.

Part V. True believers assured and comforted: their seven-fold duty.

20 But ye, beloved, building up yourselves on your most ^mholy faith, praying in the ⁿHoly Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto ^oeternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, ^ppulling *them* out of the fire; hating even the garment spotted by the ^qflesh.

24 Now unto him that is able to keep you from ^rfalling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our ^sSaviour, ^tbe glory and majesty, dominion and power, both now and ever. Amen.

and in "religion," but after his own will, and who rejects redemption by blood. Compelled as a teacher of religion to explain the atonement, the apostate teacher explains it away.

¹(V. 11). Balaam. The "error" of Balaam must be distinguished from his "way" (2 Pet. 2. 15, note), and his "doctrine" (Rev. 2. 14, note). The "error" of Balaam was that, reasoning from natural morality, and seeing the evil in Israel, he supposed a righteous God *must* curse them. He was blind to the higher morality of the Cross, through which God maintains and enforces the authority and awful sanctions of His law, so that He can be just and the justifier of a believing sinner. The "reward" of v. 11 may not be money, but popularity, or applause.

²(V. 11). Korah's sin (Num. 16) was denial of the authority of Moses as God's chosen spokesman, and intrusion into the priest's office.

³(V. 23). Flesh, Summary: "Flesh," in the ethical sense, is the whole natural or unregenerate man, spirit, soul, and body, as centered upon self, prone to sin, and opposed to God (Rom. 7. 18). The regenerate man is not "in [the sphere of] the flesh, but in [the sphere of] the Spirit" (Rom. 8. 9); but the flesh is still in him, and he may, according to his choice, "walk after the flesh" or "in the Spirit" (1 Cor. 3. 1-4; Gal. 5. 16, 17). In the first case he is a "carnal," in the second a "spiritual," Christian. Victory over the flesh will be the habitual experience of the believer who walks in the Spirit (Rom. 8. 2, 4; Gal. 5. 16, 17).

OF

ST. JOHN THE DIVINE.

WRITER. The Apostle John (1. 1).

Date. A.D. 96.

Theme. The theme of the Revelation is Jesus Christ (1. 1). presented in a threefold way: (1) As to *time*: "which is, and which was, and which is to come" (1. 4); (2) as to *relationships*—to the churches (1. 9-3. 22), to the tribulation (4. 1-19. 21), to the kingdom (20. 1-22. 21); (3) in His *offices*—High Priest (8. 3-6), Bridegroom (19. 7-9), King-Judge (20. 1-15).

But while Christ is thus the central *theme* of the book, all of the *events* move toward one consummation, the bringing in of the covenanted kingdom. The key-phrase is the prophetic declaration of the "great voices in heaven" (11. 15), lit. "The world kingdom of our Lord and of his Christ has come." The book is, therefore, a prophecy (1. 3).

The three major *divisions* of Revelation must be clearly held if the interpretation is to be sane and coherent. John was commanded to "write" concerning three classes of "things" (1. 19): I. Things past, "the things which thou hast seen," i.e. the Patmos vision, 1. 1-20. II. Things present, "the things which are," i.e. things then existing—obviously the churches. The temple had been destroyed, the Jews dispersed: the testimony of God had been committed to the churches (1 Tim. 3. 15). Accordingly we have seven messages to seven representative churches, 2. 1-3. 22. It is noteworthy that the church is not mentioned in chapters 5.-18. III. Things future, "things which shall be hereafter," lit. "after these," i.e. after the church period ends, 4. 1-22. 21. The third major division, as Erdman (W. J.) has pointed out, falls into a series of six sevens, with five parenthetical passages, making, with the church division, seven sevens. The six sevens are: 1. The seven seals, 4. 1-8. 1. 2. The seven trumpets, 8. 2-11. 19. 3. The seven personages, 12. 1-14. 20. 4. The seven vials (bowls), 15. 1-16. 21. 5. The seven dooms, 17. 1-20. 15. 6. The seven new things, 21. 1-22. 21.

The parenthetical passages are: (I) The Jewish remnant and the tribulation saints, 7. 1-17. (II) The angel, the little book, the two witnesses, 10. 1-11. 14. (III) The Lamb, the Remnant, and the everlasting Gospel, 14. 1-13. (IV) The gathering of the kings at Armageddon, 16. 13-16. (V) The four alleluias in heaven 19. 1-6. These passages do not advance the prophetic narrative. Looking backward and forward they sum up results accomplished, and speak of results yet to come as if they had already come. In 14. 1, for example, the Lamb and Remnant are seen prophetically on Mount Zion, though they are not actually there till 20. 4-6.

The end of the church period (2.-3.) is left indeterminate. It will end by the fulfilment of 1 Thes. 4. 14-17. Chapters 4.-19. are believed to synchronize with Daniel's Seventieth Week (Dan. 9. 24, *note*). The great tribulation begins at the middle of the "week," and continues three and a half years (Rev. 11. 3-19. 21). The tribulation is brought to an end by the appearing of the Lord and the battle of Armageddon (Mt. 24. 29, 30; Rev. 19. 11-21. The kingdom follows (Rev. 20. 4, 5); after this the "little season" (Rev. 20. 7-15), and then eternity.

Interpreters of the Revelation should bear in mind two important passages: 1 Pet. 1. 12; 2 Pet. 1. 20, 21. Doubtless much which is designedly obscure to us will be clear to those for whom it was written as the time approaches.

CHAPTER 1.

Part I. "The things which thou hast seen" (Rev. 1. 1-20).

(1) Introduction.

THE ^a Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;

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^a Inspiration. vs. 1, 19; Rev. 2. 1, 8, 12, 18. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

^b Heb. 1. 4, *note*.

and he sent and signified *it* by his ^b angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

(2) *Salutation.*

4 JOHN to the seven ^a churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven ^b Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful ^c witness, and the ^d first begotten of the dead, and the ^e prince of the kings of the earth. Unto him that ^f loved us, and ^g washed us from our ^h sins in his own blood,

6 And hath made us ⁱ kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and ^j every eye shall see him, and ^k they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am ^k Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the ^l Almighty.

(3) *The Patmos vision.*

9 I John, who also am your brother, and companion in ^m tribulation, and in the kingdom and patience ⁿ of Jesus Christ, was in the ^o isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I ^o was in the ^p Spirit on the Lord's day, and heard behind me a great ^q voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Perga-

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^a v. 11.
^b Cf. 1 Cor. 12. 4, 13.
^c 1 Tim. 6. 13.
^d firstborn from among.
^e ruler, f loveth.
^g Sacrifice (of Christ). Rom. 12. 1. (Mt. 26. 28; Heb. 10. 18.)
^h Sin. Rom. 3. 23, note.
ⁱ a kingdom, priests.
^j Christ (Second Advent). Rev. 2. 25-28. (Mt. 19. 28; Acts 1. 9-11.)
^k Rev. 22. 12, 13. 12 Cor. 6. 18.
^m the tribulation and kingdom.
ⁿ of Jesus, o became.
^p Holy Spirit. vs. 4, 10; Rev. 2. 7, 11, 17, 29. (Mt. 1. 18; Acts 2. 4.)
^q The theophanies. vs. 9-20. Cf. John 1. 18; 12. 39-41.
^r lampstands.
^s as white wool, as snow.
^t v. 20.
^u Lk. 16. 23, note.
^v hades.
^w things that are to be after these, i.e. after the churches.
^x Mt. 13. 11, note.
^y lampstands, z messengers.
^a Churches (local). vs. 4, 11, 20; Rev. 2. 1, 7, 8, 11, 12-29. (Acts 2. 41; Phil. 1. 1.)

mos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden ^r candlesticks;

13 And in the midst of the seven ^r candlesticks ^{one} like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and ^{his} hairs were ^s white like wool, as white as snow; and his eyes were as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand ^t seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I ^{am} he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of ^u ^v hell and of death.

(4) *The command to write.*

19 Write the things which thou hast seen, and the things which are, and the things which shall be ^w hereafter;

20 The ^x mystery of the seven stars which thou sawest in my right hand, and the seven golden ^y candlesticks. The seven stars are the ^z angels of the seven ^a churches: and the seven candlesticks which thou sawest are the seven ³ churches.

1 (1. 9). In vs. 1-20 the Seer is on the earth, looking at the vision of Christ. From 2. 1 to 3. 22 he is on the earth looking forward through the church-age. From 4. 1 to 11. 1 he is "in the Spirit" (4. 2; cf. Ezk. 3. 12-14) observing things in heaven and on earth. From 11. 1 to 11. 12 he is in Jerusalem with the two witnesses. From 11. 13 to the end he is in heaven observing and recording things in heaven and upon the earth.

2 (1. 20). The natural explanation is that these "messengers" were men sent by the seven churches to ascertain the state of the aged apostle, now an exile in Patmos (cf. Phil. 4. 18); but they figure any who bear God's messages to a church.

3 (1. 20). The messages to the churches have a fourfold application: (1) Local, to the churches actually addressed; (2) admonitory, to all churches in all time as tests by which they may discern their true spiritual state in the sight of God; (3) personal, in the exhortations to him "that hath an ear," and in the promises "to him that overcometh"; (4) prophetic, as disclosing seven phases of the *spiritual* history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period there should be no such foreview. These messages must contain that foreview if it is in the book at all, for no church is mentioned after 3. 22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact

CHAPTER 2.

Part II. "The things which are": the seven churches.

- (1) *The message to Ephesus. The church at the end of the apostolic age; first love left.*

UNTO the ^aangel of the church ^bof Ephesus write; These things saith he ^cthat holdeth the seven stars in his right hand, who walketh in the midst of the seven golden ^dcandlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast ^etried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not ^ffainted.

4 Nevertheless I have *some-what* against thee, ^gbecause thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and ^hrepent, and do the first works; or else I will come unto thee quickly, and will remove thy ⁱcandlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the ^lNicolaitanes which I also ^khate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree ^lof life, which is ^min the midst of the paradise of God.

- (2) *The message to Smyrna. Period of the great persecutions to A.D. 316.*

8 And unto the ⁿangel of the church in Smyrna write; These

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a messenger.
b in.
c Rev. 1.16, 20.
d lampstands.
e 1 John 4.1.
f Gal. 6.9.
g that thou.
h Repentance,
vs. 5, 16, 21, 22;
Rev. 3.3, 19.
(Mt. 3.2; Acts 17.30.)
i lampstand.
j v. 15; contra,
1 Pet. 5.2, 3;
cf. Mt. 24.49.
k Cf. Mt. 18.1-14; Mt. 20.25-28.
l Life (eternal), vs. 7, 10.
Rev. 3.5. (Mt. 7.14; Rev. 22.19.)
m in the paradise.
n Heb. 1.4, note.
o Rev. 1.17, 18.
p 1 Thes. 4.14.
q 1 Cor. 15.20.
r tribulation and poverty.
s Rev. 3.9;
cf. Gal. 6.12, 13.
t Cf. 2 Cor. 11.14, 15; Mt. 16.22, 23; Gal. 1.8.
u Cf. Col. 1.23; Mk. 13.13.
v the.
w Rewards.
Rev. 3.11.
(Mt. 5.12;
1 Cor. 3.14.
z Death (the second).
Rev. 20.6-14. (John 8.21; Rev. 21.8.)
y Satan, vs. 9, 10, 13, 24; Rev. 3.9. (Mt. 4.1-11; Rev. 20.10.)
z throne.
a 2 Tim. 2.12.
b witness.
c snare.
d sons.
e v. 6.
f in like manner.

things saith the ^ofirst and the last, which was ^pdead, and is ^qalive;

9 I know thy ^rworks, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which ^ssay they are Jews, and are not, but are the ^tsynagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou ^ufaithful unto death, and I will give thee ^va ^wcrown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt of the ^xsecond death.

- (3) *The message to Pergamos. The church under imperial favour, settled in the world, A.D. 316 to the end.*

12 And to the ⁿangel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where ^ySatan's ^zseat is: and thou holdest fast my name, and hast not ^adenied my faith, even in those days wherein Antipas was my faithful ^bmartyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ²Balaam, who taught Balac to cast a ^cstumblingblock before the ^dchildren of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the ^eNicolaitanes, ^fwhich thing I hate.

16 Repent; or else I will come

foreview of the *spiritual* history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, "where Satan's throne is," after the conversion of Constantine, say, A.D. 316. Thyatira is the Papacy, developed out of the Pergamos state: Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not "fulfilled." Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea.

1 (2. 6). From *nikao*, "to conquer," and *laos*, "the people," or "laity." There is no ancient authority for a *sect* of the Nicolaitanes. If the word is symbolic it refers to the earliest form of the notion of a priestly order, or "clergy," which later divided an equal brotherhood (Mt. 23. 8), into "priests" and "laity." What in Ephesus was "deeds" (2. 6) had become in Pergamos a "doctrine" (Rev. 2. 15).

2 (2. 14). The "doctrine" of Balaam (cf. 2 Pet. 2. 15, *note*; Jude 11, *note*) was his teaching Balak to corrupt the people who could not be cursed (Num. 31. 15, 16;

unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ^aear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the ^bhidden manna, and will give him ^ca white stone, and in the stone ^da new name written, which ^eno man knoweth saving he that receiveth it.

(4) *The message to Thyatira.* A.D. 500-1500: the triumph of Balaamism and Nicolaitanism; a believing remnant (vs. 24-28).

18 And unto the ^fangel of the church in Thyatira write; ^gThese things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and ^hcharity, and service, and faith, and thy patience, and thy ⁱworks; and the last to be more than the first.

20 Notwithstanding I have ^ja few things against thee, because thou sufferest that woman ^kJezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of ^ltheir deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which ^msearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, ⁿand unto the rest in Thyatira, as many as have not this doctrine, and which have not known the ^odepths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have ^aready hold fast ^ptill I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give ^qpower over the nations:

27 And he shall rule them with a

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^av. 29.
^b Heb. 9. 4;
^c cf. Phil. 3. 10.
^d Signifies approval.
^e John 1. 42;
^f cf. Rev. 3. 12.
^g Rev. 14. 3.
^h Heb. 1. 4, note.
ⁱ Inspiration.
^j vs. 1, 8, 12, 18;
^k Rev. 3. 1, 7, 14.
^l (Mt. 4. 4, 7, 10;
Rev. 22. 19.)
^m love.
ⁿ last works
to be.
^o against thee
that.
^p See footnote
3 on Rev. 1. 20.
^q her.
^r Psa. 61. 6.
^s the rest.
^t 2 Tim. 3. 1-8;
^u cf. 2 Tim. 2. 17, 18.
^v Christ (Second Advent).
Rev. 16. 15.
(Mt. 19. 28;
Acts 1. 9-11.)
^w authority.
^x are broken to
shivers.
^y Day of Je-
hovah). vs. 26,
27; Rev. 6. 12-17.
(Mt. 24. 29-31; Rev. 19. 11, 12.)
^z Rev. 22. 16;
2 Pet. 1. 19;
cf. 1 Thes. 4. 13-18.
^{aa} Holy Spirit.
vs. 7, 11, 17, 29;
Rev. 3. 1, 6, 13,
22. (Mt. 1. 18;
Acts 2. 4.)
^{ab} Churches
(local). vs. 1,
7, 8, 11, 12-29;
Rev. 3. 1, 6, 7,
13, 22. (Acts 2. 41; Phil. 1. 1.)
^{ac} Heb. 1. 4, note.
^{ad} Rev. 1. 4, 16;
cf. Acts 2. 33.
^{ae} Cf. Mt. 13. 24-26.
^{af} See Mt. 5. 48,
note.
^{ag} Rev. 2. 5;
cf. 2 Tim. 1. 13.
^{ah} Rev. 16. 15;
cf. Mt. 24. 43;
1 Thes. 5. 2-5.
^{ai} Mt. 7. 14;
2 Tim. 4. 9-11;
cs. Jas. 1. 27.
^{aj} Rev. 6. 11.
^{ak} Life (eternal).
Rev. 13. 8. (Mt. 7. 14;
Rev. 22. 19.)
^{al} Lk. 12. 8.
^{am} Cf. Lk. 1. 35;
1 Cor. 10. 21.
^{an} John 14. 6;
19. 11.
^{ao} Rev. 1. 18.
^{ap} Cf. Rev. 2. 9.

rod of iron; as the vessels of a potter ^rshall they be broken to shivers: even as ^sI received of my Father.

28 And I will give him the morning ^tstar.

29 He that hath an ear, let him hear what the ^uSpirit saith unto the ^vchurches.

CHAPTER 3.

(5) *The message to Sardis.* The period of the Reformations; a believing remnant (vs. 4, 5).

AND unto the ^wangel of the church in Sardis write; These things saith he that ^xhath the seven Spirits of God, and the seven stars; I know thy works, that thou hast ^ya name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works ^zperfect before God.

3 ^aRemember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee ^bas a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast ^ca few names even in Sardis which have not defiled their garments; and ^dthey shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of ^elife, but I will ^fconfess his name before my Father, and before his ^gangels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

(6) *The message to Philadelphia.* The true church in the professing church.

7 And to the ^wangel of the church in Philadelphia write; These things saith he that is ^hholy, he that is ⁱtrue, he that hath ^jthe key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I ^kknow thy works: behold, I have set before thee an open door,

22. 5; 23. 8), by tempting them to marry women of Moab, defile their separation, and abandon their pilgrim character. It is that union of the world and the church which is spiritual unchastity (Jas. 4. 4). Pergamos had lost the pilgrim character and was "dwelling" (v. 13) "where Satan's throne is," in the world (John 12. 31; 14. 30; 16. 11).

and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of ^aSatan, which say they are Jews, and are not, but do lie; behold, I will make them to come and ^bworship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the ^chour of ^dtemptation, which shall come upon all the ^eworld, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy ^fcrown.

12 Him that ^govercometh will I make a pillar in the temple of my God, and he shall ^hgo no more out: and I will ⁱwrite upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him ^jmy new name.

13 He that ^khath an ear, let him hear what the Spirit saith unto the churches.

(7) The message to Laodicea.
The final state of apostasy.

14 And unto the angel of the church ^lof the Laodiceans ^mwrite; These things saith the ⁿAmen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, ^oI will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and ^pknowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and ^qanoint thine

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^a Satan. Rev. 12.9, 14, 15.
(Mt. 4.1-11; Rev. 20.10.)

^b Isa. 49.23.

^c Tribulation (the great). Rev. 7.13, 14.
(Mt. 24.21, 22; Rev. 7.14.)

^d Temptation. Jas. 1.2, 12, 13, 14.
(Mt. 4.1; Jas. 1.14.)

^e *oikoumene* = inhabited earth. (Lk. 2.1.)

^f Rewards. Rev. 11.18.
(Mt. 5.12; 1 Cor. 3.14.)

^g v.5; cf. Gal. 2.9.

^h Psa. 23.6; *contra*, Heb. 13.14.

ⁱ Rev. 22.4.

^j Rev. 2.17; 19.12.

^k vs. 22.

^l in Laodicea.

^m Inspiration. vs. 1, 7, 14; Rev. 14.13.
(Mt. 4.4, 7, 10; Rev. 22.19.)

ⁿ 2 Cor. 1.20.

^o Apostasy. 2 Tim. 3.1-8.

^p John 9.39-41.

^q *eyesalve* to anoint thine eyes.

^r Repentance. vs. 3, 19; Rev. 9.20, 21.
(Mt. 3.2; Acts 17.30.)

^s Kingdom (N.T.). Rev. 5.1-10, (Lk. 1.31; 1 Cor. 15.28.)

^t Holy Spirit. vs. 1, 6, 13-22; Rev. 4.2, 5.
(Mt. 1.18; Acts 2.4.)

^u Churches (local). Rev. 22.16; Acts 2.41; Phil. 1.1.)

^v Lk. 23.45; cf. Heb. 10.19.

^w Rev. 1.10.

^x after these.

^y became.

^z Rev. 3.21; cf. Rev. 22.3.

^a Rev. 21.11.

^b Rev. 10.1.

^c thronos.

^d Rev. 3.4, 5; cf. Rev. 19.3, 14.

^e Rev. 2.10; cf. 2 Tim. 4.3.

eyes with eyesalve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and ^rrepent.

Place and attitude of Christ at the end of the church-age.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my ^sthrone, even as I also overcame, and am set down with my ^tFather in his throne.

22 He that hath an ear, let him hear what the ^uSpirit saith unto the ^vchurches.

CHAPTER 4.

Part III. "Things which shall be hereafter" (Rev. 4. 1-22. 21).

The seven seals (Rev. 4. 1-8. 1).

(a) Introduction (to Rev. 5. 14).
The throne in heaven.

AFTER this I looked, and, behold, a ^wdoor was opened in heaven: and the first voice which I heard was as it were of a ^xtrumpet talking with me; which said, ^yCome up hither, and I will shew thee things which must be ^zhereafter.

2 And immediately I ^awas in the spirit: and, behold, a ^bthrone was set in heaven, and one sat on the throne.

3 And he that sat was to look upon ^clike a jasper and a sardine stone: and *there was* a ^drainbow round about the throne, in sight like unto an emerald.

The enthroned elders.

4 And round about the throne were four and twenty ^eseats: and upon the seats I saw four and twenty elders sitting, clothed in ^fwhite raiment; and they had on their heads ^gcrowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the

¹(3. 21). This passage, in harmony with Lk. 1. 32, 33; Mt. 19. 28; Acts 2. 30, 34, 35; 15. 14-16, is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and the Angel Gabriel concerning the Messianic kingdom await fulfilment.

²(4. 1). This call seems clearly to indicate the fulfilment of 1 Thes. 4. 14-17. The word "church" does not again occur in the Revelation till all is fulfilled.

throne, which are the seven
^aSpirits of God.

The four living creatures.

6 And before the throne *there* was ^ba sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four ^cbeasts full of eyes before and behind.

7 And the first ^cbeast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8 And the four ^cbeasts had each of them six wings about *him*; and they were full of eyes ^dwithin: and they rest not day and night, saying, Holy, holy, holy, Lord ^eGod Almighty, which was, and is, and is to come.

The living creatures and elders worship because of creation.
(Cf. Rev. 5. 8-10.)

9 And when those ^cbeasts give glory and honour and thanks to him that ^fsat on the throne, who liveth for ever and ever,

10 The four and twenty ^gelders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, ^hO Lord, to receive glory and honour and power: for thou hast ⁱcreated all things, and for ^jthy pleasure they are and were created.

CHAPTER 5.

The seven-sealed book.

AND I saw ^kin the right hand of him that sat on the throne a ^lbook written within and on the backside, sealed with seven seals.

2 And I saw a strong ^mangel proclaiming with a loud voice, ⁿWho is worthy to open the book, and to loose the seals thereof?

3 And ^ono man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

A.D. 96.

a Holy Spirit.
vs. 2,5; Rev.
11.11. (Mt. 1.
18; Acts 2.4.)

b Rev. 15.2.

c living creatures.

d around and within.

e Jehovah of hosts. The song of the seraphim in Isa. 6.3.

f sitteth.

g Elders. vs. 5, 6, 8, 11, 14; Rev. 5.5, 6, 8, 11, 14. (Acts 11.30; Tit. 1. 5-9.)

h O, our Lord and God.

i Cf. John 1.3.

j Cf. Col. 1.16;

cf. Psa. 19.1.

kon.

l Rev. 20.12.

m Heb. 1.4, note.

n Psa. 15.1, with Rom. 3. 10-12.

o Rom. 3.22, 23.

p Rev. 22.16; Mt. 1.1.

q Rev. 3.21.

r John 1.29.

s Rev. 1.4.

t Rev. 4.8, 10; 19.4.

u incense.
Psa. 141.2.

v Rev. 4.11; 14.3.

w Rom. 3.24, note.

x Heb. 9.12;

1 Pet. 1.18, 19.

y Jehovah.

z Kingdom
(N.T.) vs. 1-10; Rev. 19.

11-21. (Lk. 1. 31-33; 1 Cor. 15.28.)

a over.

b living creatures.

c v. 9; cf. Phil. 2.9-11.

d upon.

e Rev. 4.2, 3; 6.16.

Christ in his kingly character
(Isa. 11. 1; Jer. 23. 5; Lk. 1. 32, 33) *opens the book.*

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the ^pRoot of David, hath ^qprevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four ^cbeasts, and in the midst of the elders, stood a ^rLamb as it had been slain, having seven horns and seven ^seyes, which are the seven Spirits of God sent forth into all the earth.

7 And he ¹came and took the book out of the right hand of him that sat upon the throne.

The living creatures and elders worship because of redemption. (Cf. Rev. 4. 9-11.)

8 And when he had taken the book, the four ^cbeasts and four and twenty elders ^tfell down before the Lamb, having every one of them harps, and golden vials full of ^uodours, which are the prayers of saints.

9 And they sung ^va new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast ^wredeemed us to God ^xby thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our ^yGod kings and priests: and we shall ^zreign ^aon the earth.

The angels exalt the Lamb.

11 And I beheld, and I heard the voice of many angels round about the throne and the ^bbeasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, ^cWorthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

Universal adoration of the Lamb who is King.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are ^din the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that ^esitteth upon the throne,

¹(5. 7). Cf. Dan. 7. 13, 14. The two visions are identical; the Revelation adding that which was hidden from Daniel, that the kings and priests of the church-

and unto the ^aLamb for ever and ever.

14 And the four ^bbeasts said, Amen. And the four ^cand twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER 6.

(b) *The seals (to Rev. 8. 1).*

(1) *The first seal.*

AND I saw when the Lamb opened ^done of the seals, and I heard, as it were the noise of thunder, one of the four ^bbeasts saying, ^eCome and see.

2 And I saw, and behold ^fa white horse: and he that sat on him had a ^gbow; and a crown was given unto him: and he went forth ^hconquering, and to conquer.

(2) *The second seal: peace taken from earth.*

3 And when he had opened the second seal, I heard the second ^bbeast say, ⁱCome and see.

4 And there went out another horse ^jthat was ^kred: and power was given to him that sat thereon to ^ktake peace from the earth, and that they should kill one another: and there was given unto him a great sword.

(3) *The third seal: famine.*

5 And when he had opened the third seal, I heard the third ^bbeast say, ⁱCome and see. And I beheld, and lo a ^mblack horse; and he that sat on him had a pair of ⁿbalances in his hand.

6 And I heard a voice in the midst of the four ^bbeasts say, A ^omeasure of wheat for a ^ppenny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

(4) *The fourth seal: death.*

7 And when he had opened the fourth seal, I heard the voice of the fourth ^bbeast say, ^qCome and see.

8 And I looked, and behold a pale horse: and his name that sat on him was ^rDeath, and ^sHell followed with him. And power was given unto ^tthem over the ^ufourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

A.D. 96.

a Cf. John 5.23; Rom.14.11; Phil.2.10,11.
b living creatures.
c Elders.
Rev.7.11,13. (Acts 11.30; Tit.1.5-9.)
d vs.3,5.
e Come! Omit "and see."
So vs.3,5,7.
f Cf. Christ in 19.11, whom the Beast imitates.
g John 5.43; Rev.13.7.
h Rev.13.1,4.
i Come.
j Mt.24.6,7.
k Mt.24.21,22.
l Come.
m Rev.13.15.
n Rev.13.16,17.
o Onemasure = nearly 1qt.
p Or, shilling; lit. a denarius.
q Come.
r Cf. Acts 3.15; cf. Rom.6.23. s hades; Lk. 16.23, note. t him.
u Rev.20.4.
v Death (physical). Heb. 9.27. (Lk.16. 22,23; Heb.9. 27.)
w Ps.13.1.
x Remnant. vs.9-11; Rev. 7.4-8, (Rom. 9.25-29; Rom.11.5.)
y i.e. their number filled up.
z Mt.24.7.
a Acts 2.20.
b Ps.82.1,6,7.
c Rev.16.20.
d Ps.2.2.
e 2 Thes.2.9, 10.
f Rev.20.11.
g Rev.5.6,9,12.
h Mt.24.8.
i Day (of Jehovah). vs. 15-17; Rev. 16.12-17. (Mt.24.29-31; Rev.19.11-21.)
j Heb.1.4, note.
k Cf. Eph.2.2.
l Contra, Eph. 1.13.

(5) *The fifth seal: the martyred remnant.*

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were ^vslain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, ^wHow long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto ^xevery one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be ^yfulfilled.

(6) *The sixth seal: anarchy.*

12 And I beheld when he had opened the sixth seal, and, lo, there was a great ^zearthquake; and the sun became ^ablack as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14 And the ^bheaven departed as a scroll when it is rolled together; and every ^cmountain and island were moved out of their places.

15 And the ^dkingdoms of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, ^ehid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that ^fsitteth on the throne, and from the ^gwrath of the Lamb:

17 ^hFor the great ⁱday of his wrath is come; and who shall be able to stand?

CHAPTER 7.

(c) *(Parenthetical: the saved of the tribulation period.)*

AND after these things I saw four ^jangels standing on the four corners of the earth, holding the four ^kwinds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another ^jangel ascending from the east, having the ^lseal of the living God: and he

age are to be associated with the "Son of Man," the "Lamb as it had been slain," in His reign "on the earth" (vs. 9, 10).

cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, ^aHurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

(1) *The remnant out of Israel sealed.*

4 And I heard the number of them which were sealed: ^band there were sealed an hundred and forty and four thousand ^cof all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

(2) *Vision of the Gentiles who are to be saved during the great tribulation.*

9 After this I beheld, and, lo, ^da great multitude, which no man

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^aCf. 2 Thes.

2.7.

^bIsrael

(*prophe-*

cies). Rev.

21.12. (Mt.

24.31; Rom.

11.26.)

^cRom.11.25-

27.

^dCf. Rom.11.

25.

^eRom.1.16,

note.

^fHeb.1.4,

note.

^gliving crea-

tures.

^hElders. vs.

11,13,14;

Rev.11.16.

(Acts 11.30;

Tit.1.5-9.)

ⁱwho.

^jMy Lord.

^kRemnant,

vs.4-8,12,17;

Rev.12.17.

(Rom.9.25-

29; Rom.11.

5.)

^lLit., out of

the great

tribulation.

^mTribulation

(the great).

vs.13,14.

(Psa.2.5.)

ⁿ1 John 1.7.

^ostrike upon.

^pburning

heat.

^qshepherd.

^rfountains of

waters of

life.

could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, ^eSalvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the ^fangels stood round about the throne, and ^gabout the elders and the four ^hbeasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, ⁱbe unto our God for ever and ever. Amen.

13 And one of the ^jelders answered, saying unto me, ^kWhat are these which are arrayed in white robes? and whence came they?

14 And I said unto him, ^lSir, thou knowest. And he said to me, ^mThese are they which came ⁿout of ^ogreat ^ptribulation, and have washed their robes, and made them ^qwhite in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun ^rlight on them, nor any ^sheat.

17 For the Lamb which is in the midst of the throne shall ^tfeed them, and shall lead them unto ^uliv-

1 (7. 14). The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psa. 2. 5 to Rev. 7. 14 and described in Rev. 11.-18. Involving in a measure the whole earth (Rev. 3. 10), it is yet distinctively "the time of Jacob's trouble" (Jer. 30. 7), and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9. 24-27, *note*; Rev. 11. 2, 3). The *elements* of the tribulation are: (1) The cruel reign of the "beast out of the sea" (Rev. 13. 1), who, at the beginning of the three and a half years, will break his covenant with the Jews (by virtue of which they will have re-established the temple worship, Dan. 9. 27), and show himself in the temple, demanding that he be worshipped as God (Mt. 24. 15; 2 Thes. 2. 4). (2) The active interposition of Satan "having great wrath" (Rev. 12. 12), who gives his power to the Beast (Rev. 13. 4, 5). (3) The unprecedented activity of demons (Rev. 9. 2, 11); and (4) the terrible "bowl" judgments of Rev. 16.

The great tribulation will be, however, a period of salvation. An election out of Israel is seen as sealed for God (Rev. 7. 4-8), and, with an innumerable multitude of Gentiles (Rev. 7. 9), are said to have come "out of the great tribulation" (Rev. 7. 14). They are not of the priesthood, the church, to which they seem to stand somewhat in the relation of the Levites to the priests under the Mosaic Covenant. The great tribulation is immediately followed by the return of Christ in glory, and the events associated therewith (Mt. 24. 29, 30). See "Remnant" (Isa. 1. 9; Rom. 11. 5, *note*); "Beast" (Dan. 7. 8; Rev. 19. 20, *note*); "Armageddon" (Rev. 16. 14; 19. 17, *note*).

ing fountains of waters: and ^a God shall wipe away all tears from their eyes.

CHAPTER 8.

The seals resumed: the seventh seal, out of which the trumpets come.

AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

The seven trumpets
(Rev. 8. 2-11. 19).

(a) *Introduction: Christ as High Priest.*

2 And I saw the seven ^b angels which stood before God; and to them were given seven ^c trumpets.

3 And another ^b angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the ^e smoke of the incense, which came with the prayers of the saints, ascended up before God out of the ^b angel's hand.

5 And the ^b angel took the censer, and filled it with fire of the altar, and cast it ^o into the earth: ^h and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven ^b angels which had the seven trumpets prepared themselves to sound.

(b) *The trumpet judgments.*

(1) *The first trumpet.*

7 The first ^b angel sounded, and there followed ^t hail and fire mingled with blood, and they were cast upon the earth: and ^j the third part of trees was burnt up, and all green grass was burnt up.

(2) *The second trumpet.*

8 And the second ^b angel sounded, and as it were ^k a great mountain burning with fire was cast into the sea: and the third part of the sea became ^l blood;

9 And the third part of the ^m creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

(3) *The third trumpet.*

10 And the third ^b angel sounded, and there fell a great ⁿ star from heaven, burning ^o as it were a lamp, and it fell upon the third part of the rivers, and upon the ^p fountains of waters:

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a Adonai Jehovah.

b Heb. 1.4, note.

c These are trumpets of angels; contrast 'the trumpet of God' (1 Thes. 4.16; 1 Cor. 15.52.)

d Cf. Heb. 7.25; cf. John 14.13.

e Cf. Psal. 141.2.

f Heb. 13.10.

g upon.

h Rev. 4.5; Psal. 97.3,4.

i Acts 2.19,20.

j vs. 8,10.

k Mk. 11.22,23.

l Rev. 11.6.

m Rev. 6.4.

n Cf. Rev. 9.1.

o as a torch.

p Cf. Rev. 16.4; cf. 2 Cor. 2.17.

q Heb. 12.15.

r John 12.35.

s in mid-heaven.

t Rev. 9.12.

u about.

v Heb. 2.14.

w fallen.

x pit of the abyss.

y Contra. Rev. 21.24.

z Mt. 25.41.

a Lk. 4.18.

b Rev. 7.2,3; contra, Rev. 13.16,17.

c Cf. Deut. 28.67.

d Rev. 6.16.

e likenesses.

f Cf. Rev. 16.12.

g Cf. Rev. 13.18.

11 And the name of the star is called Wormwood: and the third part of the waters became ^q wormwood; and many men died of the waters, because they were made bitter.

(4) *The fourth trumpet.*

12 And the fourth ^b angel sounded, and the third part ^r of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an ^b angel flying ^s through the midst of heaven, saying with a loud voice, ^t Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are ^u yet to sound!

CHAPTER 9.

(5) *The fifth trumpet: the first woe.*

AND the fifth ^b angel sounded, and I saw a ^v star ^w fall from heaven unto the earth: and to him was given the key of the ^x bottomless pit.

2 And he opened the ^x bottomless pit; and there arose a ^y smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke ^z locusts upon the earth: and unto them was given power, as the ^a scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men ^b which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be ^c tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men ^d seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the ^e shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were ^f crowns like gold, and their ^g faces were as the faces of men.

8 And they had hair as the hair

of women, and their ^ateeth were as the teeth of lions.

9 And they had ^bbreastplates, as it were breastplates of iron; and the sound of their wings was as the sound of ^cchariots of many horses running to battle.

10 And they had tails like unto scorpions, and ^dthere were stings in their tails: and their power was to hurt men five months.

11 And they had ^ea king over them, which is the ^fangel of the ^gbottomless pit, whose name in the Hebrew tongue is ^hAbaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more ⁱthereafter.

(6) The sixth trumpet.

13 And the sixth ^jangel sounded, and I heard a voice from the four horns of the ^kgolden altar which is before God,

14 Saying to the sixth ^langel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four ^mangels were loosed, which were ⁿprepared for ^oan hour, and a day, and a month, and a year, for to slay the ^pthird part of men.

16 And the number of the army of the horsemen were ^qtwo hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having ^rbreastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the ^sheads of lions; and out of their mouths ^tissued fire and smoke and brimstone.

18 By these ^uthree was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For ^vtheir power is in their mouth, and in their tails: for their ^wtails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not ^xworship ^ydevils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can ^zsee, nor hear, nor walk:

21 Neither ^{aa}repented they of their murders, nor of their ^{ab}sorceries,

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^a Imagery from Joel 1.6.
^b v.17; *contra*, Eph.6.14.
^c Imagery from Joel 2.5.
^d stings; and their authority was in their tails to hurt.
^e Cf. Eph.2.2; cf. John 14.30.
^f Heb.1.4, note.
^g abyss.
^h Cf. 1 Pet.5.8.
ⁱ after these things.
^j Cf. Rev.8.3.
^k Ps.104.4.
^l the hour and day and month and year.
^m Cf. Rev.8.7.
ⁿ Lit, *twiceten thousand times ten thousand* = *two hundred million*.
^o v.9.
^p Cf. Rev.13.2.
^q Cf. Acts 9.1; cf. Ps.27.2, 12.
^r three plagues.
^s the power of the horses.
^t Cf. Isa.9.15.
^u 1 Cor.10.20.
^v demons.
^w Ps.115.4-7.
^x Repentance. vs.20,21; Rev.16.9,11. (Mt.3.2; Acts 17.30.)
^y Cf. Rev.21.8.
^z Cf. Rev.18.9.
^{aa} Rev.8.3.
^{ab} coming.
^{ac} Cf. Rev.1.7; cf. Acts 1.9.
^{ad} Rev.4.3; Ezk.1.28.
^{ae} Cf. Rev.1.16.
^{af} *Contra*, Rev.5.1; cf. Ps.40.7; cf. 2 Pet.1.19-21.
^{ag} Ps.95.5.
^{ah} Ps.29.3-9.
^{ai} Lk.21.28.
^{aj} Rev.4.11.
^{ak} delay.
^{al} is about to sound.
^{am} Mt.13.11, note.
^{an} also shall be completed.
^{ao} by.
^{ap} Cf. Rev.4.1.
^{aq} Imagery taken from O.T.
^{ar} Imagery taken from O.T.
^{as} Cf. Ps.19.10; 119.103.
^{at} it was said.

nor of their ^zfornication, nor of their thefts.

CHAPTER 10.

(c) Parenthetical (to Rev. 11. 14).

(1) The mighty angel and the "little book."

AND I saw another mighty ^aangel ^bcome down from heaven, ^cclothed with a cloud: and a ^drainbow was upon his head, and his ^eface was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand ^fa little book open: and he set his ^gright foot upon the sea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven ^hthunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, ⁱSeal up those things which the seven thunders uttered, and write them not.

5 And the ^jangel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who ^kcreated heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be ^ltime no longer:

7 But in the days of the voice of the seventh ^mangel, when he ⁿshall begin to sound, the ^omystery of God ^pshould be finished, as he hath declared ^qto his servants the prophets.

(2) The "little book" eaten.

8 And the ^rvoice which I heard from heaven spake unto me again, and said, Go and take the little book which is opened in the hand of the ^sangel which standeth upon the sea and upon the earth.

9 And I went unto the ^tangel, and said unto him, Give me the little book. And he said unto me, ^uTake it, and eat it up; and it shall make thy belly ^vbitter, but it shall be in thy mouth ^wsweet as honey.

10 And I took the little book out of the ^xangel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And ^yhe said unto me, Thou

must ^aprophecy again ^bbefore many peoples, and nations, and tongues, and ^ckings.

CHAPTER 11.

(3) *The "times of the Gentiles" to end in forty-two months.*

AND there was given me a ^dreed like unto a rod: and ^ethe angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the ^fcourt which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they ^gtread under foot forty and two months.

(4) *The two witnesses to prophesy forty-two months.*

3 And I will give power unto my two ^hwitnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 ⁱThese are the two olive trees, and the two ^jcandlesticks standing before the ^kGod of the earth.

5 And if any man will hurt them, ^lfire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to ^mshut heaven, that it rain not in the days of their prophecy: and have power over waters ⁿto turn them to blood, and to ^osmite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the ^pbeast that ascendeth out of the ^qbottomless pit shall make ^rwar against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great ^scity, which spiritually is called Sodom and Egypt, where also ^tour Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall ^usee their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall ^vrejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the ^wspirit of life from God entered into them, and they stood

A.D. 96.

^a Acts 22.15.
^b of peoples.
^c many kings.
^d A reed = about 10 ft.
^e it was said, Rise,
^f Cf. 1 Pet. 4.17.
^g See Times of the Gentiles.
^h Lk. 21.24;
ⁱ Rev. 16.14.
^j John 8.17.
^k Cited from Zech. 4.2,3.
^l lampstands.
^m Adonai.
ⁿ Contra. Lk. 9.54,55.
^o Cf. Jas. 5.17.
^p Acts 2.19.
^q Mt. 24.7.
^r Cf. Rev. 13.1; 17.8.
^s abyss.
^t Rev. 13.7.
^u 1.e. Jerusalem.
^v their.
^w Cf. Mt. 27.36.
^x Cf. Ps. 79.2-4; cf. John 16.20; cf. 1 Ki. 21.16.
^y Holy Spirit.
^z Rev. 14.13.
^a (Mt. 1.18; Acts 2.4.)
^b Cf. Acts 5.11.
^c Cf. Rev. 20.4-6.
^d Contra, v.9.
^e 1 Thes. 1.9.
^f Heb. 1.4, note.
^g The world-kingsdom of our Lord and of his Christ has come.
^h kosmos = world-system.
ⁱ Rev. 13.3. (John 7.7; Rev. 13.3.)
^j Elders. Rev. 14.3. (Acts 11.30; Tit. 1.5-9.)
^k thrones.
^l that thou hast taken.
^m Rev. 20.11.
ⁿ Rewards.
^o Rev. 22.12. (Mt. 5.12; 1 Cor. 3.14.)
^p v.19 properly belongs with Chapter 12.
^q covenant.
^r Heb. 9.4.
^s sign.

upon their feet; and great ^xfear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, ^yCome up hither. And they ascended up to heaven in a cloud; and their enemies ^zbeheld them.

The second woe.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the ^aGod of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

End of the second parenthetical passage.

The trumpet judgments resumed.

(7) *The seventh trumpet.*

15 And the seventh ^bangel sounded; and there were great voices in heaven, saying, ^cThe kingdoms of this ^dworld are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty ^eelders, which sat before God on their ^fseats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; ^gbecause thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the ^hdead, that they should be judged, and that thou shouldest give ⁱreward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 ^jAnd the temple of God was opened in heaven, and there was seen in his temple the ark of his ^ktestament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER 12.

The seven personages.

(1) *The woman: Israel.*

The woman clothed with the sun, and the man-child.

AND there appeared a great ^lwonder in heaven; a woman clothed with the sun, and the moon

under her feet, and upon her head a ^a crown of twelve stars:

2 And she being with child cried, ^btravailing in birth, and pained to be delivered.

(2) Satan.

3 And there appeared another ^cwonder in heaven; and behold ^da great red dragon, having seven heads and ten horns, and seven ^ecrowns upon his heads.

4 And his tail drew the third part of the ^fstars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for ^gto devour her child as soon as it was born.

(3) The Child: Christ.

5 And she brought forth a man child, ^hwho was to rule all nations with a rod of iron: and her child was ⁱcaught up unto God, and to his throne.

6 And the woman fled into the ^jwilderness, where she hath a place prepared of God, that they should feed her there ^ka thousand two hundred and threescore days.

(4) The archangel.

7 And there was ^lwar in heaven: ^mMichael and his ⁿangels ^ofought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great ^pdragon was cast out, ^qthat old serpent, called the ^rDevil, and ^sSatan, which ^tdeceiveth the whole ^uworld: he was cast out into the earth, and his ^vangels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come ^wsalvation, and ^xstrength, and the ^ykingdom of our God, and the ^zpower of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

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^a Cf. Rev. 7.4-8.

^b Cf. Gal. 4.19.

^c sign.

^d See v. 9.

^e diadems.

^f Rev. 8.12.

^g Cf. Mt. 2.16.

^h Christ. Psa.

2.9; Rev. 2.27;

19.15.

ⁱ Lk. 24.51;

Acts 1.9-11;

7.55, 56; Rev.

3.21.

^j v. 14.

^k Rev. 11.2, 3;

13.5.

^l Contra, Lk.

19.38.

^m Cf. Jude 9.

ⁿ Heb. 1.4 note.

^o went to war

with.

^p Satan, vs. 9.

14.15; Rev. 20.

2.1, 10. (Mt. 2.

1.11; Rev. 20.

10.)

^q the ancient

serpent.

^r Cf. 1 Pet. 5.8.

^s Cf. 1 Cor. 5.5.

^t Cf. 2 Cor. 4.4.

^u oikoumene =

inhabited

earth.

(Luke 2.1.)

^v Heb. 1.4, note.

^w the salvation.

Rom. 1.16,

note.

^x the power.

^y authority

^z because of.

^a Heb. 2.14.

^b v. 17; cf. 1 Pet.

5.8.

^c Contra, John

9.4; cf. Lk. 9.

42.

^d Cf. Mt. 24.9.

^e Cf. Ex. 19.4.

^f v. 6; cf. Hos.

2.14, 15.

^g Christ.

^h Christ.

ⁱ Remnant.

Rev. 14.1-5.

(Rom. 9.25-29

Rom. 11.5.)

^j Law (of

Moses). Rev.

14.12. (Mt. 5.

17.18; Gal. 3.

1-29.)

^k Jesus.

^l The Beast.

vs. 1-8; Rev.

19.19, 20. (Mt.

24.15; Rev. 19.

20.)

^m diadems.

ⁿ names.

11 And they overcame him ²by the ^ablood of the Lamb, and ²by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great ^bwrath, because he knoweth that he hath ^cbut a short time.

Satan and Israel in the tribulation.

13 And when the dragon saw that he was cast unto the earth, he ^dpersecuted the woman which brought forth the man child.

14 And to the woman were given two ^ewings of a great eagle, that she might fly into the wilderness, into her ^fplace, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent ^gcast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and ^hswallowed up the flood which the dragon cast out of his mouth.

(5) The Jewish Remnant.

17 And the dragon was wroth with the woman, and went to make war with the ⁱremnant of her seed, which keep the ^jcommandments of God, and have the testimony of ^kJesus Christ.

CHAPTER 13.

(6) The Beast out of the sea.

AND I stood upon the sand of the sea, and saw a ^lbeast ²rise up out of the sea, having seven heads and ten horns, and upon his horns ten ^mcrowns, and upon his heads the ⁿname of blasphemy.

2 And the beast which I saw was ³like unto a leopard, and his feet

1(12. 10). The Dispensation of the Kingdom (Lk. 1. 30-33) begins with the return of Christ to the earth, runs through the "thousand years" of His earth-rule, and ends when He has delivered up the kingdom to the Father (1 Cor. 15. 24, note).

2(13. 1). Daniel's fourth beast. Rev. 17. 3. The "ten horns" are explained in Dan. 7. 24, Rev. 17. 12, to be ten kings, and the whole vision is of the last form of Gentile world-power, a confederated ten-kingdom empire covering the sphere of authority of ancient Rome. Rev. 13. 1-3 refers to the ten-kingdom empire; vs. 4-10 to the emperor, who is emphatically "the Beast" (Rev. 19. 20, note).

3(13. 2). The three animals, leopard, bear, and lion, are found in Dan. 7. 4-6 as symbols of the empires which preceded Rome, and whose characteristics all entered into the qualities of the Roman empire: Macedonian swiftness of conquest, Persian tenacity of purpose, Babylonish voracity.

were as *the feet* of a bear, and his mouth as the mouth of a lion; and the ^adragon gave him his power, and his ^bseat, and great authority.

3 And I saw ^cone of his heads as it were ¹wounded to death; and his deadly wound was ^dhealed: and all the ^eworld ^fwondered after the beast.

4 And they worshipped the dragon which gave ^gpower unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and ^hpower was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that ⁱdwell in heaven.

7 And it was given unto him to make ^jwar with the saints, and to overcome them: and ^kpower was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, ^lwhose names are not written ^min the book of life of the Lamb slain from the foundation of the ⁿworld.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the ^opatience and the faith of the saints.

(7) *The Beast out of the earth.*

11 And I beheld another beast coming up out of the earth; and he had two horns ^plike a lamb, and he spake as a dragon.

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^a Rev. 12.3.

^b throne.

^c Cf. Rev. 6.2 with Rev. 9.1-11.

^d Rev. 17.8.

^e kosmos = world system. (John 7.7.)

^f Cf. Acts 8.10, 11.

^g authority.

^h Cf. Rev. 12.12.

ⁱ Rev. 11.7, 12.17.

^j Rev. 3.5; cf. Phil. 4.3; cf. Rev. 20.12, 15.

^k from the foundation of the world in the book of life of the Lamb slain.

^l Life (eternal). Rev. 17.8. (Mt. 7.14; Rev. 22.19.)

^m Rev. 14.12; cf. Rev. 1.9.

ⁿ Contra, John 1.29.

^o v.8.

^p signs.

^q 2 Thes. 2.9.

^r Cf. 1 John 4.1-3.

^s it was given him to do.

^t it was given to him to give breath unto.

^u Contra, Rev. 7.2, 3;

^v Cf. Rev. 14.9.

^w Cf. 1 Cor. 2.15.

^x Cf. Ps. 9.20;

^y Cf. Ps. 10.18.

^z the.

12 And he exerciseth all the ^opower of the first beast before him, and causeth the earth and them which dwell therein to ^oworship the first beast, whose deadly wound was healed.

13 And he doeth great ^pwonders, so that he maketh ^qfire come down from heaven on the earth in the sight of men,

14 And ^rdeceiveth them that dwell on the earth by *the means* of those ^pmiracles which ^she had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And ^the had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And ^uhe causeth all, both small and great, rich and poor, free and bond, to receive ^ua mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath ^vunderstanding count the number of the beast: for it is the number of a ^wman; and his number is Six hundred threescore and six.

CHAPTER 14.

Parenthetical: vision of the Lamb and the one hundred and forty and four thousand.

AND I looked, and lo, ^xa Lamb stood on the mount Sion, and with him an hundred forty and four

1 (13. 3). Fragments of the Roman empire have never ceased to exist as separate kingdoms. It was the imperial form of government which ceased; the one head wounded to death. What we have prophetically in Rev. 13. 3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the "head" is "healed," i.e. restored; there is an emperor again—the Beast.

2 (13. 8). *Kosmos* in the sense of the present world-system, the ethically bad sense of the word, refers to the "order," "arrangement," under which Satan has organized the world of unbelieving mankind upon his cosmic principles of force, greed, selfishness, ambition, and pleasure (Mt. 4. 8, 9; John 12. 31; 14. 30; 18. 36; Eph. 2. 2; 6. 12; 1 John 2. 15-17). This world-system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles.

3 (13. 16). Antichrist the person is to be distinguished from the "many antichrists" (1 John 2. 18), and the "spirit of antichrist" (1 John 4. 3) which characterizes all. The supreme mark of all is the denial of the Christian truth of the incarnation of the *Logos*, the eternal Son in Jesus as the Christ (John 1. 1, 14; Mt. 1. 16, note). The "many antichrists" precede and prepare the way for the Anti-

thousand, having ^ahis Father's name ^bwritten in their foreheads.

2 And I heard a voice from heaven, as the voice of ^cmany waters, and as the voice of a great thunder: and I heard the voice of ^dharpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four ^ebeasts, and the ^felders: and no man could learn that song but the hundred and forty and four thousand, which were ^gredeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which fol-

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^a his name and his Father's.
^b Rev. 7.3; cf. Rev. 22.4; contra, Rev. 13.16.
^c Rev. 19.6.
^d Cf. Rev. 15.2.
^e living creatures.
^f Elders. Rev. 19.4. (Acts 11.30; Tit. 1.5-9.)
^g Rom. 3.24, note.
^h to be.
ⁱ Remnant. vs. 1-5; Rev. 20.4. (Rom. 9.25-29; Rom. 11.5.)
^j Heb. 1.4, note.
^k mid-heaven.
^l Gospel. (Mt. 3.1.2.)

low the Lamb whithersoever he goeth. These were ^gredeemed from among men, ^hbeing the first-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for ⁱthey are without fault before the throne of God.

Vision of the angel with the everlasting Gospel.

6 And I saw another ^jangel fly in ^kthe midst of heaven, having the everlasting ^lgospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear

christ, who is "the Beast out of the earth" of Rev. 13. 11-17, and the "false prophet" of Rev. 16. 13; 19. 20; 20. 10. He is the last ecclesiastical head, as the Beast of Rev. 13. 1-8 is the last civil head. For purposes of persecution he is permitted to exercise the autocratic power of the emperor-Beast (Rev. 19. 20, note).

1(14. 6). Gospel. This great theme may be summarized as follows:

I. In itself the word Gospel means good news.

II. Four forms of the Gospel are to be distinguished:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant (2 Sam. 7. 16, and refs.), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's Heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. See Mt. 3. 2, note.

Two *preachings* of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Mt. 24. 14), during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that by Him all that believe are justified from all things. This form of the Gospel is described in many ways. It is the Gospel "of God" (Rom. 1. 1) because it originates in His love; "of Christ" (2 Cor. 10. 14) because it flows from His sacrifice, and because He is the alone Object of Gospel faith; of "the grace of God" (Acts 20. 24) because it saves those whom the law curses; of "the glory" (1 Tim. 1. 11; 2 Cor. 4. 4) because it concerns Him who is in the glory, and who is bringing the many sons to glory (Heb. 2. 10); of "our salvation" (Eph. 1. 13) because it is the "power of God unto salvation to every one that believeth" (Rom. 1. 16); of "the uncircumcision" (Gal. 2. 7) because it saves wholly apart from forms and ordinances; of "peace" (Eph. 6. 15) because through Christ it makes peace between the sinner and God, and imparts inward peace.

(3) The everlasting Gospel (Rev. 14. 6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Mt. 25. 31, refs.). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved (Rev. 7. 9-14; Lk. 21. 28; Psa. 96. 11-13; Isa. 35. 4-10).

(4) That which Paul calls, "my Gospel" (Rom. 2. 16, refs.). This is the Gospel of the grace of God, in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the *distinctive* truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

III. There is "another Gospel" (Gal. 1. 6; 2 Cor. 11. 4) "which is not another," but a perversion of the Gospel of the grace of God, against which we are warned. It has had many seductive forms, but the test is one—it invariably denies the sufficiency of grace alone to save, keep, and perfect, and mingles with grace some kind of human merit. In Galatia it was law, in Colosse fanaticism (Col. 2. 18, etc.). In any form its teachers lie under the awful anathema of God.

God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

The fall of Babylon announced.

8 And there followed another ^aangel, saying, Babylon is fallen, is fallen, that great city, ^bbecause she made all nations drink of the wine of the wrath of her fornication.

The doom of the Beast-worshippers announced.

9 And the third ^aangel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall ^cdrink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be ^dtormented with fire and brimstone in the ^epresence of the holy ^aangels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up ^ffor ever and ever: and they have ^gno rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: ^hhere are they that keep the ⁱcommandments of God, and the faith of Jesus.

The blessedness of the holy dead.

13 And I heard a voice from heaven saying unto me, ^jWrite, ^kBlessed are the dead which die in the Lord from henceforth: Yea, saith the ^lSpirit, that they may rest from their labours; and their works do follow ^mthem.

Vision of Armageddon.

14 And I looked, and behold a white cloud, and upon the cloud one sat ⁿlike unto the Son of man, having on his head a ^ogolden crown, and in his hand a ^psharp sickle.

15 And another ^aangel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: ^qfor the time is come for thee to reap; for the harvest of the earth is ^rripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the ^searth was reaped.

17 And another ^aangel came out of the temple which is in heaven, he also having a sharp sickle.

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^a Heb. 1.4, note.

^b which made.

^c Rev. 16.19.

^d Cf. Rev. 20.10.

^e Cf. 2 Thes. 1.9.

^f Cf. Rev. 19.3;

^g Cf. Mk. 9.48.

^h Contra, Rev.

4.8.

ⁱ those that

^j keep.

^k Law (of

^l Moses).

^m Gal.

ⁿ 3.1-23. (Mt. 5.

^o 17.18; Gal. 3.

^p 1-24.)

^q Inspiration.

^r Rev. 19.9.

^s (Mt. 4.7, 10;

^t Rev. 22.19.)

^u Contra,

^v 1 Cor. 15.51;

^w cf. Phil. 1.23.

^x Holy Spirit.

^y Rev. 17.3.

^z (Mt. 1.18;

^{aa} Acts 2.4.)

^{ab} with them.

^{ac} Cf. Mt. 26.64;

^{ad} Contra,

^{ae} 1 Thes. 4.16,

^{af} 17.

^{ag} Cf. Rev. 19.12.

^{ah} Cf. Mk. 4.29.

^{ai} Cf. Ps. 80.8-

^{aj} 16.

^{ak} dried.

^{al} Cf. Mt. 13.30,

^{am} 36-43; cf. Lk.

^{an} 3.17.

^{ao} Cf. Rev. 16.

^{ap} 5.8.

^{aq} Cf. 2 Thes. 2.

^{ar} 7-12.

^{as} Cf. Rev. 19.15.

^{at} One furlong

^{au} = 582 ft.

^{av} Heb. 1.4, note.

^{aw} ^y plagues, the

^{ax} last.

^{ay} completed.

^{az} Cf. Rev. 4.6.

^{ba} Cf. 1 Pet. 1.7.

^{bb} Cf. Rev. 12.11.

^{bc} and over the

^{bd} number of

^{be} his name.

^{bf} Cf. Rev. 5.8;

^{bg} cf. Ps. 150.3.

^{bh} Cf. Ps. 90,

^{bi} title.

^{bj} Cf. Ps. 22.22.

^{bk} Ps. 92.5;

^{bl} Rom. 11.33.

^{bm} Rev. 16.7.

^{bn} Or, ages.

^{bo} Rev. 4.8.

^{bp} righteous

^{bq} acts.

^{br} Cf. Rev. 11.19.

^{bs} Cf. Rev. 19.

^{bt} 8.14.

^{bu} Cf. Rev. 1.13.

^{bv} living crea-

^{bw} tures.

^{bx} Cf. Rev. 14.10.

^{by} r.v.1.

18 And another ^aangel came out from the altar, which had ^tpower over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are ^ufully ripe.

19 And the ^aangel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.

20 And the ^vwinepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred ^wfurlongs.

CHAPTER 15.

The seven vials (to Rev. 16. 21).

(1) *Vision of the angels of the seven last plagues: the bowls of the wrath of God.*

AND I saw another sign in heaven, great and marvellous, seven ^xangels having the seven ^ylast plagues; for in them is ^zfilled up the wrath of God.

2 And I saw as it were a ^asea of glass mingled with ^bfire: and them that had gotten the ^cvictory over the beast, and over his image, ^dand over his mark, and over the number of his name, stand on the sea of glass, having the ^eharps of God.

3 And they sing the ^fsong of Moses the servant of God, and the song of the ^gLamb, saying, ^hGreat and marvellous are thy works, Lord God Almighty; ⁱjust and true are thy ways, thou King of ^jsaints.

4 Who shall not fear thee, O Lord, and glorify thy name? for ^kthou only art ^kholy: for all nations shall come and worship before thee; for thy ^ljudgments are made manifest.

5 And after that I looked, and, behold, the ^mtemple of the tabernacle of the testimony in heaven was opened:

6 And the seven ^xangels came out of the temple, having the seven plagues, ⁿclothed in pure and white linen, and having their breasts ^ogirded with golden girdles.

7 And one of the four ^pbeasts gave unto the seven ^xangels seven golden vials full of the ^qwrath of God, who liveth for ever and ever.

8 And the temple was ^rfilled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven ^xangels were fulfilled.

CHAPTER 16.

(2) *The vials of the wrath of God upon the earth.*

AND I heard a great voice out of the temple saying to the seven ^aangels, Go your ways, and pour out the ^bvials of the wrath of God upon the earth.

The first vial.

2 And the ^cfirst went, and poured out his vial upon the earth; and there fell a noisome and grievous ^dsore upon the men which had the mark of the beast, and upon them which worshipped his image.

The second vial.

3 And the ^esecond ^aangel poured out his vial upon the ^fsea; and it became ^gas the blood of a dead man: and every living soul died in the sea.

The third vial.

4 And the ^hthird ^aangel poured out his vial upon the ⁱrivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art ^jrighteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have ^kshed the blood of saints and prophets, and thou hast given them blood to drink; for they are ^lworthy.

7 And I heard ^manother out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The fourth vial.

8 And the ⁿfourth ^aangel poured out his vial upon the ^osun; and ^ppower was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, ^qwhich hath power over these plagues: and they repented not to give him glory.

The fifth vial.

10 And the ^rfifth ^aangel poured out his vial upon the ^sseat of the beast; and his kingdom ^twas full of darkness; and they gnawed their tongues for pain,

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^a Heb. 1.4, note.
^b Lit. bowls.
^c Cf. Rev. 6.1; 8.7.

^d Rev. 14.9, 10.
^e Cf. Rev. 6.3, 4;
^f cf. 8.8, 9.

^g Cf. Rev. 17.15.
^h blood as of a.
ⁱ Cf. Rev. 6.5, 6;
^j cf. Rev. 8.10,
11.

^k Contra, Rev. 22.1, 17.

^l Cf. Rom. 3.3-6.
^m Cf. Rev. 18.24;
ⁿ cf. Mt. 23.35.

^o Contra, Rev. 5.12.

^p the altar say.
^q Cf. Rev. 6.7, 8;
^r cf. Rev. 8.12.

^s Rev. 7.16.
^t it was given
to it.

^u who had
authority.

^v Cf. Rev. 6.9-11;
^w 9.1-11.

^x throne.
^y became dark-
ened.

^z Acts 4.24.
^{aa} Repentance.
^{ab} vs. 9, 11; Acts
17.30.

^{ac} Heb. 1.4, note.
^{ad} Rev. 9.14.

^{ae} Psa. 2.2, 10.
^{af} 1 Tim. 4.1;

^{ag} John 4.1-3.
^{ah} Antichrist.
^{ai} Rev. 19.20.

^{aj} 1 John 2.18;
^{ak} Rev. 13.11-17.)

^{al} demons.
^{am} signs.

^{an} Times of the
Gentiles. Rev.
16.19. (Lk. 21.
24; Rev. 16.
19.)

^{ao} oikoumene =
inhabited
earth. (Lk.
2.1.)

^{ap} Armageddon
(battle of).
^{aq} Mt. 24.27, 28.
(Rev. 16.14;
19.11-21.)

^{ar} Christ (Sec-
ond Advent).
Rev. 19.11-21.
(Mt. 19.28;
Acts 1.9-11.)

^{as} i.e. Mount of
Slaughter.
^{at} upon.

^{au} Day (of Je-
hovah). vs. 12-
17; Rev. 19.11-
21. (Mt. 24.29-
31; Rev. 19.11-
21.)

^{av} Rev. 11.19.
^{aw} Rev. 6.12; 11.
12.

^{ax} Times of the
Gentiles.
(Lk. 21.24.)

^{ay} Rev. 18.2.
^{az} Rev. 14.10;
18.5.

^{ba} Rev. 6.14.

11 And blasphemed the ^uGod of heaven because of their pains and their sores, and ^vrepented not of their deeds.

The sixth vial.

12 And the sixth ^wangel poured out his vial ^xupon the great river Euphrates; and the water thereof was dried up, that the ^yway of the kings of the east might be prepared.

(Parenthetical, vs. 13-16.)

13 And I saw three unclean ^zspirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

14 For they are the spirits of ^bdevils, working ^cmiracles, which go forth unto the ^dkings of the earth and of the whole ^eworld, to gather them to the ^fbattle of that great day of God Almighty.

15 Behold, ^gI come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue ^hArmageddon.

The seventh vial.

17 And the seventh ^wangel poured out his vial ⁱinto the air; and there came a great voice out of the temple of heaven, from the throne, saying, ^jIt is done.

18 ^kAnd there were voices, and thunders, and lightnings; and there was a great ^learthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the ^mnations fell: and great ⁿBabylon came in remembrance before God, to give unto her ^othe cup of the wine of the fierceness of his wrath.

20 And every ^pisland fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every ^qstone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

1(16. 10). Summary: The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the "stone cut out without hands" (Dan. 2. 34, 35, 44), i.e. the coming of the Lord in glory (Rev. 19. 11, 21), until which time Jerusalem is politically subject to Gentile rule (Lk. 21. 24).

CHAPTER 17.

The seven dooms: (1) The doom of "Babylon."

The divine view of "Babylon."
(Cf. Rev. 18. 1-8.)

AND there came one of the seven ^aangels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the ^bgreat whore that sitteth upon many waters:

2 With whom the ^ckings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the ^dspirit into the wilderness: and I saw a woman sit upon a ^escarlet coloured beast, full of ^fnames of blasphemy, having seven heads and ten horns.

4 And the woman was ^garrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a ^hgolden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, ⁱM Y S T E R Y, ^jBABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken ^kwith the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great ^ladmiration.

7 And the ^aangel said unto me, Wherefore didst thou marvel? I will tell thee the ⁱmystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

The last form of Gentile world-power.

8 The beast that thou sawest was, and is not; and ^mshall ascend out of the ⁿbottomless pit, and go into perdition: and they that dwell on the earth ^oshall wonder, whose names were not written in the book of ^plife from the foundation of the ^qworld, when they behold the beast ^rthat was, and is not, and ^syet is.

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a Heb. 1.4, note.
b Rev. 19.2.
c Rev. 18.3,9.
d Holy Spirit. Rev. 21.10. (Mt. 1.18; Acts 2.4.)
e Rev. 12.3.
f Rev. 13.1.
g Rev. 18.16.
h Rev. 18.6.
i Mt. 13.11, note.
j Rev. 18.2, note.
k Rev. 16.6.
l wonder.
m is about to.
n abyss.
o Rev. 13.3.
p Life (eternal). Rev. 20.12,15. (Mt. 7.14; Rev. 22.19.)
q earth.
r that it was.
s shall be.
t Rev. 13.18.
u Rev. 13.1.
v Rev. 13.5.
w Rev. 13.1,3.
x authority.
y Rev. 19.19; 16.14.
z Rev. 19.20; cf. 2 Thes. 2.8,9.
a Rev. 19.16; cf. 1 Tim. 6.15.
b Election (personal). 1 Pet. 1.2. (Mt. 4.18-20; 1 Pet. 1.2.)
c Cf. Rev. 13.1. d and.
e Rev. 18.5,6.
f Rev. 18.7,8.
g Cf. Ps. 137.8.
h Cf. Rev. 18.8, 20.
i hte. v.9; contra, Ps. 48.2.
j Heb. 1.4, note.

9 And there is the mind which hath wisdom. ^uThe seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must ^vcontinue a short space.

11 And the ^wbeast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive ^xpower as kings one hour with the beast.

13 These have one mind, and shall give their power and ^xstrength unto the beast.

14 These shall make ^ywar with the Lamb, and the Lamb shall ^zovercome them: for he is ^aLord of lords, and King of kings: and they that are with him are called, and ^bchosen, and faithful.

15 And he saith unto me, The ^cwaters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest ^dupon the beast, these shall ^ehate the whore, and shall make her desolate and naked, and shall eat her flesh, and ^fburn her with fire.

17 For God hath put in their hearts to fulfil ^ghis will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is ^hthat great city, which reigneth over the kings of the earth.

CHAPTER 18.

The last form of apostate Christendom: the warning to God's people.

AND after these things I saw another ⁱangel come down from heaven, having great ^xpower; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, ¹Babylon the

1 (18. 2). Babylon, "confusion," is often used by the prophets in a symbolic sense (see Isa. 13. 1, note). Two "Babylons" are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast's confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is "the great whore" (Rev. 17. 1), and is destroyed by political Babylon (Rev. 17. 15-18), that the Beast may be the alone object of worship (2 Thes. 2. 3, 4; Rev. 13. 15). The power of political Babylon is destroyed by the return of the Lord in glory. (See "Arma-

great is fallen, is fallen, and is become the habitation of ^a devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have ^b drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the ^c merchants of the earth are waxed rich through the ^d abundance of her delicacies.

4 And I heard ^e another voice from heaven, saying, ^f Come out of her, my people, that ye be not partakers of her ^g sins, and that ye receive not of her plagues.

5 For her ^h sins have reached unto heaven, and God hath remembered her iniquities.

6 ⁱ Reward her even as she ^j rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^k deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^l queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for ^m strong is the Lord God who judgeth her.

The human view of "Babylon."
(Cf. Rev. 17. 1-7.)

9 And the kings of the earth, who have committed fornication and lived ⁿ deliciously with her, ^o shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, ^p Alas, alas, that great city ^q Babylon, that mighty city! for in one hour is thy judgment come.

11 And the ^r merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and ^s all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

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a demons.

b Rev. 17. 4.

c vs. 11, 12.

d power of her luxury.

e Cf. Rev. 16. 7.

f Separation.

g 2 Cor. 6. 14-17. (John 15.

18, 19; 2 Cor. 6. 14-17.)

h Sin. Rom. 3.

23, note.

i Render to.

j hath rendered.

k luxuriously.

l Rev. 3. 17.

m Heb. 10. 31.

n Cf. Jer. 50.

46.

o Woe, woe.

p Rev. 17. 5.

q vs. 3, 15.

r every article.

s cattle.

t bodies.

u Cf. Rev. 17.

16.

v they shall.

w vs. 10, 17.

x Woe, woe.

y the. Rev. 17.

18.

z vs. 10, 19.

a every voyager.

b Jas. 4, 9.

c Woe, woe.

d Rev. 12. 12.

e saints and apostles.

f judged your judgment upon her.

g Rev. 10. 1.

h Cf. Jer. 51. 63, 64.

i Contra,

Rev. 14. 1-3.

j Cf. Lk. 17. 28.

k Cf. Jer. 24. 10.

l lamp.

m Cf. Jer. 16. 9.

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and ¹ beasts, and sheep, and horses, and chariots, and ² slaves, and souls of men.

14 And the fruits that thy soul lusteth after are ³ departed from thee, and all things which were dainty and goodly are departed from thee, and ⁴ thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall ⁵ stand afar off for the fear of her torment, weeping and wailing,

16 And saying, ⁶ Alas, alas ⁷ that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in ⁸ one hour so great riches is come to nought. And every shipmaster, and ⁹ all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, ¹⁰ What city is like unto this great city!

19 And they cast ¹¹ a dust on their heads and cried, weeping and wailing, saying, ¹² Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

The angelic view of "Babylon."
(Cf. Rev. 17. 1-7; 18. 1-8.)

20 ¹³ Rejoice over her, ¹⁴ thou heaven, and ye ¹⁵ holy apostles and prophets; for God hath ¹⁶ avenged you on her.

21 And a ¹⁷ mighty angel took up a stone like a great ¹⁸ millstone, and cast ¹⁹ it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the ²⁰ voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no ²¹ craftsman, of whatsoever craft ²² he be, shall be found any more in thee; and the ²³ sound of a millstone shall be heard no more at all in thee;

23 And the light of a ²⁴ candle shall shine no more at all in thee; and the voice of the ²⁵ bridegroom and of the bride shall be heard no more at all

geddon," Rev. 16. 14; 19. 17). The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isa. 13. 19-22. But the language of Rev. 18. (e.g. vs. 10, 16, 18) seems beyond question to identify "Babylon," the "city" of luxury and traffic, with "Babylon" the ecclesiastical centre, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

in thee: for thy merchants were the great men of the earth; for by thy ^asorceries were all nations deceived.

24 And in her was found the ^bblood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19.

(*Parentetical: the four alleluias of the glorified saints.* Cf. Rev. 17. 1-7; 18. 1-8.)

AND after these things I heard a great ^cvoice of much people in heaven, saying, Alleluia; ^dSalvation, and glory, and ^ehonour, and power, unto the Lord our God:

2 For true and righteous are his judgments: for he hath judged the great ^fwhore, which did corrupt the earth with her fornication, and hath ^gavenged the blood of his servants at her hand.

3 And again they said, ^hAlleluia. And her ⁱsmoke rose up for ever and ever.

4 And the four and twenty ^jelders and the four ^kbeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a ^lvoice came out of the throne, saying, ^mPraise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty ⁿthunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

The marriage of the Lamb.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his ¹⁰wife hath made herself ready.

8 And to her ^pwas granted that she should be arrayed in fine linen, clean and white: for the fine linen is the ^{2q}righteousness of saints.

A.D. 96.

^a Cf. Nah. 3.4.

^b Rev. 17.6.

^c Rev. 18.20; 11.

15.

^d the salvation.

See Rom. 1.16.

^e power of our

God.

^f Rev. 17.1.

^g Cf. Rev. 6.10;

cf. Lk. 18.7,8.

^h v.1.

ⁱ Cf. Rev. 18.9;

18; cf. Mk.9.

48.

^j Elders. Tit.

1.5-9.

^k living crea-

tures.

^l Cf. Rev. 18.4.

^m Cf. Psa. 134.1.

ⁿ Cf. Heb. 12.18.

^o Bride (of

Christ). vs.6-

8; Rev. 21.9.

(John 3.29;

Rev. 19.6-8.)

^p Cf. 1 Cor. 15.

10.

^q righteous-

nesses. Right-

eousness (gar-

ment). (Rom.

3.22.)

^r Cf. Lk. 14.15.

^s Inspiration.

Rev. 21.5.

(Mt. 4.4, 7, 10;

Rev. 22.19.)

^t Cf. Heb. 1.14.

^u Cf. Eph. 1.9.

10; cf. 1 Pet. 1.

10-12.

^v Contra. Rev.

6.2; cf. Psa.

45.4; contra,

Mt. 21.2-5.

^w Christ (Sec-

ond Advent).

vs.11-21; Rev.

20.4-6. (Mt.

19.28; Acts 1.

9-11.)

^x Cf. Rev. 3.7.

^y Rev. 1.14.

^z diadems.

^a Cf. vs.13,16;

cf. Mt. 11.27;

cf. 1 Tim. 6.16.

^b Cf. Isa. 63.2,3.

^c v.21; cf. Rev.

1.16.

^d Rev. 12.2,8.

^e Rev. 14.20;

cf. Mt. 21.44.

^f Rev. 17.14;

1.5.

^f mid-heaven.

9 And he saith unto me, Write, ^rBlessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, ^sThese are the true sayings of God. 10 And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy ^tfellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the ^utestimony of Jesus is the spirit of prophecy.

The second coming of Christ in glory. (Cf. Mt. 24. 16-30.)

11 And I ³saw heaven opened, and behold a ^vwhite horse; and ^whe that sat upon him was called ^xFaithful and True, and in righteousness he doth judge and make war.

12 His ^yeyes were as a flame of fire, and on his head were many ^zcrowns; and he had a name written, ^athat no man knew, but he himself.

13 And he was clothed with a vesture ^bdipped in blood: and his name is called The Word of God.

14 And the armies ^cwhich were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a ^csharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and ^dhe treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on ^ehis vesture and on his thigh a name written, ^eKING OF KINGS, AND LORD OF LORDS.

The battle of Armageddon

(Rev. 16. 14; 19. 17, note).

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in ^fthe midst of heaven, ⁴Come and

1 (19. 7). The "Lamb's wife" is the "bride" (Rev. 21. 9), the church, identified with the "heavenly Jerusalem" (Heb. 12. 22, 23), and to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah, yet to be restored (Isa. 54. 1-10; Hos. 2. 1-17), who is identified with the earth (Hos. 2. 23). A forgiven and restored wife could not be called either a virgin (2 Cor. 11. 2. 3), or a bride.

2 (19. 8). The garment in Scripture is a symbol of righteousness. In the bad ethical sense it symbolizes self-righteousness (e.g. Isa. 64. 6; see Phil. 3. 6-8, the best that a moral and religious man under law could do). In the good ethical sense the garment symbolizes "the righteousness of God... upon all them that believe." See Rom. 3. 21, note.

3 (19. 11). The vision is of the departure from heaven of Christ and the saints and angels preparatory to the catastrophe in which Gentile world-power, headed up in the Beast, is smitten by the "stone cut out without hands" (Dan. 2. 34, 35).

4 (19. 17). Armageddon (the hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in

gather yourselves together unto the ^asupper of the great God;

18 That ye may ^beat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the ^cbeast, and the kings of the earth, and their armies, gathered together to ^{1d}make war against him that sat on the horse, and against his army.

(2) *Doom of the Beast, (3) and of the False Prophet.*

20 And the ²beast was taken, and with him the ^efalse prophet that wrought ^fmiracles before him, with which he deceived them that had received the mark of the beast, and ^gthem that worshipped his image. These both ^hwere cast alive into ^{1a}a lake of fire burning with brimstone.

(4) *Doom of the kings.*

21 And the remnant were slain with the sword of ^jhim that sat

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a great supper of God.

b Cf. Dan. 7.5; cf. Ezk. 32. 21-31.

c The Beast. vs. 19, 20. (Mt. 24. 15.)

d Armageddon (battle of). Rev. 16. 14; 19. 17, note.

e Antichrist. Rev. 13. 11-17. (1 John 2. 18; Rev. 13. 11-17.)

f signs. Rev. 13. 12, 15. h Day (of destruction). vs. 19, 20; Rev. 20. 11-15. (Mt. 25. 31-46; Rev. 20. 11-15.)

i the Kingdom (N.T.). vs. 11-21; Rev. 20. 1-15. (Lk. 1. 31-33; 1 Cor. 15. 28.)

k Day (of Jehovah). vs. 11-21. (Mt. 24. 29-31.)

l Satan. vs. 2, 7, 10. (Mt. 4. 1-11.)

m v. 8; 2 Cor. 4. 4.

upon the horse, which sword proceeded out of his mouth: ^kand all the fowls were filled with their flesh.

CHAPTER 20.

Satan bound in the abyss during the kingdom-age.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and ¹Satan, and bound him a ³thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should ^mdeceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

The first resurrection (1 Cor. 15. 52, note), and the kingdom-age.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the

which the Lord, at His coming in glory, will deliver the Jewish Remnant besieged by the Gentile world-powers under the Beast and False Prophet (Rev. 16. 13-16; Zech. 12. 1-9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isa. 10. 28-32, alarmed by the signs which precede the Lord's coming (Mt. 24. 29, 30), have fallen back to Megiddo, after the events of Zech. 14. 2, where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isa. 63. 1-6). This battle is the first event in "the day of Jehovah" (Isa. 2. 12, *refs.*), and is the fulfilment of the smiting-stone prophecy of Dan. 2. 35.

¹(19. 19). The day of Jehovah (called, also, "that day," and "the great day") is that lengthened period beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth (Isa. 65. 17-19; 66. 22; 2 Pet. 3. 13; Rev. 21. 1). The order of events appears to be: (1) The return of the Lord in glory (Mt. 24. 29, 30); (2) the destruction of the Beast and his host, "the kings of the earth and their armies," and the False Prophet, which is the "great and terrible" aspect of the day (Rev. 19. 11-21); (3) the judgment of the nations (Zech. 14. 1-9; Mt. 25. 31-46); (4) the thousand years, i.e. the kingdom-age (Rev. 20. 4-6); (5) the Satanic revolt and its end (Rev. 20. 7-10); (6) the second resurrection and final judgment (Rev. 20. 11-15); and (7) the "day of God," earth purged by fire (2 Pet. 3. 10-13).

The day of the LORD is preceded by seven signs: (1) The sending of Elijah (Mal. 4. 5; Rev. 11. 3-6); (2) cosmical disturbances (Joel 2. 1-12; Mt. 24. 29; Acts 2. 19, 20; Rev. 6. 12-17); (3) the insensibility of the professing church (1 Thes. 5. 1-3); (4) the apostasy of the professing church, then become "Laodicea" (2 Thes. 2. 3); (5) the rapture of the true church (1 Thes. 4. 17); (6) the manifestation of the "man of sin," the Beast (2 Thes. 2. 1-8); (7) the apocalyptic judgments (Rev. 11.-18.).

²(19. 20). The Beast, Summary: This "Beast" is the "little horn" of Dan. 7. 24-26, and "desolator" of Dan. 9. 27; the "abomination of desolation" of Mt. 24. 15; the "man of sin" of 2 Thes. 2. 4-8; earth's last and most awful tyrant, Satan's fell instrument of wrath and hatred against God and the Jewish saints. He is, perhaps, identical with the rider on the white horse of Rev. 6. 2, who begins by the peaceful conquest of three of the ten kingdoms into which the former Roman empire will then be divided, but who soon establishes the ecclesiastical and governmental tyranny described in Dan. 7., 9., 11.; Rev. 13. To him Satan gives the power which he offered to Christ (Mt. 4. 8, 9; Rev. 13. 4). See "The great tribulation," Psal. 2. 5; Rev. 7. 14, *note*.

³(20. 2). The duration of the kingdom of heaven in its mediatorial form (1 Cor. 15. 24, *note*).

souls of ^a them that were beheaded for the witness of Jesus, and for the word of God, and which had not ^b worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and ^c reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the ¹ first resurrection.

6 ^e Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be ^f priests of ^g God and of Christ, and shall reign with him a thousand years.

Satan loosed: (5) the doom of Gog and Magog.

7 And when the thousand years are expired, Satan ^h shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quar-

A.D. 96.

a Remnant.
Rom. 11. 1-5.
(Rom. 9. 25-29;
Rom. 11. 5.)

*b Rev. 13. 15-17;
14. 9-13.*

*c Christ (Sec-
ond Advent).
vs. 4-6; Rev.
22. 12. (Mt. 19.
28; Acts 1. 9-
11.)*

d Resurrection.
vs. 4, 5; 1 Cor.
15. 1-52. (Mt.
9. 23-25; 1 Cor.
15. 52.)

e Rev. 14. 13.

f Rev. 1. 6.

g Jehovah.

h v. 3.

i Cf. Ezk. 38. 2.

j the war.

*k Satan. vs. 2,
7, 10. (Mt. 4.
1-11.)*

l Rev. 19. 20.

m they shall.

n v. 12, note.

*o Day of judg-
ment. (Mt. 10.
15.)*

ters of the earth, ⁱ Gog and Magog, to gather them together to ^j battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

(6) *The doom of Satan.*

10 And the ^{2k} devil that deceived them was cast into the lake of fire and brimstone, ^l where the beast and the false prophet are, and ^m shall be tormented day and night for ever and ever.

(7) *Doom of the unbelieving dead: the last judgment.*

11 ⁿ And I saw a ^{3o} great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and ⁴ there was found no place for them.

¹(20. 5). The "resurrection of the just" is mentioned in Lk. 14. 13, 14, and the resurrection of "life" distinguished from the "resurrection unto damnation" in John 5. 29. We here learn for the first time what interval of time separates these two resurrections. See 1 Cor. 15. 52, *note*.

²(20. 10). Satan, Summary: This fearful being, apparently created one of the cherubim (Ezk. 1. 5, *note*; 28. 12-14, *note*) and anointed for a position of great authority, perhaps over the primitive creation (Gen. 1. 2, *note* 3; Ezk. 28. 11-15), fell through pride (Isa. 14. 12-14). His "I will" (Isa. 14. 13) marks the introduction of sin into the universe. Cast out of heaven (Lk. 10. 18), he makes earth and air the scene of his tireless activity (Eph. 2. 2; 1 Pet. 5. 8). After the creation of man he entered into the serpent (Gen. 3. 1, *note*), and, beguiling Eve by his subtlety, secured the downfall of Adam and through him of the race, and the entrance of sin into the world of men (Rom. 5. 12-14). The Adamic Covenant (Gen. 3. 14-19, *note*) promised the ultimate destruction of Satan through the "Seed of the woman." Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system (Rev. 13. 8), organized upon the principles of force, greed, selfishness, ambition, and sinful pleasure, is his work and was the bribe which he offered to Christ (Mt. 4. 8, 9). Of that world-system he is prince (John 14. 30; 16. 11), and god (2 Cor. 4. 4). As "prince of the power of the air" (Eph. 2. 2) he is at the head of a vast host of demons (Mt. 7. 22, *note*). To him, under God, was committed upon earth the power of death (Heb. 2. 14). Cast out of heaven as his proper sphere and "first estate," he still has access to God as the "accuser of the brethren" (Rev. 12. 10), and is permitted a certain power of sifting or testing the self-confident and carnal among believers (Job 1. 6-11; Lk. 22. 31, 32; 1 Cor. 5. 5; 1 Tim. 1. 20), but this is a strictly permissive and limited power, and believers so sifted are kept in faith through the advocacy of Christ (Lk. 22. 31, 32; 1 John 2. 1, *note*). At the beginning of the great tribulation Satan's privilege of access to God as accuser will be withdrawn (Rev. 12. 7-12). At the return of Christ in glory Satan will be bound for one thousand years (Rev. 20. 2); after which he will be "loosed for a little season" (Rev. 20. 3, 7, 8), and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not biblical. He is prince of this present world-system, but will be tormented in the lake of fire.

³(20. 11). The expressions, "the judgment," or, "day of judgment," as the passages and their contexts show, refer to the final judgment of Rev. 20. 11-15.

⁴(20. 11). The "day of destruction" is that aspect of the day of Jehovah (Rev. 19. 19, Summary) which visits final and eternal judgment upon the wicked. Three

12 And I saw the ^adead, small and great, stand before ^bGod; ^cand the books were opened: and another ^dbook was opened, which is the *book of life*: and the dead were ¹judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and ^ehell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and ^fhell were cast into the lake of fire. ^gThis is the ^{2h}second death.

15 And ⁱwhosoever was not found written in the book of ^jlife was ^kcast into the lake of fire.

CHAPTER 21.

The seven new things: (1) the new heaven, and (2) the new earth.

AND I saw a ^lnew heaven and a new earth: for the ^mfirst heaven and the first earth were passed away; and there was no more sea.

2 And I John saw ⁿthe holy city, new Jerusalem, coming down from God out of heaven, prepared ^oas a bride adorned for her husband.

(3) *The new peoples.*

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God.*

4 And God shall wipe away all

A.D. 96.

^a *Judgments (the seven).* (Mt. 13.40-42.)

^b *the thrones.*

^c Mt. 12.36.

^d Lk. 10.20;

^e Phil. 4.3.

^f Lk. 16.23,

^g *note.*

^h *shades.*

ⁱ *Death (the second).* vs. 6,

14,15; Rev. 21.

8. (John 8.21,

24; Rev. 21.8.)

^j *second death, the lake of fire.*

^k *Kingdom*

(N.T.). vs. 1-

115; Rev. 21.1-

36. (Lk. 1.31-

33; 1 Cor. 15.

^l *Life (eternal).* vs. 12,

17; Rev. 21.6,

27. (Mt. 7.14;

Rev. 22.19.)

^m *Day (of destruction).* (Mt. 25.31-46.)

12 Pet. 3.13.

ⁿ Heb. 12.26,27;

2 Pet. 3.10-12.

^o Rev. 22.19;

vs. 10,27,

^p Rev. 19.7,8;

cf. Eph. 5.25-

27; cf. Psa. 45.

13-15.

^q *Kingdom*

(N.T.). vs. 1-

6; 1 Cor. 15.28.

(Lk. 1.31-33;

1 Cor. 15.28.)

^r *Inspiration.*

Rev. 22.17-19.

(Mt. 4.4,7,10;

Rev. 22.19.)

^s *Death (the second).*

(John 8.21.)

^t *Bride (of Christ).*

Rev. 19.6-8.

^u *Holy Spirit.*

Rev. 22.17.

(Mt. 1.18;

Acts 2.4.)

tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the ^pthrone said, Behold, I make all things new. And he said unto me, Write: ^qfor these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is ^rthe ²second death.

(4) *The Lamb's wife: the new Jerusalem.*

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee ^sthe bride, the Lamb's wife.

10 And he carried me away in the ^tspirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

11 Having the glory of God: and

such "days" are included in the "day" of Jehovah, and are described in the references beginning with Isa. 34. 1-9. (See Mt. 25. 32, *note*; Rev. 20. 11, *refs.*)

¹(20. 12). The final judgment. The subjects are the "dead." As the redeemed were raised from among the dead one thousand years before (v. 5), and have been in glory with Christ during that period, the "dead" can only be the wicked dead, from the beginning to the setting up of the great white throne in space. As there are degrees in punishment (Lk. 12. 47, 48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification, e.g. Mt. 7. 22, 23; an awful blank where the name might have been.

The Judgments, Summary: Among the many judgments mentioned in Scripture, seven are invested with especial significance. These are: (1) The judgment of the believers' *sins* in the cross of Christ (John 12. 31, *note*); (2) the believers' *self-judgment* (1 Cor. 11. 31, *note*); (3) the judgment of the believers' *works* (2 Cor. 5. 10, *note*); (4) the judgment of the nations at the return of Christ (Mt. 25. 32, *note*); (5) the judgment of Israel at the return of Christ (Ezk. 20. 37, *note*); (6) the judgment of angels after the one thousand years (Jude 6, *note*); and (7) the judgment of the wicked dead with which the history of the present earth ends.

²(20. 14). Second death, Summary: "The second death" and the "lake of fire" are identical terms and are used of the eternal state of the wicked. It is "second" relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of eternal "death" (i.e. separation from God) in sins (John 8. 21, 24). That the second death is not annihilation is shown by a comparison of Rev. 19. 20 with Rev. 20. 10. After one thousand years in the lake of fire the Beast and False Prophet are still there, undestroyed. The words "for

her ^alight was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve ^bangels, and names written thereon, which are ^cthe names of the ^dtwelve tribes of the ^echildren of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve ^ffoundations, and in them ^gthe names of the twelve ^hapostles of the Lamb.

15 And he that talked with me had a golden ⁱreed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth ^jfoursquare, and the length is as large as the breadth: and he measured the city with theereed, twelve thousand ^kfurlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the ^bangel.

18 And the building of the wall of it was of jasper: and the city was ^lpure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve ^mpearls; every several gate was of one pearl: and the ⁿstreet of the city was pure gold, as it were transparent glass.

(5) The new temple.

22 And I saw no temple therein: for the Lord God Almighty ^oand the Lamb are the temple of it.

(6) The new light.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of ^pGod did lighten it, and the Lamb is the ^qlight thereof.

24 And the nations ^rof them which are ^ssaved shall walk in the light of it: and the kings of the earth do bring their glory and honour ^tinto it.

A.D. 96.

a brightness.

b Heb. 1.4, note.

c *Israel*

d *(prophets)*.

e Rom. 11. 1-27.

f (Mt. 24. 31;

Rom. 11. 26.)

g Cf. Ezk. 48. 31-

34.

h sons.

i Cf. Heb. 11. 10.

j twelve names.

k Cf. Eph. 2. 20,

cf. Lk. 22. 29,

30.

l A reed =

about 10 ft.;

also v. 16.

m Cf. 1 Ki. 6. 20.

n One furlong

= 582 ft.

o Cf. 2 Chr. 3. 8.

p Cf. Mt. 13. 45,

46 with Eph.

5. 25.

q Rev. 22. 2;

cf. Rev. 3. 4.

r is the temple

of it and the

Lamb.

s 2 Cor. 4. 6;

Heb. 1. 3.

t lamp.

u shall walk by

the light of it.

v Rom. 1. 16,

note.

w unto.

x Cf. Rev. 22. 15.

y he that.

z we only,

which.

a Life (eter-

nal). vs. 6, 27;

Rev. 22. 1, 2,

14, 17, 19.

(Mt. 7. 14;

Rev. 22. 19.)

b a river:

cf. Rev. 20. 15.

c Rev. 4. 2, 3.

d Rev. 21. 21.

e Contra, Gen.

3. 6, 7.

f Cf. Zech. 14.

11; contra,

Gen. 3. 17.

g v. 1.

h Rev. 7. 15.

i no more

night.

j lamp.

k Jehovah.

Isa. 60, 19.

l spirits of the

prophets.

m Rev. 1. 1.

n Heb. 10. 37.

o Heb. 1. 4, note.

p Cf. Heb. 1. 14.

q Contra, Rev.

10. 4; 5. 9.

r Rev. 1. 3;

cf. 1 Cor. 7. 29.

s doeth un-

righteously.

t do unright-

eously.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise ^uenter into it any thing that defileth, neither ^vwhatsoever worketh abomination, or ^wmaketh a lie: but ^xthey which are written in the Lamb's ^ybook of life.

CHAPTER 22.

(7) The new Paradise and its river of the water of life.

AND he shewed me ^ya pure river of water of life, clear as crystal, proceeding out of the ^zthrone of God and of the Lamb.

2 In the midst of the ^astreet of it, and on either side of the river, was ^bthere the tree of life, which bare twelve ^cmanner of fruits, and yielded her fruit every month: and the leaves of the tree were for the ^dhealing of the nations.

3 And there shall be ^eno more curse: but ^fthe throne of God and of the Lamb shall be in it; and his ^gservants shall serve him:

4 And they shall see his face; and his name ^hshall be in their foreheads.

5 And there shall be ⁱno night there; and they need no ^jcandle, neither light of the sun; for the ^kLord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true; and the Lord God of the ^lholy prophets ^msent his angel to shew unto his servants the things which must ⁿshortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

The last message of the Bible.

8 And I John saw these things, and heard ^othem. And when I had heard and seen, I fell down to worship before the feet of the ^pangel which shewed me these things.

9 Then saith he unto me, See ^qthou do it not: for I am thy ^rfellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, ^sSeal not the sayings of the prophecy of this book: for ^tthe time is at hand.

11 He that ^uis unjust, let him ^vbe

ever and ever" ("to the ages of the ages") are used in Heb. 1. 8 for the duration of the throne of God, eternal in the sense of unending.

unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be ¹righteous still: and he that is ^{2a}holy, let him be holy still.

12 And, behold, I ^bcome quickly; and my ^creward is with me, to give every man ^daccording as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that ^edo his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in ^fthe churches. I am the root and the offspring of David, and the bright and morning star.

17 And the ^gSpirit and the bride

A.D. 96.

^a Sanctify, *holy* (persons) (N.T.). (Mt. 4.5.)

^b See v. 20.

^c Rewards.

1 Cor. 3. 14.

(Mt. 5. 12;

1 Cor. 3. 14.)

^d Judgments

(the seven).

Rev. 20. 12.

(Mt. 13. 40-42;

Rev. 20. 12.)

^e wash their robes.

^f Churches

(local). Phil.

1. 1. (Acts 2.

41; Phil. 1. 1.)

^g Holy Spirit.

Acts 2. 4.

(Mt. 1. 18;

Acts 2. 4.)

^h Inspiration.

(Mt. 4. 4, 7, 10.)

ⁱ Life (eter-

nal), vs. 1, 2,

14, 17, 19.

(Mt. 7. 14.)

^j Christ (Sec-^l

ond Advent).

vs. 7, 20. (Acts

1. 10, 11.)

^k Bible prayers

(N.T.). (Mt.

6. 9.)

say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 ^hFor I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the ³words of the book of this prophecy, God shall take away his part out of the ⁴book of ⁴life, and out of the holy city, and from the things which are written in this book.

The last promise and the last prayer of the Bible.

20 He which testifieth these things saith, Surely ⁱI come quickly. ^kAmen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

1 (22. 11). See definitions O.T. righteousness (Lk. 2. 25); N.T. righteousness (Rom. 3. 22; 10. 10); righteous living (1 John 3. 7); self-righteousness (Rom. 10. 3).

2 (22. 11). Sanctification, holiness, Summary: (1) In both Testaments the same Hebrew and Greek words are rendered by the English words "sanctify" and "holy," in their various grammatical forms. The one uniform meaning is, "to set apart for God." (2) In both Testaments the words are used of *things* and of *persons*. (3) When used of things no moral quality is implied; they are sanctified or made holy because set apart for God.

(4) Sanctification when used of persons has a threefold meaning. (a) In *position*, believers are eternally set apart for God by redemption, "through the offering of the body of Jesus Christ once" (Heb. 10. 9, 10). Positionally, therefore, believers are "saints" and "holy" from the moment of believing (Phil. 1. 1; Heb. 3. 1). (b) In *experience*, the believer is *being* sanctified by the work of the Holy Spirit through the Scriptures (John 17. 17; 2 Cor. 3. 18; Eph. 5. 25, 26; 1 Thes. 5. 23, 24). (c) In *consummation*, the believer's complete sanctification awaits the appearing of the Lord (Eph. 5. 27; 1 John 3. 2). See "Salvation," Rom. 1. 16, *note*.

3 (22. 19). Inspiration: Summary. The testimony of the Bible to itself.

(1) The writers affirm, where they speak of the subject at all, that they speak by direct divine authority. (2) They invariably testify that the *words*, and not the ideas merely, are inspired. The most important passage is 1 Cor. 2. 7-15, which see. (3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses. (4) In promising subsequent revelations after the predicted advent of the Spirit (John 16. 12-15), our Lord prepared the way for the New Testament. (5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired. See 2 Pet. 1. 19, *note*; 1 Cor. 2. 13, *note*.

4 (22. 19). Eternal life, Summary of the teaching:

(1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, who is God (John 1. 4; 5. 26; 1 John 1. 1, 2). (2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the word of God, to every believer on the Lord Jesus Christ (John 3. 3-15). (3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." But the recipient is a "new creation" (2 Cor. 5. 17; Gal. 6. 15). (4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members (1 Cor. 6. 17; Gal. 2. 20; Col. 1. 27; 3. 4, 4; 1 John 5. 11, 12; John 15. 1-5; 1 Cor. 12. 12-14).

THE BOOK OF PSALMS

AUTHORIZED VERSION

EDITED BY
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THE PSALMS.

THE books classed as poetical are Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Lamentations. As the Psalms are the greatest of these, it may be helpful to add a word of explanation. The term "poetical" is not to be taken as implying fancifulness or unreality, but as relating to form only. They are the books of the human experiences of the people of God under the various exercises of earthly life; but those experiences are, apart from the mere external setting, wrought in them by the Spirit, interpreted to us by the Spirit, and written by holy men of God as they were moved by the Spirit. While this is true of all these books, the Psalms included, the latter have also a prophetic character.

The Hebrew poetic form is peculiar, and demands a word of explanation. Rhythm is not achieved by repetition of similar sounds, as in rhymed verse; nor by rhythmic accent, as in blank verse, but by repetition of ideas. This is called parallelism; e.g.

"The LORD also will be a refuge for the oppressed,
A refuge in times of trouble." (Psa. 9. 9.)

Parallelism is called *synonymous* when the thought is identical, as in the above instance; *antithetic* when the primary and the secondary ideas are in contrast; e.g.

"For the LORD knoweth the way of the righteous:
But the way of the ungodly shall perish" (Psa. 1. 6);

and *synthetic* when the thought is developed or enriched by the parallel; e.g.

"And thou shalt be secure, because there is hope;
Yea, thou shalt dig about thee, and thou shalt take
thy rest in safety." (Job 11. 18.)

Under this method the Poetical Books are epic, lyric, and dramatic, and supply examples of literary expression unmatched in uninspired literature.

Filled as the Psalms are with prophetic truth and with the will of God as applied to human conduct, they are yet so great and intimate a revelation of God Himself, not abstractly nor theologically, but in the closest, tenderest relation to His people in all their experiences that, while never compromising with their sins, He yet manifests all of a Father's pity for their weaknesses, and every attribute of His nature for their help, that it is no wonder that in every age they have been the resource of the believer and the fountain of his renewal. No words can overestimate the ministry of the Psalms to human life.

C. I. SCOFIELD.

"Greyshingles," Douglaston, L. I., N. Y., June 1, 1920.

THE simplest description of the five books of Psalms is that they were the inspired prayer-and-praise book of Israel. They are revelations of truth, not abstractly, but in the terms of human experience. The truth revealed is wrought into the emotions, desires, and sufferings of the people of God by the circumstances through which they pass. But those circumstances are such as to constitute an anticipation of analogous conditions through which Christ in His incarnation, and the Jewish remnant in the tribulation (Isa. 10. 21, *refs.*), should pass; so that many Psalms are prophetic of the sufferings, the faith, and the victory of both. Psalms 22. and 60. are examples. The former—the holy of holies of the Bible—reveals all that was in the mind of Christ when He uttered the desolate cry, “My God, my God, why hast Thou forsaken Me?” The latter is an anticipation of what will be in the heart of Israel when she shall turn to Jehovah again (Deut. 30. 1, 2). Other Psalms are directly prophetic of “the sufferings of Christ, and the glories which should follow” (Luke 24. 25–27, 44). Psalms 2. is a notable instance, presenting Jehovah’s Anointed as rejected and crucified (vs. 1–3; Acts 4. 24–28), but afterward set as King in Zion.

The great themes of the Psalms are, Christ, Jehovah, the Law, Creation, the future of Israel, and the exercises of the renewed heart in suffering, in joy, in perplexity. The promises of the Psalms are primarily Jewish, and suited to a people under the law, but are spiritually true in Christian experience also, in the sense that they disclose the mind of God, and the exercises of His heart toward those who are perplexed, afflicted, or cast down.

The imprecatory Psalms are the cry of the oppressed in Israel for *justice*—a cry appropriate and right in the earthly people of God, and based upon a distinct promise in the Abrahamic Covenant (Gen. 15. 18, *refs.*); but a cry unsuited to the church, a heavenly people who have taken their place with a rejected and crucified Christ (Luke 9. 52–55).

The Psalms are in five books, each ending in a doxology: I. Psalms 1.–41. II. Psalms 42.–72. III. Psalms 73.–89. IV. Psalms 90.–106. V. Psalms 107.–150.

BOOK I.

PSALM 1.

Psalm of the two ways: introductory to entire Psalter.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the ^alaw of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

^a Law (of Moses).
Psa. 19. 7, 8.
(Mt. 5. 17, 18;
Gal. 3. 1–29.)

^b Kingdom
(O. T.). vs.
1–9; Psa. 16.
8–11.

^c Sacrifice (of Christ). vs.
1–3; Psa. 22.
1–18. (Mt. 26.
28; Heb. 10.
18.)

^d Mt. 12. 14; 26.
3, 4, 47, 57, 59–
66; 27. 1, 2, 11–
14; Mk. 3. 6;
11. 18; Lk. 6.
11; John 5.
16, 18; 8. 40,
59; 10.

^e Christ (First Advent).
Psa. 16. 10.
(Mt. 1. 1, 23;
Acts 1. 9.)

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM 2.

Psalm of the King: (1) rejected; (2) established; (3) reigning over the nations.

WHY ^bdo the heathen rage, and the people imagine ^ca vain thing?

2 The kings of the earth set themselves, and the ^drulers take counsel together, against the LORD, and against his ^eanointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them

in his wrath, and ^avex them in his sore displeasure.

6 Yet have I set my ¹king upon my ^{b c}holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, ^dThou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 ^eThou shalt break them with a rod of iron; thou shalt ^fdash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with ^gfear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed are all they that ^hput their ²trust in him.

PSALM 3.

A Psalm of David, when he fled from Absalom his son.

LORD, how are they increased that trouble me! many are they that rise up against me.

2 Many *there be* which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my

^a *Tribulation (the great).* (Mt. 24. 21, 22; Rev. 7. 14.)

^b Heb. *qodesh.*

^c *Sanctify, holy (O.T.).* Ps. 20. 2.

^d Acts 13. 33; Heb. 1. 5; 5. 5.

^e *Christ (Second Advent).* Ps. 24. 1-10. (Mt. 19. 28; Acts 1. 9-11.)

^f *Day (of Jehovah).* v. 9; Rev. 6. 15-17. (Mt. 24. 29-31; Rev. 19. 11-21.)

^g Ps. 19. 9, *note.*

^h *Faith.* Ps. 28. 7. (Mt. 8. 10; Heb. 11. 39.)

ⁱ Or, *Be ye angry.* Quoted in Eph. 4. 26.

^j Ps. 2. 12, *note.*

voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing is upon thy people. Selah.

PSALM 4.

To the chief Musician on ³Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 *Stand* in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your *trust* in the LORD.

6 *There be many* that say, Who

¹(2. 6). The 2d Psalm gives the *order* of the establishment of the kingdom. It is in six parts: (1) The rage of the Gentiles, the vain imagination of "the people" (Jews), and the antagonism of rulers against Jehovah's anointed (vs. 1-3). The inspired interpretation of this is in Acts 4. 25-28, which asserts its fulfilment in the crucifixion of Christ. (2) The derision of Jehovah (v. 4) that men should suppose it possible to set aside His covenant (2 Sam. 7. 8-17), and oath (Psa. 89. 34-37). (3) The vexation (v. 5) fulfilled, *first* in the destruction of Jerusalem, A.D. 70; and in the final dispersion of the Jews at that time; and to be fulfilled more completely in the tribulation (Mt. 24. 29) which immediately precedes the return of the King (Mt. 24. 30). (4) The establishment of the rejected King upon Zion (v. 6); (5) The subjection of the earth to the King's rule (vs. 7-9); and (6) the present appeal to the world-powers (vs. 10-12). See Psa. 8., next in order of the Messianic Psalms. (Note. Psalms 2.; 8.; 16.; 22.; 24.; 40.; 41.; 45.; 68.; 69.; 72.; 89.; 102.; 110.; 118., are classed as Messianic. It is not questioned that many other Psalms also refer to Christ.)

²(2. 12). Trust is the characteristic O.T. word for the N.T. "faith," "believe." It occurs 152 times in the O.T., and is the rendering of Heb. words signifying *to take refuge* (e.g. Ruth 2. 12); *to lean on* (e.g. Psa. 56. 3); *to roll on* (e.g. Psa. 22. 8); *to stay upon* (e.g. Job 35. 14).

³(Psa. 4., title). Neginoth: stringed instruments mentioned in connection with Psalms 3.; 5.; 53.; 54.; 60.; 66.; 75., where it seems clear that the musical directions now appearing as titles of Psalms 4.; 6.; 54.; 55.; 61.; 67.; and 76., were anciently appended to the preceding Psalms.

will shew us *any* good? LORD,
^alift thou up the light of thy
 countenance upon us.

7 Thou hast put ^bgladness in my
 heart, more than in the time *that*
 their corn and their wine in-
 creased.

8 ^cI will both lay me down in
 peace, and sleep: for thou, LORD,
^donly makest me dwell in safety.

PSALM 5.

To the chief Musician upon ¹Nehi-
 loth, A Psalm of David.

GIVE ear to my words, O LORD,
 consider my meditation.

2 Hearken unto the voice of my
 cry, my King, and my God: for
 unto thee will I pray.

3 My voice shalt thou hear in the
 morning, O LORD; in the morning
 will I direct *my* prayer unto thee,
 and will look up.

4 For thou *art* not a God that
 hath pleasure in wickedness: nei-
 ther shall evil dwell with thee.

5 ^eThe foolish shall not stand in
 thy sight: thou hatest all workers
 of iniquity.

6 Thou shalt destroy them that
 speak leasing: the LORD will abhor
 the bloody and deceitful man.

7 But as for me, I will come *into*
 thy house in the multitude of
 thy mercy: *and* in thy *f*fear will
 I worship toward thy holy tem-
 ple.

8 Lead me, O LORD, in thy right-
 eousness because of mine ene-
 mies; make thy way straight be-
 fore my face.

9 For *there is* no faithfulness in
 their mouth; their inward part *is*
 very wickedness; ^gtheir throat *is*
 an open sepulchre; they flatter with
 their tongue.

10 Destroy thou them, O God;
 let them fall by their own coun-
 sels; cast them out in the multi-
 tude of their transgressions;
 for they have rebelled against
 thee.

11 But let all those that put their
^htrust in thee rejoice: let them
 ever shout for joy, because thou
 defendest them: let them also
 that love thy name be joyful in
 thee.

12 For thou, LORD, wilt bless
 the righteous; with favour wilt
 thou compass him as *with* a
 shield.

a Psa. 80. 3, 7,
 19; 119. 135.

b Psa. 32. 11.

c Psa. 3. 5.

d 1 Pet. 1. 5.

e Lk. 12. 20.

f Psa. 19. 9,
note.

g Rom. 3. 13.

h Psa. 2. 12,
note.

i *Stringed in-
 struments.*

j *The word
 means "the
 eighth"—in
 music an
 octave.*

k Mt. 7. 23.

l *Shiggaion
 = praise.*

m Psa. 31. 15.

n Heb. *not a
 deliverer.*

o John 10. 31,
 32.

p Psa. 94. 2.

PSALM 6.

To the chief Musician on ¹Negi-
 noth upon ²Sheminith, A Psalm
 of David.

O LORD, rebuke me not in thine
 anger, neither chasten me in
 thy hot displeasure.

2 Have mercy upon me, O LORD;
 for I *am* weak: O LORD, heal me;
 for my bones are vexed.

3 My soul is also sore vexed: but
 thou, O LORD, how long?

4 Return, O LORD, deliver my
 soul: oh save me for thy mercies'
 sake.

5 For in death *there is* no re-
 membrance of thee: in the grave
 who shall give thee thanks?

6 I am weary with my groaning;
 all the night make I my bed to
 swim; I water my couch with my
 tears.

7 Mine eye is consumed because
 of grief; it waxeth old because of
 all mine enemies.

8 Depart from me, all ye workers
 of *iniquity*; for the LORD hath
 heard the voice of my weeping.

9 The LORD hath heard my sup-
 plication; the LORD will receive my
 prayer.

10 Let all mine enemies be
 ashamed and sore vexed: let them
 return *and* be ashamed suddenly.

PSALM 7.

¹Sluggaion of David, which he sang
 unto the LORD, concerning the
 words of Cush the Benjamite.

O LORD my God, in thee do I
 put my ^htrust: ^msave me from
 all them that persecute me, and
 deliver me:

2 Lest he tear my soul like a lion,
 rending *it* in pieces, while *there is*
ⁿnone to deliver.

3 O LORD my God, ^oif I have
 done this; if there be iniquity in
 my hands;

4 If I have rewarded evil unto
 him that was at peace with me;
 (yea, I have delivered him that
 without cause is mine enemy:)

5 Let the enemy persecute my
 soul, and take *it*; yea, let him tread
 down my life upon the earth, and
 lay mine honour in the dust.
 Selah.

6 Arise, O LORD, in thine anger,
^plift up thyself because of the rage

¹(Psa. 5., title.) Nehiloth is not a musical instrument, but means "inheritance,"
 and indicates the character of the Psalm. The righteous are the Lord's inheritance.

of mine enemies: and awake for me to the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

8 The LORD shall judge the people: judge me, O LORD, ^aaccording to my righteousness, and according to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

10 My ^bdefence is of God, which saveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

15 He made a pit, and digged it, and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

PSALM 8.

To the chief Musician upon ¹Gittith, A Psalm of David.

O LORD our Lord, how excellent is thy name in all the

earth! who hast set thy glory above the heavens.

2 Out of the mouth of babes and ^csucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

4 What is ^dman, that thou art mindful of him? and the son of man, that thou visitest him?

5 ²For thou hast made him a little lower than the ^eangels, and hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put *all things* under his feet:

7 All sheep and oxen, yea, and the beasts of the field;

8 The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent is thy name in all the earth!

PSALM 9.

To the chief Musician upon ³Muth-labben, A Psalm of David.

I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause; thou satest in the throne judging right.

5 Thou hast rebuked the ^ghea-

a Psa. 18. 20; 35. 24.

b Heb. my buckler is upon God.

c Mt. 21. 16.

d Heb. 2. 6-8.

e Heb. 1. 4, note.

f 1 Cor. 15. 27.

g i.e. nations.

¹ (Psa. 8., title.) *Gittith* = "winepress," and so, of the harvest, in the sense of judgment (Isa. 63. 3; Rev. 19. 15). Psalm 7., to which the title of Psalm 8. properly belongs, is a Psalm of judgment.

² (8. 5). In Psa. 2. Christ was seen as Jehovah's Son and King, rejected and crucified but yet to reign in Zion. In Psa. 8., while His deity is fully recognized (v. 1; Psa. 110. with Mt. 22. 41-46), He is seen as Son of man (vs. 4-6) who, "made for a little [while] lower than the angels," is to have dominion over the redeemed creation (Heb. 2. 6-11). The authority here is racial and Adamic, rather than purely divine as in Psa. 2., or Davidic as in Psa. 89. That which the first man lost, the second man and "last Adam" more than regained. Heb. 2. 6-11, in connection with Psa. 8., and Rom. 8. 17-21, show that the "many sons" whom He is bringing to glory, are joint heirs with Him in both the royal right of Psa. 2. and the human right of Heb. 2. See Psa. 16., next in order of the Messianic Psalms.

³ (Psa. 9., title.) *Muth-labben*, "death of the son," is not a musical instrument but the title of the Psalm. Possibly connected with 2 Sam. 12. 20.

then, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

7 ^a But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 ^b And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 ^c The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

10 And they that know thy name will put their ^d trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 ^e When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the ^f humble.

13 Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: ^g I will rejoice in thy salvation.

15 The ^h heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. ⁱ Higgaion. Selah.

17 The wicked shall be turned into hell, and all the nations that forget God.

18 For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

19 Arise, O LORD; let not man prevail: let the ^h heathen be judged in thy sight.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

PSALM 10.

WHY standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God*: God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall never be* in adversity.

7 His mouth is full of *cur*sing and deceit and fraud: under his tongue is mischief and vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes ^k are privily set against the poor.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth, and humbleth himself, that the poor may fall ^l by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*.

12 Arise, O LORD; O God, ^m lift up thine hand: forget not the humble.

13 Wherefore doth the wicked condemn God? he hath said in his heart, Thou wilt not require *it*.

14 Thou hast seen *it*; for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth himself unto thee; ⁿ thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil man: seek out his wickedness *till* thou find none.

16 The LORD is King for ever and ever: the ^h heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

^a Psa. 102. 12, 26; Heb. 1. 11.

^b Psa. 96. 13; 98. 9; Acts 17. 31.

^c Psa. 32. 7; 37. 39; 46. 1; 91. 2.

^d Psa. 2. 12, note.

^e Psa. 72. 14.

^f Or, afflicted.

^g Psa. 13. 5; 20. 5; 35. 9.

^h i. e. nations.

ⁱ Meditation.

^j Rom. 3. 14.

^k Heb. hide themselves.

^l Or, into his strong parts.

^m Psa. 12. 1.

ⁿ Psa. 68. 5.

PSALM 11.

To the chief Musician, A Psalm of David.

IN the LORD put I my ^atrust:
how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend *their* bow, they make ready their arrow upon the string, that they may ^bprivily shoot at the upright in heart.

3 ^cIf the foundations be destroyed, what can the righteous do?

4 The LORD *is* in his holy temple, the LORD's *d*throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD ^etrieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain *f*snakes, fire and brimstone, and an horrible tempest: ^g*this shall* be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM 12.

To the chief Musician upon ^hSheminith, A Psalm of David.

HELP, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak.

3 The LORD shall cut off all flattering lips, *and* ⁱthe tongue that speaketh proud things:

4 Who have said, With our tongue will we prevail; our lips are our own: who *is* lord over us?

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him* that *f*puffeth at him.

6 The words of the LORD are *k*pure words: as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

8 The wicked walk on every side, when the vilest men are exalted.

^a Psa. 2. 12, note.

^b Heb. *in darkness.*

^c Psa. 82. 5.

^d Psa. 2. 4; Mt. 5. 34; 23. 22; Acts 7. 49; Rev. 4. 2.

^e Jas. 1. 12.

^f Or, *quick burning coals.*

^g Psa. 75. 8.

^h See Psa. 6, title.

ⁱ Psa. 17. 10.

^j Or, *would ensnare him.*

^k Psa. 18. 30; 119. 140.

^l v. 3; Rom. 3. 10.

^m Rom. 3. 11.

ⁿ Rom. 3. 12.

^o Jas. 5. 1-6.

^p Psa. 53. 6; Rom. 11. 25-27.

PSALM 13.

To the chief Musician, A Psalm of David.

HOW long wilt thou forget me,
O LORD? for ever? how long wilt thou hide thy face from me?

2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the *sleep of* death;

4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have ^atrusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM 14.

To the chief Musician, A Psalm of David.

THE fool hath said in his heart, *There is* no God. ^bThey are corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men, to see if there were any that did ^munderstand, *and* seek God.

3 ⁿThey are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one.

4 Have all the workers of iniquity no knowledge? ^owho eat up my people as they eat bread, and call not upon the LORD.

5 There were they in great fear: for God *is* in the generation of the righteous.

6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge.

7 ^pOh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM 15.

A Psalm of David.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

4 In whose eyes a vile person is contemned; but he honoureth them that ^afear the LORD. He that sweareth to his own hurt, and changeth not.

5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

PSALM 16.

¹Michtam of David.

PRESERVE me, O God: for in thee do I put my ^btrust.

2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.

4 Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: ²my flesh also shall rest in ^dhope.

10 For thou wilt not ^eleave ^fmy soul in ^ghell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

¹(Psa. 16., title.) *Michtam*, "a prayer," or "meditation." See Psa. 56.; 57.; 58.; 59.; 60.

²(16. 9.) Psa. 16. is a prediction of the resurrection of the King. As a prophet David understood that, not at His first advent, but at some time subsequent to His death and resurrection, Messiah would assume the Davidic throne. See Acts 2. 25-31, with Lk. 1. 32, 33, and Acts 15. 13-17. See "Davidic Covenant," 2 Sam. 7. 14. refs.; "Kingdom (O.T.)," Zech. 12. 8. See Psa. 22., next in order of the Messianic Psalms.

PSALM 17.

A prayer of David.

HEAR the right, O LORD, attend unto my cry, give ear unto my prayer, that goerh not out of feigned lips.

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, that my footsteps slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their ^btrust in thee from those that rise up against them.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked that oppress me, from my deadly enemies, who compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

13 Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

14 From men which are thy hand, O LORD, from men of the ^hworld, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

15 As for me, I will behold thy

a Psa. 19. 9. note.

b Psa. 2. 12. note.

c Kingdom (O.T.). vs. 8-11; Psa. 72. 1-20.

d Resurrection. vs. 9-11. (Mt. 9. 23-25; 1 Cor. 15. 52.)

e vs. 8-11; Acts 2. 25-28; 13. 35.

f Christ (First Advent). Psa. 22. 1-18. (Mt. 1. 1. 23; Acts 1. 9.)

g Sheol.

h i. e. earth.

face in righteousness: I shall be satisfied, when I awake, with thy likeness.

PSALM 18.¹

To the chief Musician, *A Psalm* of David, the servant of the LORD, who spake unto the LORD the words of this song in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

^a I WILL love thee, O LORD, my strength.

² The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, *in* whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

³ I will call upon the LORD, *who* *is* worthy to be praised: so shall I be saved from mine enemies.

⁴ *d* The sorrows of death compassed me, and the floods of *e* ungodly men made me afraid.

⁵ The sorrows of *hell* compassed me about: the snares of death prevented me.

⁶ In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his ears.

⁷ *g* Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

⁸ There went up a smoke *h* out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

⁹ *i* He bowed the heavens also, and came down: and darkness was under his feet.

¹⁰ *j* And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

¹¹ He made darkness his secret place; *k* his pavilion round about him were dark waters *and* thick clouds of the skies.

¹² *l* At the brightness *that* was before him his thick clouds passed, hail stones and coals of fire.

¹³ The LORD also thundered in the heavens, and the Highest gave *m* his voice; hail stones and coals of fire.

¹⁴ *n* Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

¹⁵ Then the channels of waters

were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

¹⁶ *o* He sent from above, he took me, he drew me out of many waters.

¹⁷ He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

¹⁸ They prevented me in the day of my calamity: but the LORD was my stay.

¹⁹ *p* He brought me forth also into a large place; he delivered me, because he delighted in me.

²⁰ The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

²¹ For I have kept the ways of the LORD, and have not wickedly departed from my God.

²² For all his judgments were before me, and I did not put away his statutes from me.

²³ I was also upright before him, and I kept myself from mine iniquity.

²⁴ *q* Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

²⁵ With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

²⁶ With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

²⁷ For thou wilt save the afflicted people; but wilt bring down high looks.

²⁸ *r* For thou wilt light my candle: the LORD my God will enlighten my darkness.

²⁹ For by thee I have run through a troop; and by my God have I leaped over a wall.

³⁰ As for God, his way *is* perfect: *s* the word of the LORD is tried: he *is* a buckler to all those that *t* trust in him.

³¹ For who *is* God save the LORD? or who *is* a rock save our God?

³² *It* *is* God that girdeth me with strength, and maketh my way perfect.

³³ *u* He maketh my feet like hinds' feet, and *v* setteth me upon my high places.

³⁴ He teacheth my hands to war, so that a bow of steel is broken by mine arms.

a Psa.144.1.

b Heb.2.13.

c Rev.5.12.

d Psa.116.3.

e Heb. *Belial*.

f *Sheol*.

g Mt.27.45-51.

h Heb. *by his*.

i Psa.144.5.

j Psa.99.1.

k Psa.97.2.

l Psa.97.3.

m Psa.29.3.

n Psa.144.6.

o Psa.144.7.

p Psa.31.8;
118.5.

q Psa.91.9,10.

r John 8.12.

s Psa.12.6;
119.140.

t Psa.2.12,
note.

u Rom.14.4;
Jude 24.

v 1 Pet.5.6.

35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my feet did not slip.

37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38 I have wounded them that they were not able to rise: they are fallen under my feet.

39 For thou hast girded me with strength unto the battle: thou hast ^asubdued under me those that rose up against me.

40 Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

41 They cried, but *there* was none to save *them*: even unto the LORD, but he answered them not.

42 Then did I beat them small as the dust before the wind: I did ^bcast them out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the ^cheathen: a ^dpeople whom I have not known shall serve me.

44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

45 The strangers shall fade away, and be afraid out of their close places.

46 The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.

47 *It is* God that avengeth me, and subdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

49 Therefore will I give ^ethanks unto thee, O LORD, among the ^cheathen, and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

PSALM 19.

To the chief Musician, A Psalm of David.

THE heavens declare the glory of God; and the firmament sheweth his handywork.

a Heb. *caused to bow.*

b Mt. 22. 13.

c i.e. *nations.*

d Rom. 9. 26.

e Rom. 15. 9.

f Cited in Rom. 10. 18.

g 1 Cor. 9. 26.

h *Law (of Moses).* vs. 7, 8; *Psa.* 37. 31. (*Mt.* 5. 17, 18; *Gal.* 3. 1-29.)

i *Psa.* 12. 6.

j *Psa.* 119. 72, 127.

k 1 John 1. 7, 9.

l *Psa.* 119. 133; *Rom.* 6. 12, 14.

m *Psa.* 51. 15.

n Heb. *my rock.*

o Heb. *goel. Redemp.*

p Heb. *set thee on an high place.*

q Heb. *godesh* (tr. "holy," v. 6).

2 Day unto day uttereth speech, and night unto night sheweth knowledge.

3 *There is* no speech nor language, where their voice is not heard.

4 *Their line is* gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

5 Which is as a bridegroom coming out of his chamber, and ^orejoiceth as a strong man to run a race.

6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The ^hlaw of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

8 The statutes of the LORD are right, rejoicing the heart: ⁱthe commandment of the LORD is pure, enlightening the eyes.

9 The ^lfear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

10 More to be desired are *they* than gold, ^jyea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them *there is* great reward.

12 Who can understand *his* errors? ^kcleanse thou me from secret faults.

13 Keep back thy servant also from presumptuous ^{sins}; ^llet them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 ^mLet the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my ⁿstrength, and my ^oredeemer.

PSALM 20.

To the chief Musician, A Psalm of David.

THE LORD hear thee in the day of trouble; the name of the God of Jacob ^pdefend thee;

2 Send thee help from the ^qsanctuary, and strengthen thee out of Zion;

3 Remember all thy offerings, and accept thy burnt-sacrifice; Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

1 (19. 9). The "fear of the Lord," a phrase of the O.T. piety, meaning *reverential trust*, with *hatred of evil*.

5 We will rejoice in thy salvation, and in the name of our God we will set up *our* banners; the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed; he will hear him ^afrom his ^bholy heaven with the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses: ^cbut we will remember the name of the LORD our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save, LORD: let the king hear us when we call.

PSALM 21.

To the chief Musician, A Psalm of David.

THE king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

4 ^dHe asked life of thee, and thou gavest *it* him, even length of days for ever and ever.

5 His glory *is* great in thy salvation: honour and majesty hast thou laid upon him.

6 For thou hast made him most blessed for ever: ^ethou hast made him exceeding glad with thy countenance.

7 For the king *trusteth* in the LORD, and through the mercy of the most High he shall not be moved.

8 Thine hand shall find out all

^a Heb. *from the heaven of his holiness.*

^b Sanctify, holy (O.T.).
Psa. 89. 20.

^c Psa. 9. 10.

^d Psa. 61. 5, 6.

^e Psa. 16. 11;
45. 7.

^f Psa. 2. 12,
note.

^g Mt. 27. 46;
Mk. 15. 34.

^h Sacrifice (of Christ).
vs. 1-18.
(Mt. 26. 28;
Heb. 10. 18.)

ⁱ Christ (First Advent). vs.
1-18. (Mt. 1.
1, 23; Acts
1. 9.)

^j vs. 7, 8, 11-13;
Psa. 109. 25;
Mt. 27. 39-44.

thine enemies: thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee: they imagined a mischievous device, *which* they are not able to perform.

12 Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine* arrows upon thy strings against the face of them.

13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

PSALM 22.

To the chief Musician upon ¹Aijeleth Shahar, A Psalm of David.

MY ^gGod, ^hmy God, why hast thou forsaken ⁱme? *why art thou so far from helping me, and from the words of my roaring?*

2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

3 But thou *art* holy, O *thou* that inhabitest the praises of Israel.

4 Our fathers trusted in thee: they *trusted*, and thou didst deliver them.

5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But I *am* a worm, and no man; a reproach of men, and *despised* of the people.

7 ³All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

1 (Psa. 22., title). Or, *Ay-ys-leth Shachar*, "hind of the morning," a title, not a musical instrument.

2 (22. 1). Psalms 22., 23., and 24. form a trilogy. In Psalm 22. the *good* Shepherd gives His life for the sheep (John 10. 11); in Psalm 23. the *great* Shepherd, "brought again from the dead through the blood of the everlasting covenant" (Heb. 13. 20), tenderly cares for the sheep; in Psalm 24. the *chief* Shepherd appears as King of glory to own and reward the sheep (1 Pet. 5. 4).

3 (22. 7). Psalm 22. is a graphic picture of death by crucifixion. The bones (of the hands, arms, shoulders, and pelvis) out of joint (v. 14); the profuse perspiration caused by intense suffering (v. 14); the action of the heart affected (v. 14); strength exhausted, and extreme thirst (v. 15); the hands and feet pierced (v. 16); partial nudity with the hurt to modesty (v. 17), are all incidental to that mode of death. The accompanying circumstances are precisely those fulfilled in the crucifixion of Christ. The desolate cry of verse 1 (Mt. 27. 46); the periods of light and darkness of verse 2 (Mt. 27. 45); the contumely of verses 6-8, 12, 13 (Mt. 27. 39-43); the casting lots of verse 18 (Mt. 27. 35), all were literally fulfilled. When it is remembered that crucifixion was a Roman, not Jewish, form of execution, the proof of inspiration is irresistible.

8 He ^atrusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

9 ^bBut thou *art* he that took me out of the womb: thou ^cdidst make me hope *when I was upon my mother's breasts.*

10 I was cast upon thee from the womb: thou *art* my God from my mother's belly.

11 Be not far from me; for trouble is near; for *there is none to help.*

12 ^dMany bulls have compassed me: strong *bulls* of Bashan have beset me round.

13 ^eThey gaped upon me *with* their mouths, as a ravening and a roaring lion.

14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

16 ^fFor dogs have compassed me: the assembly of the wicked have inclosed me: ^gthey pierced my hands and my feet.

17 I may tell all my bones: they look *and stare upon me.*

18 They part my garments among them, and ^hcast lots upon my vesture.

19 But be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; my darling from the power of the dog.

21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

22 ⁱI will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 Ye that ^jfear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

25 My praise *shall be of thee in*

^a Mt. 27. 43.

^b Ps. 71. 6.

^c Or, *keptest me in safety.*

^d Ps. 68. 30.

^e Mt. 27. 36.

^f Rev. 22. 15.

^g John 19. 18.

^h Mt. 27. 35;
Mk. 15. 24;
Lk. 23. 34;
John 19. 23, 24.

ⁱ Heb. 2. 12.

^j Ps. 19. 9, note.

^k John 10. 11;
1 Pet. 2. 25;
Rev. 7. 17.

^l Phil. 4. 19.

^m Heb. *pastures of tender grass.*

ⁿ Heb. *waters of quietness.*
Rev. 7. 17.

^o Ps. 5. 8;
31. 3.

^p Ps. 44. 19.

^q Ps. 3. 6; 27. 1; 118. 6.

^r Heb. 13. 5.

^s Ps. 104. 15.

^t Heb. *makes fat.* Ps. 92. 10.

^u 1 Cor. 10. 26.

the great congregation: I will pay my vows before them that *fear him.*

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

28 ²For the kingdom is the LORD's: and he is the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30 A seed shall serve him; it shall be accounted to the Lord for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this.*

PSALM 23.

A Psalm of David.

THE LORD is ^kmy shepherd; ⁱI shall not want.

2 ^mHe maketh me to lie down in green pastures: he leadeth me beside the ⁿstill waters.

3 He restoreth my soul: ^ohe leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of ^pthe shadow of death, ^qI will fear no evil: ^rfor thou *art* with me; thy rod and thy staff they comfort me.

5 ^sThou preparest a table before me in the presence of mine enemies; thou ^tanointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

PSALM 24.

A Psalm of David.

THE ^uearth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

1 (22. 22). Here the Psalm breaks from crucifixion to resurrection; fulfilled in the "Go to my brethren," etc., of John 20. 17. The risen Christ declares to His brethren the name, "Father."

2 (22. 28). The kingdom is Jehovah's. In verse 30 Adonai is in view as ruling on behalf of Jehovah. See Ps. 110., with Mt. 22. 42-45. The great end and object of the rule of Adonai (Lord) is the restoration of the kingdom to Jehovah (LORD). See 1 Cor. 15. 23, 24. See "Names of Deity," Gen. 2. 4, note; Gen. 15. 2, note.

2 For he hath founded it upon the seas, and established it upon the floods.

3 ¹Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this ^aKing of glory? The LORD of hosts, he is the King of glory. Selah.

PSALM 25.

A Psalm of David.

UNTO thee, O LORD, do I lift up my soul.

2 O my God, I ^btrust in thee: let me not be ashamed, ^clet not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

4 ^dShew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

6 Remember, O LORD, ^ethy tender mercies and thy lovingkindnesses; for they have been ever of old.

7 Remember not ^fthe sins of my youth, nor my transgressions: ^gaccording to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good and upright is the LORD: therefore will he teach sinners in the way.

a Christ (Second Advent). Psal. 50.1-5. (Mt. 19.28; Acts 1.9-11.)

b Psal. 2.12, note.

c Psal. 13.4.

d Psal. 5.8; 27.11; 86.11; 119.10; 143.8,10.

e Psal. 103.17; 106.1; 107.1.

f Heb. 10.17.

g Psal. 51.1.

h Psal. 31.3; 79.9; 109.21; 143.11.

i See Rom. 5.20.

j Psal. 19.9, note.

k Heb. shall lodge in goodness.

l John 7.17; 15.15.

m Heb. bring forth.

n Rom. 11.25-27.

9 The meek will he guide in judgment: and the meek will he teach his way.

10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

11 ^hFor thy name's sake, O LORD, pardon mine iniquity; ⁱfor it is great.

12 What man is he that ^jfeareth the LORD? him shall he teach in the way that he shall choose.

13 His soul ^kshall dwell at ease; and his seed shall inherit the earth.

14 ^lThe secret of the LORD is with them that fear him; and he will shew them his covenant.

15 Mine eyes are ever toward the LORD; for he shall ^mpluck my feet out of the net.

16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

17 The troubles of my heart are enlarged: O bring thou me out of my distresses.

18 Look upon mine affliction and my pain; and forgive all my sins.

19 Consider mine enemies; for they are many; and they hate me with cruel hatred.

20 O keep my soul, and deliver me; let me not be ashamed; for I put my ^btrust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 ⁿRedeem Israel, O God, out of all his troubles.

PSALM 26.

A Psalm of David.

JUDGE me, O LORD; for I have walked in mine integrity: I have ^btrusted also in the LORD; therefore I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy lovingkindness is before mine eyes: and I have walked in thy truth.

4 I have not sat with vain persons, neither will I go in with dissemblers.

5 I have hated the congregation of evil doers; and will not sit with the wicked.

6 I will wash mine hands in inno-

1(24. 3). The order is: (1) the declaration of title, "The earth is the LORD's" (vs. 1, 2). (2) Who shall rule the earth? (vs. 3-6). It is a question of *worthiness*, and no one is worthy but the Lamb. Cf. Dan. 7. 13, 14; Rev. 5. 3-10; Mt. 25. 31. (3) The King of glory takes the throne of earth (vs. 7-10). See Psal. 40., next in order of the Messianic Psalms.

cency: so will I compass thine altar, O LORD:

7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 Gather not my soul with sinners, nor my life with bloody men:

10 In whose hands is mischief, and their right hand is full of bribes.

11 But as for me, I will walk in mine integrity: ^aredeem me, and be merciful unto me.

12 My foot standeth in an even place: in the congregations will I bless the LORD.

PSALM 27.

A Psalm of David.

THE LORD is ^bmy light and my salvation; whom shall I fear?

^cthe LORD is the strength of my life; of whom shall I be afraid?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

3 ^dThough an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

4 ^eOne thing have I desired of the LORD, that will I seek after; that I may ^fdwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

5 ^gFor in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; ^hhe shall set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

8 ⁱWhen thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 ^jHide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

10 When my father and my

^a 1 Pet. 1. 18.

^b Ps. 84. 11.

^c Ps. 62. 2, 6;
118. 14, 21.

^d Ps. 3. 6.

^e Ps. 26. 8.

^f Ps. 65. 4;
Lk. 2. 37.

^g Ps. 31. 20;
83. 3; 91. 1.

^h Ps. 40. 2.

ⁱ Or, *My heart said unto thee, Let my face seek thy face.*

^j Ps. 69. 17;
143. 7.

^k Heb. *will gather me.*

^l Ps. 25. 4;
86. 11; 119. 33.

^m Heb. *those which observe me.*

ⁿ Ps. 35. 11.

^o Ps. 31. 24;
62. 1, 5; 130. 5.

^p Ps. 138. 2.

^q 2 Tim. 4. 14;
Rev. 18. 6.

^r *Faith.* Ps. 32. 10. (Mt. 8. 10; Heb. 11. 39.)

mother forsake me, then the LORD ^kwill take me up.

11 ^lTeach me thy way, O LORD, and lead me in a plain path, because of ^mmine enemies.

12 Deliver me not over unto the will of mine enemies: ⁿfor false witnesses are risen up against me, and such as breathe out cruelty.

13 ⁱI had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

14 ^oWait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

PSALM 28.

A Psalm of David.

UNTO thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands ^ptoward thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

4 ^qGive them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 Blessed be the LORD, because he hath heard the voice of my supplications.

7 The LORD is my strength and my shield; my heart ^rtrusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD is their strength, and he is the saving strength of his anointed.

9 Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

PSALM 29.

A Psalm of David.

GIVE unto the LORD, O ye mighty, give unto the LORD glory and strength.

2 Give unto the LORD the glory

due unto his name; worship the LORD in the beauty of holiness.

3 The voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many waters.

4 The voice of the LORD *is* powerful; the voice of the LORD *is* full of majesty.

5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

7 The voice of the LORD divideth the flames of fire.

8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of *his* glory.

10 ^aThe LORD sitteth upon the flood; yea, ^bthe LORD sitteth King for ever.

11 ^cThe LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM 30.

A Psalm and Song at the dedication of the house of David.

I WILL extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, ^dand thou hast healed me.

3 O LORD, thou hast brought up my soul from the ^egrave: thou hast kept me alive, that I should not go down to the pit.

4 ^fSing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

5 ^gFor his anger *endureth* but a moment; in his favour *is* life: weeping may endure ^hfor a night, ⁱbut joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, by thy favour thou hast ^jmade my mountain to stand strong: thou didst hide thy face, and I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is* there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

a Heb. 1.3.

b Psal. 10.16.

c Psal. 28.8.

d Psal. 6.2; 103.3.

e Heb. *Sheol*.

f Psal. 97.12.

g Psal. 103.9; 2 Cor. 4.17.

h Heb. *in the evening*.

i Heb. *singing*.

j Heb. *settled strength for my mountain*.

k 1 Pet. 2.9.

l i.e. *my tongue, or my soul*. Psal. 16.9; 57.8.

m Psal. 2.12, *note*.

n Lk. 23.46.

o 1 Pet. 1.18.

p Psal. 4.1; 18.19.

q Psal. 38.11; 88.8, 18.

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

11 ^kThou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that ^lmy glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM 31.

To the chief Musician, A Psalm of David.

IN thee, O LORD, do I put my ^mtrust; let me never be ashamed: deliver me in thy righteousness.

2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me.

4 Pull me out of the net that they have laid privily for me: for thou *art* my strength.

5 Into thine ⁿhand I commit my spirit: thou hast ^oredeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but I trust in the LORD.

7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

8 And hast not shut me up into the hand of the enemy: ^pthou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but ^qespecially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken vessel.

13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, Thou *art* my God.

15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine upon thy servant: save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

18 Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

19 Oh how great is thy goodness, which thou hast laid up for them that ^afear thee; which thou hast wrought for them that trust in thee before the sons of men!

20 ^bThou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

21 Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.

22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

PSALM 32.

A Psalm of David, ^cMaschil.

BLESSED is he whose transgression is forgiven, whose sin is covered.

2 Blessed is the man unto whom the LORD ^dimputeth not iniquity, and in whose spirit there is no guile.

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou ^eforgavest the iniquity of my sin. Selah.

^a Psal. 19.9, note.

^b Psal. 27.5; 32.7.

^c Maschil, "instruction."

^d Imputation. vs. 1.2. (Lk. 22.37; Jas. 2.23.)

^e Forgiveness. Psal. 99.8. (Mt. 6.12, 14, 15; Mt. 26. 28.)

^f Faith. Psal. 37.3-5. (Mt. 8.10; Heb. 11.39.)

^g Psal. 32.11; 97.12.

^h Psal. 119.64.

ⁱ Heb. 11.3; 2 Pet. 3.5.

^j Col. 1.16.

^k Heb. 1.2.3.

^l John 1.1-3.

^m Psal. 148.5.

ⁿ Psal. 2.1-3.

^o i.e. nations.

6 For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows shall be to the wicked: but he that ⁱtrusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

PSALM 33.

^q REJOICE in the LORD, O ye righteous: for praise is comely for the upright.

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skillfully with a loud noise.

4 For the word of the LORD is right; and all his works are done in truth.

5 He loveth righteousness and judgment: ^hthe earth is full of the goodness of the LORD.

6 ⁱBy the word of the LORD were the heavens made; ^jand all the host of them ^kby the breath of his mouth.

7 ^lHe gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

8 Let all the earth ^afear the LORD: let all the inhabitants of the world stand in awe of him.

9 ^mFor he spake, and it was done; he commanded, and it stood fast.

10 ⁿThe LORD bringeth the counsel of the ^oheathen to nought: he maketh the devices of the people of none effect.

11 The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the LORD; and the people

whom he hath ^achosen for his own inheritance.

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He fashioneth their hearts alike; he considereth all their works.

16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse is a vain thing for safety: neither shall he deliver any by his great strength.

18 Behold, the eye of the LORD is upon them that ^bfear him, upon them that hope in his mercy;

19 To deliver their soul from death, and to keep them alive in famine.

20 Our soul waiteth for the LORD: he is our help and our shield.

21 For our heart shall rejoice in him, because we have ^ctrusted in his holy name.

22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM 34.

A Psalm of David, when he changed his behaviour before Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise shall continually be in my mouth.

2 My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 ^dI sought the LORD, and he heard me, and delivered me from all my fears.

5 They looked unto him, and were lightened: and their faces were not ashamed.

6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.

7 ^eThe angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD is good: blessed is the man that ^ctrusteth in him.

9 O ^bfear the LORD, ye his saints: for there is no want to them that ^bfear him.

10 The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

11 Come, ye children, hearken unto me: I will teach you the ^bfear of the LORD.

12 What man is he that ^ddesireth life, and loveth many days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good; seek peace, and pursue it.

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

20 ^gHe keepeth all his bones: not one of them is broken.

21 Evil shall slay the wicked: and they that hate the righteous shall be desolate.

22 The LORD ^hredeemeth the soul of his servants: and none of them that ^ctrust in him shall be desolate.

PSALM 35.

A Psalm of David.

PLEAD my cause, O LORD, with them that strive with me: fight against them that fight against me.

2 ⁱTake hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 ^jLet them be confounded and put to shame that seek after my soul: let them be ^kturned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: and let the ^eangel of the LORD chase them.

6 Let their way be dark and slippery: and let the ^eangel of the LORD persecute them.

7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

8 Let ^ddestruction come upon him at unawares; and let his net that

a Election (corporate).
Psa.105.43.
(Mk.13.20;
1 Pet.1.2.)

b Psa.19.9,
note.

c Psa.2.12,
note.

d Mt.7.7;
Lk.11.9.

e Heb.1.4,
note.

f vs.12-16;
1 Pet.3.
10-12.

g John 19.36.

h 1 Pet.1.18.

i Psa.91.4.

j v.26; Psa.40.
14,15; 70.2,3.

k Psa.129.5.

l 1 Thes.5.3.

he hath hid catch himself: into that very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 ^a All my bones shall say, LORD, ^b who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 ^c False witnesses did rise up; they laid to my charge *things* that I knew not. a Psa. 51.8.

12 They rewarded me evil for good to the spoiling of my soul. b Psa. 71.19.

13 But as for me, ^d when they were sick, my clothing was sackcloth: I humbled my soul with fasting; ^e and my prayer returned into mine own bosom. c Heb. witnesses of wrong.

14 I ^f behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. d Psa. 69.10, 11.

15 But in mine adversity they rejoiced, and gathered themselves together: yea the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not: e Mt. 10.13; Lk. 10.6.

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth. f Heb. walked.

17 Lord, how long wilt thou ^g look on? rescue my soul from their destructions, ^h my darling from the lions. g Psa. 22.1.

18 I will give thee thanks in the great congregation: I will praise thee among much people. h Heb. my only one. Psa. 22.20.

19 ⁱ Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause. i Psa. 69.4; 109.3; 119.161; John 15.25.

20 For they speak not peace: but they devise deceitful matters against *them* that are quiet in the land. j 2 Thes. 1.6.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen it. k Rev. 16.5-7; 18.20.

22 *This* thou hast seen, O LORD: keep not silence: O Lord, be not far from me. l Rom. 3.18.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord. m Psa. 2.12, note.

24 Judge me, O LORD my God, ⁿ according to thy righteousness; and let them not rejoice over me. n Heb. watered. Psal. 65.4.

25 Let them not say in their hearts, Ah, so would we have it: o John 4.10, 14.

let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 ^k Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness *and* of thy praise all the day long.

PSALM 36.

To the chief Musician, A Psalm of David the servant of the LORD.

THE transgression of the wicked saith within my heart, *that there is* ^l no fear of God before his eyes.

2 For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

3 The words of his mouth are iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 Thy mercy, O LORD, *is* in the heavens; *and* thy faithfulness reacheth unto the clouds.

6 Thy righteousness *is* like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

7 How excellent *is* thy loving-kindness, O God; therefore the children of men put their ^m trust under the shadow of thy wings.

8 They shall be ⁿ abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 ^o For with thee *is* the fountain of life: in thy light shall we see light.

10 ^p O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM 37.

A Psalm of David.

FRET ^anot thyself because of evildoers, neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 ^bTrust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

4 ^cDelight thyself also in the LORD; and he shall give thee the desires of thine heart.

5 ^dCommit thy way unto the LORD; trust also in him; and he shall bring *it* to pass.

6 ^eAnd he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 ^fRest in the LORD, and wait patiently for him: ^gfret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: ^hfret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For ⁱyet a little while, and the wicked *shall* not be: yea, thou shalt diligently consider his place, and it *shall* not be.

11 ^jBut the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him: for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

15 ^kTheir sword shall enter into their own heart, and their bows shall be broken.

16 ^lA little that a righteous man hath is better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

a v.7; Psa.73.3.

b *Faith.* Psa. 84.12. (Mt. 8.10; Heb. 11.39.)

c Phil.3.1.

d Heb. *roll thy way upon the Lord.*

e Mt.13.43.

f Heb. *be silent to the Lord.* Psa. 62.1.

g vs.1,8; Phil. 4.6-8.

h Psa.73.3; Eph.4.26.

i Heb.10.36, 37.

j Mt.5.5.

k Gal.6.7.

l 1 Tim.6.6.

m Heb. *the preciousness of lambs.*

n *Law (of Moses).* Psa.40.8. (Mt.5.17,18; Gal.3.1-29.)

o v.9; Psa.27. 14.

p Or, *a green tree that groweth in his own soil.*

q Cf. Heb.10. 14 with Phil. 3.12.

r Psa.2.12, *note.*

20 But the wicked shall perish, and the enemies of the LORD *shall* be as ^mthe fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

22 *For such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 The steps of a *good* man are ordered by the LORD: and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him* with his hand.

25 I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

26 *He is* ever merciful, and lendeth; and his seed *is* blessed.

27 Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 ⁿThe law of his God *is* in his heart; none of his steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is judged.

34 ^oWait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power, and spreading himself like ^pa green bay tree.

36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

37 Mark the ^qperfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they ^rtrust in him.

PSALM 38.

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

2 For thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* ^arest in my bones because of my sin.

4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink *and are* corrupt because of my foolishness.

6 I am troubled; I am bowed down greatly; I go mourning all the day long.

7 For my loins are filled with a loathsome disease: *and there is* no soundness in my flesh.

8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.

10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

11 My lovers and my friends stand aloof from my sore; ^band my kinsmen stand afar off.

12 They also that seek after my life lay snares *for me*; and they that seek my hurt ^cspeak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf man, heard not; and I was as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth are no reproofs.

15 For in thee, O LORD, do I hope: *thou wilt* ^dhear, O Lord my God.

16 For I said, *Hear me*, lest otherwise they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 ^eFor I am ready to halt, and my sorrow is continually before me.

18 For I will declare mine iniquity; ^fI will be sorry for my sin.

19 But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

^a Heb. *peace, or health.*

^b Lk. 23. 49.

^c Lk. 22. 2-6.

^d Or, *answer.*

^e Psa. 35. 15.

^f 2 Cor. 7. 9, 10.

^g See 1 Pet. 3. 14; 1 John 3. 12.

^h Psa. 35. 22.

ⁱ Heb. *a bridle, or muzzle for my mouth.*

^j 2 Cor. 5. 13, 14.

^k Psa. 90. 12; 119. 84.

^l Or, *what time I have here.*

^m Heb. *an image.*
1 Cor. 7. 31;
Jas. 4. 14.

ⁿ Psa. 38. 15.

^o 2 Cor. 12. 8, 9.

^p Psa. 119. 19;
2 Cor. 5. 6;
Heb. 11. 13;
1 Pet. 1. 17;
2. 11.

20 They also that render evil for good are mine adversaries; ^qbecause I follow *the thing that* good *is*.

21 Forsake me not, O LORD: O my God, ^hbe not far from me.

22 Make haste to help me, O Lord my salvation.

PSALM 39.

To the chief Musician, *even to* ¹Jeduthun, A Psalm of David.

I SAID, I will take heed to my ways, that I sin not with my tongue: I will ⁱkeep my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even from* good; and my sorrow was stirred.

3 My heart was hot within me, while I was musing ^jthe fire burned: *then* spake I with my tongue,

4 LORD, ^kmake me to know mine end, and the measure of my days, what it is; *that* I may know ^lhow frail I am.

5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

6 Surely every man walketh in ^ma vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? ⁿmy hope *is* in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 ^oRemove thy stroke away from me: I am consumed by the blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: ^pfor I am a stranger with thee, *and* a sojourner, as all my fathers were.

13 O spare me, that I may recover strength, before I go hence, and be no more.

¹(Psa. 39., title.) Jeduthun, a Levite, chief singer and instructor. See 1 Chr. 9. 16; 16. 38, 41, 42; 25. 1, 3, 6; 2 Chr. 5. 12; 35. 15; Neh. 11. 17. He is mentioned in Psalms 39., 62., 77. Jeduthun was first called Ethan.

PSALM 40.

To the chief Musician, A Psalm of David.

¹I WAITED patiently for the LORD; and he inclined unto me, and heard my cry.

²He brought me up also out of ^aan horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

³And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and ^bfear, and shall trust in the LORD.

⁴Blessed is that man that maketh the LORD his ^ctrust, and respecteth not the proud, nor such as turn aside to lies.

⁵Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: they cannot be reckoned up in order unto thee: *if* I would declare and speak of *them*, they are more than can be numbered.

⁶^dSacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required.

⁷Then said I, Lo, I come: in the volume of the book *it is* written of me,

⁸I delight to do thy ^ewill, O my God: yea, ^fthy law *is* within my heart.

⁹I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

¹⁰^gI have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

¹¹Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

¹²For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

a Heb. *a pit of noise.*

b Psa. 19.9, *note.*

c Psa. 2.12, *note.*

d vs. 6-8; Heb. 10.5-7.

e vs. 7, 8; Mt. 26.39; John 4.34; 6.38; Heb. 10.7.

f Law (of Moses). Psa. 78.9, 10. (Mt. 5.17, 18; Gal. 3.1-29.)

g Acts 20.20, 27.

h 1 Pet. 5.7.

i Or, *the weak, or sick.*

j Psa. 6.2; 147.3.

k Heb. *a thing of Belial.*

l Psa. 55.12-14; Mt. 26.14-16, 21-25, 47-50; Mk. 14.10, 11, 18-21, 43-45; Lk. 22.3-6, 21-23, 47, 48; John 13.18, 21-30; 18.3; Acts 1.16.

¹³Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

¹⁴Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

¹⁵Let them be desolate for a reward of their shame that say unto me, Aha, aha.

¹⁶Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

¹⁷But I *am* poor and needy; ^hyet the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

PSALM 41.

To the chief Musician, A Psalm of David.

BLESSED ⁱis he that considereth the poor: the LORD will deliver him in time of trouble.

²The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

³The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

⁴I said, LORD, be merciful unto me: ^jheal my soul; for I have sinned against thee.

⁵Mine enemies speak evil of me, When shall he die, and his name perish?

⁶And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

⁷All that hate me whisper together against me: against me do they devise my hurt.

⁸^kAn evil disease, say *they*, cleaveth fast unto him: and *now* that he lieth he shall rise up no more.

⁹²Yea, mine ^{own}familiar friend, in whom I ^ctrusted, which did eat of my ^lbread, hath lifted up *his* heel against me.

¹(40. 1). This Psalm speaks of Messiah, Jehovah's Servant, obedient unto death. The Psalm begins with the joy of Christ in resurrection (vs. 1, 2). He has been in the horrible pit of the grave, but has been brought up. Verses 3-5 are His resurrection testimony, His "new song." Verses 6 and 7 are retrospective. When sacrifice and offering had become abominable because of the wickedness of the people (Isa. 1. 10-15), then the obedient Servant came to make the pure offering (vs. 7-17; Heb. 10. 5-17). See Psalm 41., next in order of the Messianic Psalms.

²(41. 9). This is the Psalm of the betrayal of the Son of man, as Jesus Himself taught (John 13. 18, 19). See Psa. 45., next in order of the Messianic Psalms.

10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By this I know that thou favourest me, because mine enemy doth not triumph over me.

a Psa. 34. 15.

b Psa. 106. 48.

12 And as for me, thou upholdest me in mine integrity, and ^asettest me before thy face for ever.

13 ^bBlessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

BOOK II.

PSALM 42.

To the chief Musician, ^cMaschil, for the sons of Korah.

AS the hart panteth after the water brooks, so panteth my soul after thee, O God.

2 ^dMy soul thirsteth for God, ^efor the living God: when shall I come and appear before God?

3 ^fMy tears have been my meat day and night, while ^gthey continually say unto me, Where is thy God?

4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

5 Why art thou ^hcast down, O my soul? and why art thou disquieted in me? ⁱhope thou in God: for I shall yet ^jpraise him for the help of his countenance.

6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill ^kMizar.

7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 Yet the LORD will ^lcommand his lovingkindness in the daytime, and ^min the night his song shall be with me, and my prayer unto the God of my life.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 As with a sword in my bones, mine enemies reproach me; ⁿwhile they say daily unto me, Where is thy God?

11 ^oWhy art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

c Maschil, "instruction."

d Psa. 63. 1; 84. 2; John 7. 37.

e 1 Thes. 1. 9.

f Psa. 80. 5; 102. 9.

g v. 10; Psa. 79. 10; 115. 2.

h Heb. bowed down.

i Rom. 15. 13.

j Or, give thanks.

k Or, the little hill. Psa. 133. 3.

l Psa. 133. 3.

m Psa. 32. 7; 63. 6; 149. 5.

n v. 3.

o v. 5; Psa. 43. 5.

p Heb. the gladness of my joy.

q Psa. 42. 5, 11.

r Psa. 78. 3.

s i. e. nations.

t Tit. 3. 5-7.

u Tit. 2. 11.

v 1 Cor. 15. 57.

w Psa. 2. 12, note.

PSALM 43.

JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4 Then will I go unto the altar of God, unto God my ^pexceeding joy: yea, upon the harp will I praise thee, O God my God.

5 ^qWhy art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

PSALM 44.

To the chief Musician for the sons of Korah, ^cMaschil.

WE have heard with our ears, O God, ^rour fathers have told us, what work thou didst in their days, in the times of old.

2 How thou didst drive out the ^sheathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

3 ^tFor they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, ^ubecause thou hadst a favour unto them.

4 Thou art my King, O God: command deliverances for Jacob.

5 Through thee ^vwill we push down our enemies: through thy name will we tread them under that rise up against us.

6 For I will not ^wtrust in my bow, neither shall my sword save me.

7 But thou hast saved us from our enemies, and hast put them to shame that hated us.

8 ^aIn God we boast all the day long, and praise thy name for ever. Selah.

9 But thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

11 ^bThou hast given us like sheep appointed for meat; and hast scattered us among the ^cheathen.

12 Thou sellest thy people ^dfor nought, and dost not increase thy wealth by their price.

13 ^eThou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us a byword among the ^cheathen, a shaking of the head among the people.

15 My confusion is continually before me, and the shame of my face hath covered me.

16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

18 Our heart is not turned back, neither have our steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 ^fShall not God search this out? for he knoweth the secrets of the heart.

22 Yea, ^gfor thy sake are we

^a *Psa. 34.2; Rom. 2.17.*

^b *Rom. 8.36.*

^c *i.e. nations.*

^d *Heb. without riches.*

^e *Psa. 79.4; 80.6.*

^f *Psa. 139.1.*

^g *Psa. 119.25.*

^h *Heb. a help for us.*

ⁱ *Pet. 1.18.*

^j *Lk. 4.22.*

^k *Psa. 93.2; Heb. 1.8.*

^l *Psa. 21.6; Heb. 1.8.9.*

^m *Psa. 133.2; Mk. 9.3.*

killed all the day long; we are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

25 ^oFor our soul is bowed down to the dust: our belly cleaveth unto the earth.

26 Arise ^hfor our help, and ⁱredeem us for thy mercies' sake.

PSALM 45.

To the chief Musician upon ¹Shoshannim, for the sons of Korah, Maschil, A Song of loves.

MY heart is inditing a good matter: I speak of the things which I have made touching the ²king: my tongue is the pen of a ready writer.

2 Thou art fairer than the children of men: ^jgrace is poured into thy lips: therefore God hath blessed thee for ever.

3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

5 Thine arrows are sharp in the heart of the king's enemies; ^{whereby} the people fall under thee.

6 ^kThy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with ^lthe oil of gladness above thy fellows.

8 ^mAll thy garments *smell* of myrrh, and aloes, and cassia, out

¹(Psa. 45., title). *Shoshannim*, "lilies," and so, the spring; the Shoshannim Psalms were probably connected with the Passover season, and hence reminders of redemption out of bondage, and of the origins of Israel.

²(45. 1). This great Psalm of the King, with Psalms 46.—47., obviously looks forward to the advent in glory. The reference in Heb. 1. 8, 9 is not so much to the anointing as an event (Mt. 3. 16, 17) as to the permanent state of the King. Cf. Isa. 11. 1, 2. The divisions are: (1) The supreme beauty of the King (vs. 1, 2); (2) the coming of the King in glory (vs. 3-5. Cf. Rev. 19. 11-21); (3) the deity of the King and the character of His reign (vs. 6, 7; Heb. 1. 8, 9; Isa. 11. 1-5); (4) as associated with Him in earthly rule, the queen is presented (vs. 9-13), and in that relation the King is not called Elohim (Gen. 1. 1, *note*), as in verse 6, but Adonai, the husband name of Deity (Gen. 15. 2, *note*); (5) the virgin companions of the queen, who would seem to be the Jewish remnant (Rom. 11. 5, *note*; Rev. 14. 1-4), are next seen (vs. 14, 15); and (6) the Psalm closes with a reference to the earthly fame of the King (vs. 16, 17). See Psa. 68., next in order of the Messianic Psalms.

of the ivory palaces, whereby they have made thee glad.

9 ^a Kings' daughters were among thy honourable women: ^b upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; ^c forget also thine own people, and thy father's house;

11 So shall the king greatly desire thy beauty: ^d for he is thy Lord; and worship thou him.

12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat ^e thy favour.

13 ^f The king's daughter is all glorious within: her clothing is of wrought gold.

14 ^g She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 ^h I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM 46.

To the chief Musician for the sons of Korah, A Song upon ¹ Alamoeth.

GOD is our refuge and strength, ^a a very present help in trouble.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the ^b midst of the sea;

3 *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.

4 ^c There is a river, the streams whereof shall make glad ^m the city of God, the holy place of the tabernacles of the most High.

5 God is ⁿ in the midst of her; she shall not be moved: God shall help her, and that right early.

6 The ^o heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 ^p The LORD of hosts is with us;

a Rom. 15. 12.

b Eph. 5. 25-32.

c 1 John 4. 19.

d Psa. 95. 6.

e Heb. *thy face*.

f Rev. 19. 7, 8.

g 1 John 3. 2.

h Rev. 2. 17.

i Psa. 62. 7, 8; 91. 2; 142. 5.

j Psa. 145. 18.

k Heb. *the heart of the seas*.

l Rev. 22. 1.

m Psa. 48. 1, 8.

n Rev. 21. 3.

o i. e. *nations*.

p v. 11.

q Heb. *an high place for us*. Psal. 9. 9.

r Lk. 2. 14.

s Psa. 76. 3.

t Rev. 21. 4.

u Psa. 76. 12.

v Lk. 1. 31-33.

w Psa. 18. 47.

x 1 Pet. 1. 4.

y Psa. 68. 24, 25.

z Rev. 19. 16.

a Rom. 4. 11, 12.

b Psal. 89. 18

c Psal. 46. 4; 87. 3.

the God of Jacob is ^a our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath made in the earth.

9 ⁷ He maketh wars to cease unto the end of the earth; ⁸ he breaketh the bow, and cutteth the spear in sunder; ⁹ he burneth the chariot in the fire.

10 Be still, and know that I am God: I will be exalted among the ^o heathen, I will be exalted in the earth.

11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

PSALM 47.

To the chief Musician, A Psalm for the sons of Korah.

CLAP your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most high ^u is terrible; ^v he is a great King over all the earth.

3 ^w He shall subdue the people under us, and the nations under our feet.

4 He shall choose ^x our inheritance for us, the excellency of Jacob whom he loved. Selah.

5 ^y God is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For ^z God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the ^o heathen: God sitteth upon the throne of his holiness.

9 The princes of the people are gathered together, ^a even the people of the God of Abraham: ^b for the shields of the earth belong unto God: he is greatly exalted.

PSALM 48.

A Song and Psalm for the sons of Korah.

GREAT is the LORD, and greatly to be praised in ^c the city of our God, *in* the mountain of his holiness.

2 Beautiful for situation, the joy of the whole earth, is mount Zion,

1 (Psa. 46., title.) *Alamoeth*, "soprano," from *almah*, a virgin. Some have thought the *alamoth*, "virgins," were a temple choir, singing antiphonally to the *sheminith*, or male choir. See Psal. 6., title, *note*. But *contra*, see 1 Chr. 15. 20.

on the sides of the north, ^athe city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings were assembled, they passed by together.

5 They saw *it*, and so they marvelled; they were troubled, and hasted away.

6 Fear took hold upon them there, and pain, as of a woman in travail.

7 ^bThou breakest the ships of Tarshish with an east wind.

8 As we have heard, so have we seen ^cin the city of the LORD of hosts, in the city of our God: ^dGod will establish it for ever. Selah.

9 We have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

12 Walk about Zion, and go round about her: tell the towers thereof.

13 ^eMark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: ^fhe will be our guide even unto death.

PSALM 49.

To the chief Musician, A Psalm for the sons of Korah.

HEAR this, all ye people; give ear, all ye inhabitants of the ^gworld:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I will incline mine ear to a parable: I will open my dark saying upon the harp.

5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?

6 They that ^htrust in their wealth, and boast themselves in the multitude of their riches;

7 None of *them* can by any means ⁱredeem his brother, nor give to God a ransom for him:

8 (For the ^jredemption of their soul is precious, and it ceaseth for ever:)

9 That he should still live for ever, and not see corruption.

10 For he seeth *that* wise men

a Mt.5.35.

b 2 Thes.2.8.

c vs.1,2.

d Rev.21.2.

e Heb. *set your heart to her bulwarks.*

f Psal.23.2.

g i.e. *earth.*

h Psal.2.12, *note.*

i 1 Pet.1.18.

j Heb. *Sheol.*

k Christ (Second Advent). Psal. 96.10-13. (Mt.19.28; Acts 1.9-11.)

l Judgments (the seven). vs.3,4,22. (Mt.13.40-42; Rev.22.12.)

m 2 Thes.1.7,8.

n Psal.97.6.

o John 20.28.

die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, that their houses *shall continue* for ever, and their dwelling places to all generations; they call *their* lands after their own names.

12 Nevertheless man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly: yet their posterity approve their sayings. Selah.

14 Like sheep they are laid in the ^jgrave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

15 But God will ⁱredeem my soul from the power of the ^jgrave: for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth he shall carry nothing away: his glory shall not descend after him.

18 Though while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.

19 He shall go to the generation of his fathers; they shall never see light.

20 Man *that is* in honour, and understandeth not, is like the beasts *that* perish.

PSALM 50.

A Psalm of Asaph.

THE mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

2 Out of Zion, the perfection of beauty, God hath shined.

3 Our God shall ^kcome, and shall not keep silence: ^la fire shall ^mdevour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens from above, and to the earth, that he may judge his people.

5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.

6 And the ⁿheavens shall declare his righteousness: for God *is* judge himself. Selah.

7 Hear, O my people, and I will speak; O Israel, and I will testify against thee: ^oI am God, *even* thy God.

8 I will not reprove thee for thy

sacrifices or thy burnt-offerings, *to have been* continually before me.

9 I will ^atake no bullock out of thy house, *nor* he goats out of thy folds.

10 For every beast of the forest is mine, *and* the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

12 If I were hungry, I would not tell thee: ^bfor the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 ^cOffer unto God thanksgiving; and pay thy vows unto the most High:

15 And ^dcall upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou hatest instruction, and ^ecastest my words behind thee.

18 When thou sawest a thief, then thou ^fconsentedst with him, and hast been ^gpartaker with adulterers.

19 Thou givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; ^hthou thoughtest that I was altogether *such* an one as thyself: ⁱbut I will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that

^a vs. 9-16;
² Cor. 9. 15.

^b Psa. 24. 1;
¹ Cor. 10. 26.

^c Heb. 13. 15.

^d Psa. 91. 15;
107. 6, 13.

^e John 12. 48.

^f Rom. 1. 32.

^g 1 Tim. 5. 22.

^h See Rom. 2. 4.

ⁱ Psa. 90. 8.

^j vs. 3, 4.

^k Heb. 4. 16.

^l Rom. 3. 4.

^m Psa. 58. 3;
John 3. 6;
Rom. 5. 12;
Eph. 2. 3.

ⁿ Rom. 7. 18.

^o Heb. *warm me*.

^p Heb. 9. 19.

^q 1 John 1. 7-9.

^r Mt. 5. 4.

^s Acts 15. 9;
Eph. 2. 10.

forget God, lest I *tear you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God.

PSALM 51.

To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

¹ **H**AVE ^kmercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be ^ljustified when thou speakest, and be clear when thou judgest.

5 ^mBehold, I was shapen in iniquity; and ⁿin sin did my mother ^oconceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 ^pPurge me with ²hyssop, and I shall be clean: wash me, and I shall be ^qwhiter than snow.

8 Make me to hear joy and gladness; *that* the bones *which* thou hast broken ^rmay rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 ^sCreate in me a clean heart, O

1 (51. 1). This Psalm must ever be, in its successive steps, the mould of the experience of a sinning saint who comes back to full communion and service. The steps are: (1) sin thoroughly judged before God (vs. 1-6); (2) forgiveness and cleansing through the blood (v. 7, f.c.); (3) cleansing (v. 7, l.c. to 10. Cf. John 13. 4-10; Eph. 5. 26; 1 John 1. 9); (4) Spirit-filled for joy and power (vs. 11, 12); (5) service (v. 13); (6) worship (vs. 14-17); (7) the restored saint in fellowship with God, not about self, but about the blessing of Zion. Personally, it was David's pathway to restored communion after his sin with Bath-sheba. Dispensationally, it will be the pathway of returning Israel (Deut. 30. 1-10, *refs.*).

2 (51. 7). Hyssop was the little shrub (1 Ki. 4. 33) with which the blood and water of purification were applied (Lev. 14. 1-7; Num. 19. 1-19).

Cleansing in Scripture is twofold: (1) Of a sinner from the guilt of sin; the blood ("hyssop") aspect; (2) of a saint from the defilement of sin—the water ("wash me") aspect. Under grace the sinner *is* purged by blood when he believes (Mt. 26. 28; Heb. 1. 3; 9. 12; 10. 14). Both aspects of cleansing, by blood and by water, are brought out in John 13. 10, and Eph. 5. 25, 26: "He that is bathed needeth not save to wash his feet"; "Christ loved the church and gave Himself for it [redemption by blood, "hyssop," the "bath"] that He might sanctify and cleanse it with the washing of water by the word": answering to the "wash me" of verse 7.

God; and renew a right spirit within me.

11 Cast me not away from thy presence; and ¹take not thy holy ^aspirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy ^bfree spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt-offering.

17 ^cThe sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the ^dsacrifices of righteousness, with burnt-offering and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM 52.

To the chief Musician, ^eMaschil, A Psalm of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boasteth thou thyself in mischief, O mighty man? the goodness of God endureth continually.

2 Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

4 Thou lovest all devouring words, O thou deceitful tongue.

5 God shall likewise ^fdestroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, this is the man that made

a Holy Spirit.
vs. 11, 12;
Psa. 139. 7.

A sinning believer does not lose the Spirit but does lose power.

b 2 Cor. 3. 17.

c Psa. 34. 18.

d Psa. 4. 5.

e Maschil, "instruction."

f Heb. beat thee down.

g Psa. 2. 12, note.

h Mahalath, apparently a temple choir.

i Psa. 10. 4; 14. 1.

j Rom. 3. 10.

k Rom. 3. 11.

l 1 Thes. 5. 9.

m Psa. 14. 7.

n Neginoth, stringed instruments.

o Or, Ziphites.

not God his strength; but ^otrusted in the abundance of his riches, and strengthened himself in his wickedness.

8 But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

PSALM 53.

To the chief Musician upon ^hMahalath, ^eMaschil, A Psalm of David.

THE ⁱfool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: ^jthere is none that doeth good.

2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did ^kseek God.

3 Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

4 Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

5 ^lThere were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

6 ^mOh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM 54.

To the chief Musician on ⁿNeginoth, ^eMaschil, A Psalm of David, when the ^oZiphites came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, God is mine helper: the

¹(51. 11). No believer of this dispensation, aware of the promise of His abiding (John 14. 16), should pray, "take not Thy Holy Spirit from me" (Eph. 4. 30); but, while Christian position is not found here, Christian experience in essence is.

Lord is with them that uphold my soul.

5 He shall reward evil unto mine ^aenemies: cut them off in thy truth.

6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it* is good.

7 For he hath delivered me out of all trouble: ^band mine eye hath seen *his desire* upon mine enemies.

PSALM 55.

To the chief Musician on ^cNeginoth, ^dMaschil, A Psalm of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath ^eoverwhelmed me.

6 And I said, Oh that I had wings like a dove! for *then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, and remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm and tempest.

9 Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.

12 ^fFor it was not an enemy *that* reproached me; then I could have borne *it*: neither was *it* he that hated me *that* did ^gmagnify himself against me; then I would have hid myself from him:

13 But *it* was thou, a man mine equal, my guide, and mine acquaintance.

14 We took sweet counsel together, and walked unto the house of God in company.

15 Let death seize upon them,

^a Heb. *those that observe me.*

^b Psa. 59. 10; 92. 11.

^c i.e. stringed instruments.

^d i.e. instruction.

^e Heb. *covered me.*

^f Psa. 41. 9.

^g Psa. 35. 26; 38. 16.

^h Psa. 41. 9.

ⁱ Or, *the grave.*

^j Heb. 1. 14.

^k Rom. 12. 19.

^l Acts 12. 1.

^m Psa. 7. 4.

ⁿ Heb. *he hath profaned.*

^o Psa. 28. 3; 57. 4; 62. 4; 64. 3.

^p Psa. 37. 5; Mt. 6. 25; Lk. 12. 22; 1 Pet. 5. 7.

^q Psa. 37. 24.

^r Meaning, "the cry of the dove, of distant terebinth trees."

^s Michtam, *a prayer.*

^t Psa. 57. 1.

^u Psa. 2. 12, note.

^v Psa. 118. 6; Heb. 13. 6.

and let them go down quick into hell: for wickedness is in their dwellings, and among them.

16 As for me, I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that* was against me: ^ffor there were many with me.

19 God shall hear, and afflict them, ^keven he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

20 ^lHe hath put forth his hands against such as ^mbe at peace with him: ⁿhe hath broken his covenant.

21 ^oThe words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

22 ^pCast thy burden upon the LORD, and he shall sustain thee: ^qhe shall never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

PSALM 56.

To the chief Musician upon ^rJonath-elem-rechokim, ^sMichtam of David, when the Philistines took him in Gath.

BE merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

2 Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

3 What time I am afraid, I will ^utrust in thee.

4 In God I will praise his word, in God I have put my trust; ^vI will not fear what flesh can do unto me.

5 Every day they wrest my words: all their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.

8 Thou tellest my wanderings: put thou my tears into thy bottle: ^a*are they not in thy book?*

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for ^b*God is for me.*

10 In God will I praise *his* word: in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: I will render praises unto thee.

13 ^c*For* thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM 57.

To the chief Musician, ^d*Al-taschith*, ^e*Michtam* of David, when he fled from Saul in the cave.

BE merciful unto me, O God, be merciful unto me: for my soul *trusteth* in thee: ^g*yea*, in the shadow of thy wings will I make my refuge, ^h*until these calamities be overpast.*

2 I will cry unto God most high; unto God that performeth *all things* for me.

3 ⁱ*He* shall send from heaven, and save me *from* the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

4 My soul is among lions: *and I lie even among them* that are set on fire, *even the sons of men*, whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens; *let thy glory be above all the earth.*

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.

11 Be thou exalted, O God, above the heavens: *let thy glory be above all the earth.*

^a *Psa. 39. 12.*

^b *Rom. 8. 31.*

^c *Psa. 116. 8.*

^d *Al-taschith,*
^e *destroy not.*

^e *Michtam, a*
^f *prayer.*

^f *Psa. 2. 12,*
^g *note.*

^g *Psa. 17. 8;*
^h *63. 7.*

^h *Heb. 7. 25.*

ⁱ *Psa. 144. 5, 7.*

^j *Psa. 112. 10.*

^k *Heb. as liv-*
^l *ing as*
^m *wrath.*

^l *Psa. 68. 23.*

^m *Psa. 69. 4;*
ⁿ *John 15. 25.*

ⁿ *i.e. nations.*

PSALM 58.

To the chief Musician, ^d*Al-taschith*, ^e*Michtam* of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear;

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 ^j*Let* them melt away as waters *which* run continually: *when* he bendeth *his bow* to shoot his arrows, let them be as cut in pieces.

8 As a snail *which* melteth, let every one of *them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, ^k*both* living, and in *his* wrath.

10 The righteous shall rejoice when he seeth the vengeance: ^l*he* shall wash his feet in the blood of the wicked.

11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

PSALM 59.

To the chief Musician, ^d*Al-taschith*, ^e*Michtam* of David; when Saul sent, and they watched the house to kill him.

DELIVER me from mine enemies, O my God: defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: the mighty are gathered against me; ^m*not for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the ⁿ*heathen*: be not mer-

ciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog, and go round about the city.

7 Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?

8 But thou, O LORD, shalt laugh at them; thou shalt have all the ^aheathen in derision.

9 Because of his strength will I wait upon thee: for God is ^bmy defence.

10 The God of my mercy shall prevent me: God shall let ^cme see my desire upon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

13 ^dConsume them in wrath, consume them, that they may not be: and ^elet them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

PSALM 60.

To the chief Musician upon ^fShushan-eduth, ^gMichtam of David, to teach; ^hwhen he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand.

O GOD, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

a i.e. nations.

b Heb. my high place.

c Psal. 54. 7; 92. 11; 112. 8.

d Psal. 7. 9.

e Psal. 83. 18.

f Shushan-eduth, the lily of speech.

g Michtam, a prayer.

h Recorded in 2 Sam. 8. 3-13.

i Psal. 71. 20.

j Rom. 11. 25-27.

k Psal. 19. 9, note.

l vs. 5-12 are identical with Psal. 108. 6-13.

m Quoted from Josh. 1. 6.

n Psal. 118. 8; 146. 3.

o Heb. salvation.

p Or, Neginoth, stringed instruments.

q Psal. 2. 12, note.

3 ⁱThou hast shewed thy people hard things: ^jthou hast made us to drink the wine of astonishment.

4 Thou hast given a banner to them that ^kfear thee, that it may be displayed because of the truth. Selah.

5 ^lThat thy beloved may be delivered; save *with* thy right hand, and hear me.

6 God hath ^mspoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

8 Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the strong city? who will lead me into Edom?

10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

11 Give us help from trouble: ⁿfor vain is the ^ohelp of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM 61.

To the chief Musician upon ^pNeginah, A Psalm of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

3 For thou hast been a shelter for me, and a strong tower from the enemy.

4 I will abide in thy tabernacle for ever: I will ^qtrust in the covert of thy wings. Selah.

5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

6 Thou wilt prolong the king's life: and his years as many generations.

7 He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM 62.

To the chief Musician, to ^a Jeduthun, A Psalm of David.

TRULY my soul ^bwaiteth upon God: from him *cometh* my salvation.

² He only *is* my rock and my salvation; *he is* my ^cdefence; I shall not be greatly moved.

³ How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall *shall ye be, and as a tottering fence.*

⁴ They only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

⁵ My soul, wait thou only upon God; for my expectation *is* from him.

⁶ He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

⁷ In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

⁸ ^dTrust in him at all times; ye people, ^epour out your heart before him: God *is* a refuge for us. Selah.

⁹ Surely men of low degree are vanity, *and* men of high degree are a lie: to be laid in the balance, they are altogether *lighter* than vanity.

¹⁰ Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them.*

¹¹ God hath spoken once; twice have I heard this; that power *be-longeth* unto God.

¹² Also unto thee, O Lord, *be-longeth* mercy: for thou renderest to every man according to his work.

PSALM 63.

A Psalm of David, when he was in the wilderness of Judah.

O GOD, thou *art* my God; early will I seek thee: ^fmy soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

² To see thy power and thy glory, so as I have seen thee in the sanctuary.

³ ^gBecause thy lovingkindness *is* better than life, my lips shall praise thee.

^a See Ps. 39, title, note.

^b Heb. *is silent.* Ps. 65.1.

^c Heb. *high place.*

^d Ps. 2.12, note.

^e Ps. 42.4.

^f Ps. 42.2; 84.2; 143.6.

^g Ps. 30.5.

^h Ps. 42.8; 119.55; 149.5.

ⁱ John 11.57.

^j Or, *we are consumed by that which they have thoroughly searched.*

^k Ps. 32.11; 58.10; 68.3.

⁴ Thus will I bless thee while I live: I will lift up my hands in thy name.

⁵ My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:

⁶ When ^hI remember thee upon my bed, *and* meditate on thee in the *night* watches.

⁷ Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

⁸ My soul followeth hard after thee: thy right hand upholdeth me.

⁹ But those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

¹⁰ They shall fall by the sword: they shall be a portion for foxes.

¹¹ But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

PSALM 64.

To the chief Musician, A Psalm of David.

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

² Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

³ Who whet their tongue like a sword, *and* bend *their bows* to shoot their arrows, even bitter words:

⁴ That they may shoot in secret at the ⁱperfect: suddenly do they shoot at him, and fear not.

⁵ They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

⁶ They search out iniquities; ^jthey accomplish a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.

⁷ But God shall shoot at them *with* an arrow; suddenly shall they be wounded.

⁸ So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

⁹ And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

¹⁰ ^kThe righteous shall be glad in the LORD, and shall ^dtrust in him; and all the upright in heart shall glory.

PSALM 65.

To the chief Musician, A Psalm
and Song of David.

PRAISE waiteth for thee, O
God, in Sion: and unto thee
shall the vow be performed.

2 O thou that hearest prayer,
unto thee shall all flesh come.

3 Iniquities prevail against me:
as for our transgressions, thou
shalt purge them away.

4 Blessed is the man whom
thou choosest, and causest to ap-
proach unto thee, that he may
dwell in thy courts: we shall be
satisfied with the goodness of
thy house, even of thy holy tem-
ple.

5 By terrible things in righteous-
ness wilt thou answer us, O God
of our salvation; who art the con-
fidence of all the ends of the
earth, and of them that are afar
off upon the sea:

6 Which by his strength setteth
fast the mountains; being girded
with power:

7 Which stilleth the noise of the
seas, the noise of their waves, and
the tumult of the people.

8 They also that dwell in the
uttermost parts are afraid at thy
tokens: thou makest the outgoings
of the morning and evening to re-
joice.

9 Thou visitest the earth, and
waterest it: thou greatly enrichest
it with the river of God, which is
full of water: thou preparest them
corn, when thou hast so provided
for it.

10 Thou waterest the ridges
thereof abundantly: thou settlest
the furrows thereof: thou makest
it soft with showers: thou blessest
the springing thereof.

11 Thou crownest the year with
thy goodness; and thy paths drop
fatness.

12 They drop upon the pastures
of the wilderness: and the little
hills rejoice on every side.

13 The pastures are clothed with
flocks; the valleys also are covered
over with corn; they shout for joy,
they also sing.

PSALM 66.

To the chief Musician, A Song
or Psalm.

MAKE a joyful noise unto God,
all ye lands:

2 Sing forth the honour of his

name: make his praise glori-
ous.

3 Say unto God, How terrible
art thou in thy works!
through the greatness of
thy power shall thine ene-
mies submit themselves unto
thee.

4 All the earth shall worship
thee, and shall sing unto thee;
they shall sing to thy name.
Selah.

5 Come and see the works
of God: he is terrible in his
doing toward the children of
men.

6 He turned the sea into dry
land: they went through the
flood on foot: there did we re-
joice in him.

7 He ruleth by his power for
ever; his eyes behold the nations:
let not the rebellious exalt them-
selves. Selah.

8 O bless our God, ye people,
and make the voice of his praise
to be heard:

9 Which holdeth our soul in life,
and suffereth not our feet to be
moved.

10 For thou, O God, hast proved
us: thou hast tried us, as silver is
tried.

11 Thou broughtest us into the
net; thou laidst affliction upon our
loins.

12 Thou hast caused men to ride
over our heads; we went through
fire and through water: but thou
broughtest us out into a wealthy
place.

13 I will go into thy house with
burnt-offerings: I will pay thee my
vows.

14 Which my lips have uttered,
and my mouth hath spoken, when
I was in trouble.

15 I will offer unto thee burnt-
sacrifices of fatlings, with the in-
cense of rams; I will offer bullocks
with goats. Selah.

16 Come and hear, all ye
that fear God, and I will de-
clare what he hath done for my
soul.

17 I cried unto him with my
mouth, and he was extolled with
my tongue.

18 If I regard iniquity in my
heart, the Lord will not hear
me:

19 But verily God hath heard
me; he hath attended to the voice
of my prayer.

20 Blessed be God, which hath
not turned away my prayer, nor his
mercy from me.

a Acts 15.17.

b Psal. 51.2;
79.9; Heb. 9.
14; 1 John 1.
7,9.

c Psal. 36.8.

d Psal. 68.9.

e Psal. 46.4.

f Heb. thou
dissolvest it.

g Psal. 65.5.

h Psal. 18.44.

i Eph. 3.20.

j 2 Cor. 3.5.

k Heb. suf-
feth.

l 1 Pet. 1.6,7.

m Psal. 100.4;
116.14,17-19.

n Psal. 19.9,
note.

o John 9.31;
Jas. 4.3.

PSALM 67.

To the chief Musician on ^a Neginoth, A Psalm or Song.

GOD be merciful unto us, and bless us; and cause his face to shine upon us; Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: ^bfor thou shalt judge the people righteously, and ^cgovern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 ^dThen shall the earth yield her increase; and God, even our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall ^efear him.

PSALM 68.

To the chief Musician, A Psalm or Song of David.

LET God arise, let his enemies be scattered: let them also that hate him flee before him.

2 As smoke is driven away, so drive them away: ^fas wax melteth before the fire, so let the wicked perish at the presence of God.

3 But ^glet the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

4 Sing unto God, sing praises to his name: ^hextol him that rideth upon the heavens ⁱby his name JAH, and rejoice before him.

5 ^jA father of the fatherless, and a judge of the widows, is God in his holy habitation.

6 ^kGod setteth the solitary in families: ^lhe bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of

^a Neginoth, stringed instruments.

^b Psal. 96. 10, 13; 98. 9.

^c Heb. lead.

^d Psal. 85. 12.

^e Psal. 19. 9, note.

^f Psal. 97. 5.

^g Psal. 32. 11; 58. 10; 64. 10.

^h v. 33.

ⁱ Mt. 1. 21.

^j Psal. 10. 14, 18; 146. 9.

^k Psal. 113. 9.

^l Psal. 107. 10, 14; 146. 7; Acts 12. 7.

^m Psal. 74. 19.

ⁿ Inspiration. (Mt. 4. 4, 7, 10; Rev. 22. 19.)

^o Heb. 1. 4, note.

^p Eph. 4. 8.

^q Acts 2. 4, 33; 10. 44-46; 1 Cor. 12. 4-11; Eph. 4. 7-12.

^r Rom. 11. 25-27.

God: *even Sinai itself was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: ^mthou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the ⁿword: great was the company of those that published it.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.*

14 When the Almighty scattered kings in it, it was *white as snow* in Salmon.

15 The hill of God *is as the hill of Bashan; an high hill as the hill of Bashan.*

16 Why leap ye, ye high hills? *this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.*

17 The chariots of God are twenty thousand, *even thousands of angels: the Lord is among them, as in Sinai, in the holy place.*

18 Thou hast ascended on high, thou hast led captivity ^pcaptive: thou hast received ^qgifts for men; yea, *for the rebellious also, that the LORD God might dwell among them.*

19 Blessed be the Lord, *who daily loadeth us with benefits, even the God of our salvation. Selah.*

20 *He that is our God is the God of salvation; and unto God the Lord belong the issues from death.*

21 But God shall wound the head of his enemies, *and the hairy scalp of such an one as goeth on still in his trespasses.*

22 The Lord said, I will bring ^ragain from Bashan, I will bring *my people* again from the depths of the sea:

23 That thy foot may be dipped in the blood of *thine enemies, and the tongue of thy dogs in the same.*

1 (68. 1). The entire Psalm is pervaded by the joy of Israel in the kingdom, but a stricter order of events begins with verse 18. This is quoted (Eph. 4. 7-16) of Christ's ascension ministry. Verses 21-23 refer to the regathering of Israel, and the destruction of the Beast and his armies. (See "Beast," Dan. 7. 8; Rev. 19. 20; "Armageddon," Rev. 16. 16; Rev. 19. 17-19, note.) Verses 24-35 are descriptive of full and universal kingdom blessing. (See "Kingdom" (O.T.), Gen. 1. 26; Zech. 12. 8.) See Psal. 69., next in order of the Messianic Psalms.

24 They have seen thy goings, O God; *even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them* were the damsels playing with timbrels.

26 Bless ye God in the congregations, *even* the Lord, ^afrom the fountain of Israel.

27 There is ^blittle Benjamin with their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till* every one submit himself with pieces of silver: scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

33 To him that rideth upon the heavens of heavens, *which* were of old; lo, he doth send out his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the clouds.

35 O God, *thou* art terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed be God.

PSALM 69.

To the chief Musician upon ^cSho-shannim, A Psalm of David.

SAVE ¹me, O God; for the waters are come in unto *my* soul.

2 I sink in deep mire, where *there* is no standing: I am come into deep waters, where the floods overflow me.

3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 ^dThey that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my foolishness; and my sins are not hid from thee.

6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake I have borne reproach; shame hath covered my face.

8 ^eI am become a stranger unto my brethren, and an alien unto my mother's children.

9 ^fFor the zeal of thine house hath eaten me up; and the ^greproaches of them that reproached thee are fallen upon me.

10 When I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment; and I became a proverb to them.

12 They that sit in the gate speak against me; and I was the song of the drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

a Or, ye that are of the fountain of Israel.

b 1 Cor. 1. 27.

c See Ps. 45, title, note.

d Ps. 35. 19; John 15. 25.

e John 7. 3-5.

f John 2. 17.

g Rom. 15. 3.

¹(69. 1). The N.T. quotations from, and references to, this Psalm indicate how it adumbrates Christ. It is the Psalm of His humiliation and rejection (vs. 4, 7, 8, 10-12). Verses 14-20 may well describe the exercises of His holy soul in Gethsemane (Mt. 26. 36-45); while verse 21 is a direct reference to the cross (Mt. 27. 34, 48; John 19. 28). The imprecatory verses (22-28) are connected (Rom. 11. 9, 10) with the present judicial blindness of Israel, verse 25 having special reference to Judas (Acts 1. 20), who is thus made typical of his generation, which shared his guilt. See Ps. 72., next in order of the Messianic Psalms.

18 Draw nigh unto my soul, *and* ^aredeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat; ^band in my thirst they gave me vinegar to drink.

22 ^cLet their table become a snare before them: and *that which should have been for their welfare, let it become a trap.*

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be ^ddesolate; *and let none dwell in their tents.*

26 For they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them ^ebe blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 ^f*This* also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 ^gThe humble shall see *this*, *and* be glad: and ^hyour heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that ⁱmoveth therein.

35 ^jFor God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

^a Heb. *goel*.
^c Cf. 1 Pet. 1. 18.

^b Mt. 27. 34, 48.

^c Rom. 11. 9, 10.

^d Mt. 23. 38;
Acts 1. 20.

^e Phil. 4. 3;
Rev. 3. 5;
13. 8.

^f Psal. 50. 13,
14, 23.

^g Psal. 34. 2.

^h Psal. 22. 26.

ⁱ Heb. *creep-eth*.

^j Psal. 51. 18.

^k Heb. *to my help*.

^l Psal. 40. 15.

^m Psal. 40. 17.

ⁿ Psal. 141. 1.

^o Psal. 2. 12,
note.

^p Heb. *be thou to me for a rock of habitation*.

^q 1 Cor. 4. 9.

^r Psal. 22. 11,
19; 35. 22; 38. 21, 22.

PSALM 70.

To the chief Musician, A Psalm of David, to bring to remembrance.

MAKE haste, O God, to deliver me; make haste *to* help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 ^lLet them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 ^mBut I *am* poor and needy: ⁿmake haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM 71.

IN thee, O LORD, do I put my ^otrust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 ^pBe thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord God: *thou art* my ^otrust from my youth.

6 By thee have I been holden up from the womb: thou *art* he that took me out of my mother's bowels: my praise *shall be* continually of thee.

7 ^qI *am* as a wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that lay wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*.

12 ^rO God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 ^a Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come.

19 ^b Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee!

20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatness, and comfort me on every side.

22 I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast ^credeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM 72.

A Psalm for Solomon.

¹ **G**IVE the ^dking thy judgments, O God, and thy righteousness unto the king's son.

2 He shall judge thy people with righteousness, and thy poor with judgment.

3 The mountains shall bring peace to the people, and the little hills, by righteousness.

4 He shall judge the poor of the

^a Heb. unto old age and grey hairs.

^b Psa. 57. 10.

^c 1 Pet. 1. 18.

^d Kingdom (O. T.). vs. 1-20; Psa. 89. 3, 4, 21, 23-36.

^e Psa. 19. 9, note.

^f i.e. coasts.

^g Heb. goel. Cf. 1 Pet. 1. 18.

^h Heb. 11. 16.

ⁱ Psa. 89. 36.

^j Heb. shall be.

^k Heb. shall be as a son to continue his father's name for ever.

^l 1 Pet. 1. 11.

^m Lit. to be ended, i.e. in complete answer.

people, he shall save the children of the needy, and shall break in pieces the oppressor.

5 They shall ^efear thee as long as the sun and moon endure, throughout all generations.

6 He shall come down like rain upon the mown grass: as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The kings of Tarshish and of the ^fisles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall ^gredeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: ^hand *they* of the city shall flourish like grass of the earth.

17 ⁱHis name ^jshall endure for ever: ^khis name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: ^land let the whole earth be filled *with* his glory; Amen, and Amen.

20 The prayers of David the son of Jesse are ^mended.

¹ (72. 1). This Psalm forms a complete vision of Messiah's kingdom so far as the O. T. revelation extended. All David's prayers will find their fruition in the kingdom (v. 20; 2 Sam. 23. 1-4). Verse 1 refers to the investiture of the King's Son with the kingdom, of which investiture the formal description is given in Dan. 7. 13, 14; Rev. 5. 5-10. Verses 2-7, 12-14 give the character of the kingdom. (Cf. Isa. 11. 3-9.) The emphatic word is righteousness. The Sermon on the

BOOK III.

PSALM 73.

A Psalm of Asaph.

TRULY God *is* good to Israel,
even to such as are of a clean
heart.

2 But as for me, my feet were
almost gone; my steps had well
nigh slipped.

3 For I was envious at the fool-
ish, *when* I saw the prosperity of
the wicked.

4 For *there* are no bands in
their death: but their strength *is*
firm.

5 They are not in trouble as
other men; neither are they
plagued ^alike *other* men.

6 Therefore pride compasseth
them about as a chain; violence
covereth them as a garment.

7 Their eyes stand out with fat-
ness: they have more than heart
could wish.

8 They are corrupt, and speak
wickedly *concerning* oppression:
^bthey speak loftily.

9 They set their mouth ^cagainst
the heavens, and their tongue
walketh through the earth.

10 Therefore his people return
hither: and waters of a full *cup*
are wrung out to them.

11 And they say, ^dHow doth God
know? and is there knowledge in
the most High?

12 Behold, *these* are the ungodly,
who prosper ^ein the world; they
increase in riches.

13 Verily ^fI have cleansed my
heart *in* vain, and washed my
hands in innocency.

14 For all the day long have I
been plagued, and chastened every
morning.

15 If I say, I will speak thus;
behold, I should offend *against*
the generation of thy children.

16 When I thought to know this,
it was too painful for me;

17 Until I went into the sanctuary
of God; *then* understood I their
end.

18 Surely thou didst set them in

^a Heb. *with*.

^b 2 Pet. 2. 18;
Jude 16.

^c Rev. 13. 6.

^d Psal. 10. 11;
94. 7.

^e Or, *contin-
ually*.

^f 1 Cor. 15. 2,
14; Gal. 2. 2.

^g Psal. 2. 12,
note.

^h *Maschil*, in-
struction.

ⁱ Heb. *goel*.
Cf. 1 Pet. 1.
18.

^j 2 Tim. 3. 12.

^k v. 9.

slippery places: thou castedst them
down into destruction.

19 How are they *brought* into
desolation, as in a moment! they
are utterly consumed with ter-
rors.

20 As a dream when *one* awak-
eth; so, O Lord, when thou
awakest, thou shalt despise their
image.

21 Thus my heart was grieved,
and I was pricked in my reins.

22 So foolish was I, and ignorant:
I was as a beast before thee.

23 Nevertheless I *am* continually
with thee: thou hast holden *me*
by my right hand.

24 Thou shalt guide me with thy
counsel, and afterward receive me
to glory.

25 Whom have I in heaven *but*
thee? and *there* is none upon
earth *that* I desire beside thee.

26 My flesh and my heart faileth:
but God *is* the strength of my
heart, and my portion for ever.

27 For, lo, they that are far from
thee shall perish: thou hast de-
stroyed all them that go a whoring
from thee.

28 But *it* is good for me to draw
near to God: I have put my ^otrust
in the Lord God, that I may de-
clare all thy works.

PSALM 74.

^h Maschil of Asaph.

O GOD, why hast thou cast *us*
off for ever? *why* doth thine
anger smoke against the sheep of
thy pasture?

2 Remember thy congregation,
which thou hast purchased of old;
the rod of thine inheritance, *which*
thou hast ⁱredeemed; this mount
Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the per-
petual desolations; *even* all *that*
the enemy hath done wickedly in
the sanctuary.

4 ^jThine enemies roar in the
midst of thy congregations; ^kthey
set up their ensigns *for* signs.

Mount describes the kingdom righteousness. Verses 8-11 speak of the uni-
versality of the kingdom. Verse 16 hints at the means by which universal bless-
ing is to be brought in. Converted Israel will be the "handful of corn" (Amos
9. 9) as the King Himself in death and resurrection was the single grain, the "corn
of wheat" (John 12. 24). "To the Jew first" is the order alike of church and
kingdom (Rom. 1. 16; Acts 13. 46; 15. 16, 17). It is through restored Israel that
the kingdom is to be extended over the earth (Zech. 8. 13, 20-23). See Psal. 89.,
the next in order of the Messianic Psalms.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once with axes and hammers.

7 ^aThey have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

8 They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

9 We see not our signs: *there is* no ^bmore any prophet: neither is *there* among us any that knoweth how long.

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

12 For ^cGod is my King of old, working salvation in the midst of the earth.

13 Thou didst ^ddivide the sea by thy strength: thou brakest the heads of the dragons in the waters.

14 Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

15 ^eThou didst cleave the fountain and the flood: ^fthou driedst up mighty rivers.

16 The day is thine, the night also is thine: ^gthou hast prepared the light and the sun.

17 Thou hast ^hset all the borders of the earth: ⁱthou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul ^jof thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

20 ^kHave respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee ^lincreaseth continually.

^a Heb. *they have sent thy sanctuary into the fire.*

^b Cf. Ps. 19. 1-4 with Rom. 10. 18.

^c Ps. 44. 4.

^d Heb. *break.*

^e Ps. 105. 41.

^f Rev. 16. 12.

^g Acts 17. 24.

^h Acts 17. 26.

ⁱ Acts 14. 17.

^j Gal. 2. 20.

^k 2 Tim. 2. 13.

^l Heb. *ascendeth.*

^m *Al-taschith, destroy not.*

ⁿ Jas. 4. 6;
1 Pet. 5. 5, 6.

^o Ps. 60. 3;
Rev. 14. 10;
16. 19.

^p Ps. 101. 8.

^q Ps. 89. 17;
148. 14.

^r *Neginoth, stringed instruments.*

^s Ps. 48. 1.

^t Rom. 12. 19.

PSALM 75.

To the chief Musician, ^m*Al-taschith*, A Psalm or Song of Asaph.

UNTO thee, O God, do we give thanks, unto thee do we give thanks: for *that* thy name is near thy wondrous works declare.

2 When I shall receive the congregation I will judge uprightly.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

4 I said unto the fools, Deal not foolishly: and to the wicked, ⁿLift not up the horn:

5 Lift not up your horn on high: speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For ^oin the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 ^pAll the horns of the wicked also will I cut off; ^q*but* the horns of the righteous shall be exalted.

PSALM 76.

To the chief Musician on ^r*Neginoth*, A Psalm or Song of Asaph.

^sIN Judah *is* God known: his name *is* great in Israel.

2 In Salem also is his tabernacle, and his dwelling place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

4 Thou *art* more glorious and excellent than the mountains of prey.

5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

6 ^tAt thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

7 Thou, *even* thou, *art* to be feared: and who may stand in thy sight when once thou *art* angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment,

to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

12 He shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

PSALM 77.

To the chief Musician, to ^a Jeduthun, A Psalm of Asaph.

I CRIED unto God with my voice, even unto God with my voice; and he gave ear unto me.

2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercy clean gone for ever? doth *his* promise fail for evermore?

9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, This *is* my infirmity: *but I will remember* the years of the right hand of the most High.

11 I will remember the works of the LORD: surely I will remember thy wonders of old.

12 I will meditate also of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the sanctuary: who *is* so great a God as our God?

14 Thou *art* the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm *redeemed* thy people, the sons of Jacob and Joseph. Selah.

16 The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

^a See Ps. 39, title, *note*.

^b Heb. *goel*. Cf. 1 Pet. 1. 18.

^c *Maschil, instruction*.

^d *Israel (history)*. vs. 1-72; Ps. 106. 1-46.

^e Mt. 13. 35.

^f Ps. 147. 19.

^g Eph. 6. 4.

^h Heb. *that prepared not their heart*.

ⁱ Heb. 8. 8, 9.

^j *Law (of Moses)*. vs. 9, 10; Ps. 119. 1-176. (Mt. 5. 17, 18; Gal. 3. 1-29.)

17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

19 Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM 78.

^c Maschil of Asaph.

GIVE ear, O my people, to my law: incline your ears to the words of my ^d mouth.

2 I will open my mouth in a ^e parable: I will utter dark sayings of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, ^g that they should make them known to their children:

6 That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:

7 That they might set their hope in God, and not forget the works of God, but keep his commandments:

8 And might not be as their fathers, a stubborn and rebellious generation; a generation ^h that set not their heart aright, and whose spirit was not stedfast with God.

9 The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

10 ⁱ They kept not the covenant of God, and refused to walk in his *flaw*;

11 And forgot his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of Zoan.

13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He clave the rocks in the wil-

derness, and gave *them* drink as out of the great depths.

16 He brought streams also out of the rock, and caused waters to run down like rivers.

17 And they sinned yet more against him by provoking the most High in the wilderness.

18 And they ^atempted God in their heart by asking meat for their lust.

19 Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22 Because they believed not in God, and ^btrusted not in his salvation:

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And had rained down manna upon them to eat, and had given them of the corn of ^cheaven.

25 Man did eat ^dangels' food: he sent them meat to the full.

26 ^eHe caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 ^fSo they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged from their lust. ^gBut while their meat was yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel.

32 For all this they sinned still, and believed not for his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 ^hWhen he slew them, then they sought him: and they returned and enquired early after God.

35 And they remembered that God was their rock, and the high God their ⁱredeemer.

a Temptation. vs. 18, 41, 56; Psa. 95, 9. (Mt. 4. 1; Jas. 1. 14.)

b Psa. 2. 12, note.

c John 6. 31.

d Heb. 1. 4, note.

e Cited from Num. 11. 31.

f 1 Cor. 10. 3.

g 1 Cor. 10. 5.

h Heb. 12. 11.

i 1 Pet. 1. 18.

j 2 Tim. 3. 5.

k 1 John 1. 9.

l Psa. 103. 14, 16.

m Jas. 4. 14.

n 1 Cor. 10. 9.

o i.e. nations.

p Psa. 136. 21.

36 Nevertheless they did ^lflatter him with their mouth, and they lied unto him with their tongues.

37 For their heart was not right with him, neither were they stedfast in his covenant.

38 ^kBut he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39 ^lFor he remembered that they were *but* flesh; ^ma wind that passeth away, and cometh not again.

40 How oft did they provoke him in the wilderness, and grieve him in the desert!

41 Yea, ⁿthey turned back and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them from the enemy.

43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

44 And had turned their rivers into blood; and their floods, that they could not drink.

45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.

46 He gave also their increase unto the caterpillar, and their labour unto the locust.

47 He destroyed their vines with hail, and their sycamore trees with frost.

48 He gave up their cattle also to the hail, and their flocks to hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among* them.

50 He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;

51 And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham:

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even* to this mountain, *which* his right hand had purchased.

55 He cast out the ^oheathen also before them, and ^pdivided them an inheritance by line, and made the

tribes of Israel to dwell in their tents.

56 ^a Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But ^b turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their ^c high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 ^d So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 ^e He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and ^f their maidens were not given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion ^g which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

70 ^h He chose David also his servant, and took him from the sheep-folds:

71 From following the ewes great with young he brought him ⁱ to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the ^j integrity of his heart; and guided them by the skilfulness of his hands.

PSALM 79.

A Psalm of Asaph.

O GOD, the ^k heathen are come into thine inheritance; thy holy temple have they defiled; ^l they have laid Jerusalem on heaps.

2 The dead bodies of thy servants

have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there was none to bury them.*

4 ^m We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the ^k heathen that have ⁿ not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, ^o for thy name's sake.

10 Wherefore should the ^k heathen then say, Where is their God? let him be known among the ^k heathen in our sight *by* the revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So ^p we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

PSALM 80.

To the chief Musician upon ^q Shoshannim-Eduth, A Psalm of Asaph.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; ^r thou that dwellest between the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

3 Turn us again, O God, and ^s cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

5 ^t Thou feedest them with the

a v. 41.

b Heb. 10. 39.

c 1 Cor. 10. 7.

d 1 Cor. 11. 31, 32.

e Jas. 4. 4, 5.

f 1 Cor. 7. 29.

g Ps. 87. 2.

h Acts 15. 13-18.

i Acts 20. 28.

j 1 John 1. 5.

k i. e. nations.

l Rom. 11. 25-27.

m Ps. 44. 13; 80. 6.

n 2 Thes. 1. 8.

o Ps. 23. 3.

p Ps. 74. 1; 95. 7; 100. 3.

q See Ps. 45, title, note.

r Ps. 99. 1.

s Ps. 4. 6; 67. 1.

t Ps. 42. 3; 102. 9.

bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a ^avine out of Egypt: thou hast cast out the ^bheathen, and planted it.

9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: ^clook down from heaven, and behold, and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong ^dfor thyself.

16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.

18 So will not we go back from thee: quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

PSALM 81.

To the chief Musician upon ^eGittith, A Psalm of Asaph.

SING aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

4 For ^fthis was a statute for Israel, and a law of the God of Jacob.

^a Mt. 21. 33-46.

^b i.e. nations.

^c Mt. 21. 37.

^d v. 17.

^e See Ps. 8, title, note.

^f Ps. 119. 33.

^g Ps. 50. 15.

^h Heb. 12. 18, 19.

ⁱ Ps. 95. 8.

^j 1 John 5. 21.

^k Quoted from Ex. 20. 2.

^l Acts 7. 42; 14. 16; Rom. 1. 24, 26.

^m Heb. 4. 7.

ⁿ John 5. 22.

^o John 10. 34.

5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

6 I removed his shoulder from the burden: his hands were delivered from the pots.

7 ^gThou calledst in trouble, and I delivered thee; ^hI answered thee in the secret place of thunder: I ⁱproved thee at the waters of Meribah. Selah.

8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall ^jno strange god be in thee; neither shalt thou worship any strange god.

10 ^kI am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 ^lSo I gave them up unto their own hearts' lust: and they walked in their own counsels.

13 ^mOh that my people had hearkened unto me, and Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

PSALM 82.

A Psalm of Asaph.

GOD ⁿstandeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

6 I have said, ^oYe are gods; and all of you are children of the most High.

7 But ye shall die like men, and fall like one of the princes.

8 ^aArise, O God, judge the earth: ^bfor thou shalt inherit all nations.

PSALM 83.

A Song or Psalm of Asaph.

KEEP not thou silence, O God: hold not thy peace, and be not still, O God.

2 For, lo, ^cthine enemies make a tumult: and they that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.

4 They have said, Come, and ^dlet us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one ^econsent: they are confederate against thee:

6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

7 Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

8 Assur also is joined with them: they have ^fholpen the children of Lot. Selah.

9 Do unto them as *unto* the Midianites; as *to* Sisera, as *to* Jabin, at the brook of Kison:

10 *Which* perished at En-dor: they became as dung for the earth.

11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who said, Let us take to ourselves the houses of God in possession.

13 O my God, make them like a wheel; as the stubble before the wind.

14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm.

16 Fill their faces with shame; that they may seek thy name, O LORD.

17 Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 That *men* may know that thou, whose ^gname alone is JEHOVAH, *art* the most high over all the earth.

a John 5.27.

b Psa. 2.8; Rev. 11.15.

c Psa. 2.1; Acts 4.25.

d Psa. 74.8.

e Heb. *heart*.

f Heb. *they have been an arm to the children of Lot.*

g Phil. 2.9-11.

h See Psa. 8, title, *note*.

i Psa. 27.4.

j Psa. 42.1, 2; 63.1; 73.26; 119.20.

k Or, *weeping*. Not a literal valley, but any place of tears.

Cf. Psa. 23.4.

l Heb. *I would choose rather to sit at the threshold.*

m Psa. 34.9, 10.

n Faith. Psa. 125.1. (Mt. 8. 10; Heb. 11. 39.)

o Psa. 14.7.

PSALM 84.

To the chief Musician upon ^hGittith, A Psalm for the sons of Korah.

HOW ⁱamiable are thy tabernacles, O LORD of hosts!

2 ^jMy soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

5 Blessed is the man whose strength is in thee; in whose heart are the ways of *them*.

6 *Who* passing through the valley of ^kBaca make it a well; the rain also filleth the pools.

7 They go from strength to strength, *every one of them* in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts is better than a thousand. ^lI had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God is a sun and shield: the LORD will give grace and glory: ^mno good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed is the man that ⁿtrusteth in thee.

PSALM 85.

To the chief Musician, A Psalm for the sons of Korah.

LORD, thou hast been favourable unto thy land: thou hast ^obrought back the captivity of Jacob.

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

7 Shew us thy mercy, O LORD, and grant us thy salvation.

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

9 Surely his salvation is nigh them that ^afear him; that glory may dwell in our land.

10 Mercy and truth are met together; ^bbrighteousness and peace have kissed *each other*.

11 Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is good*; and our land shall yield her increase.

13 Righteousness shall go before him; and shall set *us* in the way of his steps.

PSALM 86.

A Prayer of David.

BOW down thine ear, O LORD, hear me: for I *am* poor and needy.

2 Preserve my soul; for I *am* holy: O thou my God, save thy servant that ^ctrusteth in thee.

3 Be merciful unto me, O LORD: for I cry unto thee daily.

4 Rejoice the soul of thy servant: ^dfor unto thee, O LORD, do I lift up my soul.

5 ^eFor thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 ^fAmong the gods *there is none* like unto thee, O LORD; neither are *there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou *art* God alone.

11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to ^afear thy name.

a Psa. 19.9, note.

b Psa. 72.3; Lk. 2.14.

c Psa. 2.12, note.

d Psa. 25.1; 143.8.

e v. 15; Psal. 130.7; 145.9.

f Psa. 89.6.

g Heb. *Sheol*.

h v. 5; Psal. 103.8; 111.4; 130.4,7; 145.8.

i Psal. 89.10.

j Heb. 12.23.

k Or, *M'hô-lôth*, meaning *dancing with glad noises*.

l *Maschil*, instruction.

m Lk. 18.7.

12 I will praise thee, O LORD my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest ^ohell.

14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

15 ^hBut thou, O LORD, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

PSALM 87.

A Psalm or Song for the sons of Korah.

HIS foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of ⁱRahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this *man* was born there.

5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

6 The LORD shall count, when he *iwriteth* up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: all my springs are in thee.

PSALM 88.

A Song or Psalm for the sons of Korah, to the chief Musician upon ^kMahalath Leannoth, ^lMaschil of Heman the Ezrahite.

O LORD God of my salvation, I have ^mcried day and night before thee:

2 Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles:

and my life draweth nigh unto the ^agrave.

4 ^bI am counted with them that go down into the pit: ^cI am as a man *that hath no strength*:

5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.

6 Thou hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy wrath lieth hard upon me, and ^dthou hast afflicted *me* with all thy waves. Selah.

8 ^eThou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: *I am* shut up, and I cannot come forth.

9 Mine eye mourneth by reason of affliction: ^fLORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? shall the ^hdead arise and praise thee? Selah.

11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?

12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? ⁱwhy hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up: *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut me off.

17 They came round about me daily like water; they compassed me about together.

18 ^jLover and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM 89.

^kMaschil of Ethan the Ezrahite.

I WILL sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.

2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I have made a ^lcovenant with my chosen, I have ^msworn unto David my servant,

^a Heb. *Sheol*.

^b Psal. 28.1.

^c Psal. 31.12.

^d Psal. 42.7.

^e Psal. 31.11; 142.4.

^f Psal. 142.7.

^g Psal. 86.3.

^h John 5.28, 29.

ⁱ Mt. 27.46; Mk. 15.34.

^j Psal. 31.11; 38.11.

^k *Maschil*, instruction.

^l Heb. 8.7-13.

^m Heb. 6.16-20.

ⁿ v.1; Lk. 1.32, 33.

^o Psal. 40.5; 71.19; 86.8; 113.5.

^p Psal. 35.10; 71.19.

^q Psal. 65.7; 93.3, 4; 107.29.

^r Psal. 87.4.

^s Or, *Egypt*.

^t Heb. *an arm with might*.

^u Psal. 98.6.

^v v.24; Psal. 75.10; 92.10; 132.17.

^w v.3.

^x Acts 13.22.

^y Heb. *qodesh*.

^z 1 John 2.20, 27.

4 Thy seed will I establish for ever, and build up thy throne ⁿto all generations. Selah.

5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 ^oFor who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD ^plike unto thee? or to thy faithfulness round about thee?

9 ^qThou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 ^rThou hast broken ^sRahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

11 The heavens are thine, the earth also is thine: *as for* the world and the fulness thereof, thou hast founded them.

12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.

13 Thou hast a ^tmighty arm: strong is thy hand, *and* high is thy right hand.

14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that know the ^ujoyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength: ^vand in thy favour our horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.

19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* ^wchosen out of the people.

20 I have found David my ^xservant; with my ^yholy ^zoil have I anointed him:

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact

upon him; nor the son of wickedness afflict him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him: and in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

27 Also I will make him my first-born, higher ¹than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make to endure for ever, and his throne as the days of heaven. *a Heb. Sheol.*

30 If his children forsake my law, and walk not in my judgments;

31 If they break my statutes, and keep not my commandments;

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips.

35 Once have I sworn by my holiness that I will not lie unto David.

36 His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.

40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened: thou hast covered him with shame. Selah. *b Ps. 41. 13.*

46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember how short my time is: wherefore hast thou made all men in vain?

48 What man is *he that* liveth, and shall not see death? shall he deliver his soul from the hand of the ^agrave? Selah.

49 Lord, where are thy former lovingkindnesses, *which* thou swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the reproach* of all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

52 ^bBlessed be the LORD for evermore. Amen, and Amen.

¹(89. 27). The 89th Psalm is at once the confirmation and exposition of the Davidic Covenant (2 Sam. 7. 9-14). That the covenant itself looks far beyond David and Solomon is sure from verse 27. "Higher than the kings of the earth" can only refer to Immanuel (Isa. 7. 13-15; 9. 6, 7; Mic. 5. 2). The Psalm is in four parts: (1) The covenant, though springing from the lovingkindness of Jehovah, yet rests upon His oath (vs. 1-4). (2) Jehovah is glorified for His power and goodness in connection with the covenant (vs. 5-18). (3) The response of Jehovah (vs. 19-37). This is in two parts: (a), it confirms the covenant (vs. 19-29), but, (b) warns that disobedience in the royal posterity of David will be punished with chastening (vs. 30-32). Historically this chastening began in the division of the Davidic kingdom (1 Ki. 11. 26-36; 12. 16-20) and culminated in the captivities and that subordination of Israel to the Gentiles which still continues. See "Gentiles, times of" (Lk. 21. 24; Rev. 16. 14). (4) The plea of the Remnant (Isa. 1. 9; Rom. 11. 5) who urge the severity and long continuance of the chastening (vs. 38-52). See Ps. 102., next in order of the Messianic Psalms.

BOOK IV.

PSALM 90.

A Prayer of Moses the man of God.

LORD, ^athou hast been our dwelling place in all generations.

² Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

³ Thou turnest man to destruction; and sayest, ^cReturn, ye children of men.

⁴ ^dFor a thousand years in thy sight are *but* as yesterday when it is past, and as a watch in the night.

⁵ Thou carriest them away as with a flood; they are as a sleep: in the morning ^ethey are like grass *which* groweth up.

⁶ In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

⁷ For we are consumed by thine anger, and by thy wrath are we troubled.

⁸ ^fThou hast set our iniquities before thee, ^gour secret *sins* in the light of thy countenance.

⁹ For all our days are passed away in thy wrath: we spend our years as a tale *that is told*.

¹⁰ The days of our years are threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away.

¹¹ Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

¹² ^hSo teach us to number our days, that we may apply *our* hearts unto wisdom.

¹³ Return, O LORD, how long? and let it *repent* thee concerning thy servants.

¹⁴ O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

¹⁵ Make us glad according to the days *wherein* thou hast afflicted us, and the years *wherein* we have seen evil.

¹⁶ Let thy work appear unto thy servants, and thy glory unto their children.

¹⁷ ⁱAnd let the beauty of the

^a John 1.38,39.

^b John 8.58.

^c Rom.5.14.

^d 2 Pet.3.8.

^e Psa.103.15.

^f Psa.50.21.

^g Psa.19.12.

^h Psa.39.4.

ⁱ Psa.106.45.

^j Psa.27.4.

^k Psa.37.23.

^l Psa.27.5;
31.20; 32.7.

^m Psa.2.12,
note.

ⁿ Psa.124.7.

^o Psa.17.8;
57.1; 61.4.

^p Psa.112.7;
121.7.

^q Psa.37.34.

^r Psa.71.3;
90.1.

^s Rom.8.28.

^t Psa.34.7;
71.3; Mt.4.6;
Lk.4.10,11;
Heb.1.14.

^u Heb.1.4,
note.

^v Mt.4.6; Lk.
4.10,11.

^w Or, *asp*.

^x Psa.9.10.

^y Psa.50.15.

^z Phil.4.6-8.

LORD our God be upon us: and ^kestablish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM 91.

HE ^lthat dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

² I will say of the LORD, *He is* my refuge and my fortress: my God; in him will I ^mtrust.

³ Surely ⁿhe shall deliver thee from the snare of the fowler, and from the noisome pestilence.

⁴ ^oHe shall cover thee with his feathers, and under his wings shalt thou ^mtrust: his truth *shall be* thy shield and buckler.

⁵ ^pThou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

⁶ *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

⁷ A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

⁸ Only ^qwith thine eyes shalt thou behold and see the reward of the wicked.

⁹ Because thou hast made the LORD, *which is* my refuge, *even* the most High, ^rthy habitation;

¹⁰ ^sThere shall no evil ^abefall thee, neither shall any plague come nigh thy dwelling.

¹¹ ^tFor he shall give his ^uangels charge over thee, to keep thee in all thy ways.

¹² They shall bear thee up in *their* hands, ^vlest thou dash thy foot against a stone.

¹³ Thou shalt tread upon the lion and ^wadder: the young lion and the dragon shalt thou trample under feet.

¹⁴ Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath ^xknown my name.

¹⁵ ^yHe shall call upon me, and I will answer him: ^zI *will be* with him in trouble; I will deliver him, and honour him.

¹⁶ With long life will I satisfy him, and shew him my salvation.

PSALM 92.

A Psalm or Song for the sabbath day.

IT is a ^agood thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

² ^bTo shew forth thy lovingkindness in the morning, and thy faithfulness ^cevery night,

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

⁵ ^dO LORD, how great are thy works! and ^ethy thoughts are very deep.

⁶ A brutish man knoweth not; neither doth a fool understand this.

⁷ When ^fthe wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever:

⁸ But thou, LORD, art most high for evermore.

⁹ For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

¹⁰ ^gBut my horn shalt thou exalt like the horn of an unicorn: I shall be ^hanointed with fresh oil.

¹¹ ⁱMine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

¹² ^jThe righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

¹³ Those that be planted in the house of the LORD shall flourish in the courts of our God.

¹⁴ They shall still bring forth fruit in old age; they shall be fat and ^kflourishing;

¹⁵ To shew that the LORD is upright: *he is* my rock, and ^lthere is no unrighteousness in him.

PSALM 93.

THE LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: ^mthe world also is stablished, that it cannot be moved.

² Thy throne is established of old: thou art from everlasting.

³ The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

⁴ The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

⁵ Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

PSALM 94.

O LORD ⁿGod, to whom vengeance belongeth; O God, to whom vengeance belongeth, ^oshew thyself.

² Lift up thyself, thou judge of the earth: render a reward to the proud.

³ LORD, how long shall the wicked, how long shall the wicked triumph?

⁴ *How long* shall they ^putter and speak hard things? and all the workers of iniquity boast themselves?

⁵ They break in pieces thy people, O LORD, and afflict thine heritage.

⁶ They slay the widow and the stranger, and murder the fatherless.

⁷ Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

⁸ Understand, ye brutish among the people: and ye fools, when will ye be wise?

⁹ ^qHe that planted the ear, shall he not hear? he that formed the eye, shall he not see?

¹⁰ He that chastiseth the ^rheathen, shall not he correct? he that teacheth man knowledge, shall *not he* know?

¹¹ The LORD ^sknoweth the thoughts of man, that they are vanity.

¹² Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law;

¹³ That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

¹⁴ For the LORD will not cast off his people, neither will he forsake his inheritance.

¹⁵ But judgment shall return unto righteousness: and all the upright in heart shall follow it.

¹⁶ Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

¹⁷ Unless the LORD *had been* my help, my soul had almost dwelt in silence.

¹⁸ When I said, My foot slippeth; thy mercy, O LORD, held me up.

a Psa.147.1.

b Psa.89.1.

c Heb. in the nights.

d Psa.40.5; 139.17.

e Rom.11.33, 34.

f Psa.37.1,2, 35,38.

g Psa.89.17,24.

h Psa.23.5.

i Psa.54.7; 59. 10; 112.8.

j Psa.52.8.

k Heb. green.

l Rom.9.14.

m Psa.96.10.

n Heb. God of revenges.

o Heb. shine forth..

p Psa.31.18; Jude 15.

q Gal.6.7.

r i.e. nations.

s 1 Cor.3.20.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

PSALM 95.

○ COME, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all gods.

4 In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

5 The sea *is* his, and he made it: and his hands formed the dry *land*.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. ^aTo day if ye will hear his voice,

8 Harden not your heart, as in the provocation, *and as in* the day of temptation in the wilderness:

9 When your fathers ^btempted me, proved me, and saw my work.

10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto whom I ^csware in my wrath that they should not enter into my rest.

PSALM 96.

○ SING unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; shew forth his salvation from day to day.

3 Declare his glory among the ^dheathen, his wonders among all people.

4 For the LORD *is* great, and

^a vs. 7-11;
Heb. 3. 7-11.

^b Temptation.
Psa. 106. 14.
(Mt. 4. 1;
Jas. 1. 14.)

^c Heb. 4. 3.

^d i.e. nations.

^e Psa. 19. 9,
note.

^f 1 Cor. 10. 14.

^g Psa. 115. 15.

^h Heb. ^hof his
name.

ⁱ Or, in the
glorious
sanctuary.

^j Psa. 93. 1;
97. 1; Rev. 11.
15; 19. 6.

^k Christ
(Second Ad-
vent). Psa.
110. 1. (Mt.
19. 28; Acts
1. 9-11.)

^l i.e. coasts.

^m Heb. 1. 6.

ⁿ Psa. 95. 3;
96. 4.

greatly to be praised: he *is* to be ^efeared above all gods.

5 For ^fall the gods of the nations *are* idols: ^gbut the LORD made the heavens.

6 Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give unto the LORD the glory ^hdue unto his name: bring an offering, and come into his courts.
9 O worship the LORD ⁱin the beauty of holiness: fear before him, all the earth.

10 Say among the ^dheathen *that* ^jthe LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the trees of the wood rejoice

13 Before the LORD: for he ^kcometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM 97.

THE LORD reigneth; let the earth rejoice; let the multitude of *isles* be glad *thereof*.

2 Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness, and all the people see his glory.

7 Confounded be all they that serve graven images, that boast themselves of idols: ^mworship him, all ye gods.

8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: ⁿthou art exalted far above all gods.

10 Ye that love the LORD, hate

evil: ^a he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

PSALM 98.

A Psalm.

O ^b SING unto the LORD a new song; for ^c he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

2 ^d The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the ^e heathen.

3 He hath remembered his mercy and his truth toward the house of Israel: ^f all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap ^g their hands: let the hills be joyful together

9 Before the LORD; ^h for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM 99.

THE LORD reigneth; let the people tremble: ⁱ he sitteth between the cherubims; let the earth be moved.

2 The LORD is great in Zion; and he is high above all the people.

3 Let them praise ^j thy great and terrible name; for it is holy.

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called

upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance ^k that he gave them.

8 Thou answerdst them, O LORD our God: thou wast a God that ^l forgavest them, though thou tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

PSALM 100.

A Psalm of praise.

MAKE a joyful noise unto the LORD, all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he is God: ^m it is he ⁿ that hath made us, and not we ourselves; ^o we are his people, and the sheep of his pasture.

4 ^p Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD is good; his mercy is everlasting; and his truth endureth ^q to all generations.

PSALM 101.

A Psalm of David.

I WILL sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I will behave myself wisely in a ^r perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked person.

5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

6 Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

8 I will ^s early destroy all the

^a Psal. 31. 23; 37. 28; 145. 20.

^b Psal. 33. 3; 96. 1.

^c Psal. 77. 14; 86. 10; 105. 5; 136. 4; 139. 14.

^d Lk. 2. 30, 31.

^e i. e. nations.

^f Lk. 2. 30, 31; 3. 6; Acts 13. 47; 28. 28.

^g Psal. 96. 10, 13.

^h Psal. 80. 1.

ⁱ Rev. 15. 4.

^j Forgiveness. Psal. 103. 12. (Mt. 6. 12, 14, 15; Mt. 26. 28.)

^k Psal. 119. 73; 139. 13; 149. 2; Eph. 2. 10.

^l Psal. 95. 7.

^m Psal. 66. 13; 116. 17-19.

ⁿ Heb. to generation and generation.

^o v. 6.

^p Psal. 75. 10.

wicked of the land; that I may cut off all wicked doers ^afrom the city of the LORD.

PSALM 102.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEAR ¹my prayer, O LORD, and let my cry come unto thee.

² *b*Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call answer me speedily.

³ For my days are consumed like smoke, and my bones are burned as an hearth.

⁴ My heart is smitten, and withered like grass; so that I forget to eat my bread.

⁵ By reason of the voice of my groaning my bones cleave to my skin.

⁶ I am like a pelican of the wilderness: I am like an owl of the desert.

⁷ I watch, and am as a sparrow alone upon the house top.

⁸ Mine enemies reproach me all the day; *and* they that are mad against me are sworn against me.

⁹ For I have eaten ashes like bread, and mingled my drink with weeping,

¹⁰ Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.

¹¹ My days are like a shadow that declineth; and I am withered like grass.

¹² But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.

¹³ Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, the set time, is come.

¹⁴ For thy servants take pleasure in her stones, and favour the dust thereof.

¹⁵ So the ^cheathen shall ^dfear the name of the LORD, and all the kings of the earth thy glory.

¹⁶ When the LORD shall build up Zion, he shall appear in his glory.

¹⁷ ^eHe will regard the prayer of the destitute, and not despise their prayer.

¹⁸ This shall be written for the generation to come: and the people

which shall be created shall praise the LORD.

¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

²⁰ ^fTo hear the groaning of the prisoner; to loose ^gthose that are appointed to death;

²¹ To declare the name of the LORD in Zion, and his praise in Jerusalem;

²² When the people are gathered together, and the kingdoms, to serve the LORD.

²³ He weakened my strength in the way; he shortened my days.

²⁴ I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.

²⁵ Of old hast thou laid the ^hfoundation of the earth: and the heavens are the work of thy hands.

²⁶ They shall perish, but ⁱthou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

²⁷ ^jBut thou art the same, and thy years shall have no end.

²⁸ The children of thy servants shall continue, and their seed shall be established before thee.

PSALM 103.

A Psalm of David.

BLESS the LORD, O my soul: and all that is within me, bless his holy name.

² Bless the LORD, O my soul, and forget not all his benefits:

³ Who ^kforgiveth all thine iniquities; who ^lhealeth all thy diseases;

⁴ Who ^mredeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

⁵ Who satisfieth thy mouth with good things; ⁿso that thy youth is renewed like the eagle's.

⁶ The LORD executeth righteousness and judgment for all that are oppressed.

⁷ He made known his ways unto Moses, his acts unto the children of Israel.

¹(102. 1). The reference of verses 25-27 to Christ (Heb. 1. 10-12) assures us that in the preceding verses of Psalm 102, we have, prophetically, the exercises of His holy soul in the days of His humiliation and rejection. See Psal. 110., next in order of the Messianic Psalms.

8 ^aThe LORD is merciful and gracious, slow to anger, and plentiful in mercy.

9 ^bHe will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that ^cfear him.

12 As far as the east is from the west, so far hath he ^dremoved our transgressions from us.

13 Like as a father pitieth his children, so the LORD pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the LORD, ye his ^eangels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSALM 104.

BLESS the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

3 Who layest the beams of his chambers in the waters: who maketh the clouds his chariot:

who walketh upon the wings of the wind:

4 Who maketh his ^eangels spirits; his ministers a flaming fire:

5 Who laid the foundations of the earth, that it should not be removed for ever.

6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

9 ^gThou hast set a bound that they may not pass over; ^hthat they turn not again to cover the earth.

10 He sendeth the springs into the valleys, which run among the hills.

11 They give drink to every beast of the field: the wild asses quench their thirst.

12 By them shall the fowls of the heaven have their habitation, which sing among the branches.

13 ⁱHe watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And ^jwine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: as for the stork, the fir trees are her house.

18 The high hills are a refuge for the wild goats; and the rocks for the conies.

19 ^lHe appointed the moon for seasons: ^mthe sun knoweth his going down.

20 ⁿThou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

21 ^oThe young lions roar after their prey, and seek their meat from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

a Psal. 86. 15.

b Psal. 30. 5.

c Also v. 13; Psal. 19. 9, note.

d Forgiveness. (Mt. 6. 12, 14, 15; Mt. 26. 28.)

e Heb. 1. 4, note.

f Heb. 1. 7.

g Psal. 33. 7.

h Heb. 1. 3.

i Psal. 147. 8.

j Psal. 23. 5.

k John 1. 3.

l Col. 1. 16.

m Mt. 27. 45.

n 1 Thes. 5. 4.

o Psal. 145. 16.

1(103. 12). Three Hebrew words are trans. forgive, forgiven: *kaphar*, to cover; *nasa*, to lift away; *salach*, to send away (cf. Lev. 16. 21, 22), the fundamental O.T. idea of forgiveness being not the remission of penalty, but the separation of the sinner from his sin. Psal. 103. 12 expresses this.

23 Man goeth forth unto ^ahis work and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

26 There go the ships: *there is* that leviathan, *whom* thou hast made to play therein.

27 ^bThese wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 ^cThou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

32 He looketh on the earth, and it ^dtrembleth: he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM 105.

O ^eGIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

4 Seek the LORD, and his strength: ^fseek his face evermore.

5 ^gRemember his marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God: ^hhis judgments are in all the earth.

8 He hath ⁱremembered his cove-

nant for ever, the word *which* he commanded to a thousand generations.

9 ^jWhich covenant he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel for an everlasting covenant:

11 Saying, ^kUnto thee will I give the land of Canaan, the ^llot of your inheritance:

12 ^mWhen they were *but* a few men in number; yea, very few, and ⁿstrangers in it.

13 When they went from one nation to another, from *one* kingdom to another people;

14 ^oHe suffered no man to do them wrong; yea, he reproveth kings for their sakes;

15 *Saying*, Touch not mine anointed, and do my prophets no harm.

16 Moreover he called for a famine upon the land: he brake the whole staff of bread.

17 He sent a man before them, even Joseph, *who* was sold for a servant:

18 Whose feet they hurt with fetters: he was laid in iron:

19 Until the time that his word came: the word of the LORD tried him.

20 The king sent and loosed him; even the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And he ^pincreased his people greatly; and made them stronger than their enemies.

25 ^qHe turned their hearts to hate his people, to deal subtilly with his servants.

26 ^rHe sent Moses his servant; and Aaron whom he had chosen.

27 ^sThey shewed his signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against his word.

29 ^tHe turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came

a Eph.2.10.

b Psa.136.25; 145.15; 147.9.

c Eph.5.18-21.

d Heb.12.26.

e Phil.3.1.

f Psa.27.8.

g Psa.77.11.

h Heb.6.10.

i Lk.1.72.

j Lk.1.73; Heb.6.17.

k Quoted from Gen.13.15; 15.18.

l Heb. the cord.

m Acts 7.45.

n Heb.11.9.

o Acts 18.9,10.

p Eph.1.19.

q Acts 7.19.

r Acts 7.20.

s Psa.78.43.

t Psa.78.44.

divers sorts of flies, *and* lice in all their coasts.

32 He gave them hail for rain, *and* flaming fire in their land.

33 He smote their vines also *and* their fig trees; *and* brake the trees of their coasts.

34 He spake, *and* the locusts came, *and* caterpillers, *and* that without number,

35 *And* did eat up all the herbs in their land, *and* devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

37 ^aHe brought them forth also with silver *and* gold: *and there* was not one feeble *person* among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 ^bHe spread a cloud for a covering; *and* fire to give light in the night.

40 *The people* asked, *and* he brought quails, *and* satisfied them with the bread of heaven.

41 He opened the rock, *and* the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, *and* Abraham his servant.

43 *And* he brought forth his people with joy, *and* his ^cchosen with gladness:

44 *And* gave them the lands of the ^dheathen: *and* they inherited the labour of the people;

45 That they might observe his statutes, *and* keep his laws. Praise ye the LORD.

PSALM 106.

PRAISE ye the LORD. O give thanks unto the LORD; for *he* is good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth all his praise?

3 Blessed *are* they that keep judgment, *and* he that doeth righteousness at all times.

4 Remember me, O LORD, with the favour ^ethat *thou* bearest unto thy people: O visit me with thy salvation;

5 That I may see the good of thy ^fchosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 ^gWe have sinned with our fa-

thers, we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked *him* at the sea, ^heven at the Red sea.

8 Nevertheless he saved them ⁱfor his name's sake, ^jthat he might make his mighty power to be known.

9 ^kHe rebuked the Red sea also, *and* it was dried up: ^lso he led them through the depths, *as* through the wilderness.

10 ^mAnd he saved them from the hand of him that hated *them*, *and* ⁿredeemed them from the hand of the enemy.

11 *And* the waters covered their enemies: there was not one of them left.

12 Then believed they his words; they sang his praise.

13 They soon forgot his works; they waited not for his counsel:

14 But lusted exceedingly in the wilderness, *and* ^otempted God in the desert.

15 *And* he gave them their request; but ^psent leanness into their soul.

16 ^qThey envied Moses also in the camp, *and* Aaron the saint of the LORD.

17 ^rThe earth opened *and* swallowed up Dathan, *and* covered the company of Abiram.

18 *And* a fire was kindled in their company; the flame burned up the wicked.

19 ^sThey made a calf in Horeb, *and* worshipped the molten image.

20 ^tThus they changed their glory into the similitude of an ox that eateth grass.

21 They forgot God their saviour, which had done great things in Egypt;

22 Wondrous works in the land of Ham, *and* terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

24 Yea, they despised the pleasant land, ^uthey believed not his word:

25 ^vBut murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 ^wTherefore he lifted up his hand against them, to overthrow them in the wilderness:

^a Acts 7.36.

^b Psa.121.6.

^c Election (corporate). Psa.106.5. (Mk.13.20; 1 Pet.1.2.)

^d i.e. nations.

^e Rom.11.25-27.

^f Election (corporate). (Mk.13.20; 1 Pet.1.2.)

^g 1 John 1.9.

^h Psa.78.17.

ⁱ Psa.23.3.

^j Rom.9.22.

^k Psa.18.15.

^l Psa.23.1.

^m Eph.2.8,9.

ⁿ Heb. goel. 1 Pet.1.18.

^o Temptation. (Mt.4.1; Jas. 1.14.)

^p Eph.6.18.

^q Gal.5.21.

^r Quoted from Num.16.31, 32.

^s Acts 7.41.

^t Rom.1.23.

^u Heb.3.18.

^v 1 Cor.10.10.

^w Psa.95.11; Heb.3.11,18.

27 ^a To overthrow their seed also among the nations, and to scatter them in the lands.

28 They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.

29 Thus they provoked *him* to anger with their inventions: and the plague brake in upon them.

30 ^b Then stood up Phinehas, and executed judgment: and so the plague was stayed.

31 And that was counted unto *him* ^c for righteousness unto all generations for evermore.

32 ^d They angered *him* also at the waters of strife, ^e so that it went ill with Moses for their sakes:

33 ^f Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 ^g They did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the ^h heathen, and learned their works.

36 And they served their idols: which were a snare unto them.

37 Yea, they sacrificed their sons and their daughters unto ⁱ devils,

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

a Psa.44.11.

b Cited from Num.25.7,8.

c Cf. Rom.4. 3,4 with Jas. 2.21-24.

d Psa.81.7.

e Cited from Num.20.12.

f Jas.3.7,8.

g 2 Cor.6.17.

h i.e. nations.

i Lit. *spoilers, destroyers.*

j Rom.11.25-27.

k 1 John 1.9.

l Jas.4.8.

m Psa.67.1-7.

n Psa.41.13.

39 Thus were they defiled with their own works, and went a whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the ^h heathen; and they that hated them ^{ru}ed over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 ^j Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.

44 Nevertheless he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and ^k repented according to the multitude of his mercies.

46 ^l He made them also to be pitied of all those that carried them captives.

47 ^m Save us, O LORD our God, and gather us from among the ^h heathen, to give thanks unto thy holy name, and to triumph in thy praise.

48 ⁿ Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

BOOK V.

PSALM 107.

O GIVE thanks unto the LORD, for *he* is good: for his mercy endureth for ever.

2 Let the ^o redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;

3 And ^p gathered them out of the lands, from the east, and from the west, from the north, and from the south.

4 ^q They wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry and thirsty, their soul fainted in them.

6 ^r Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.

7 And he led them forth ^s by the right way, that they might go to a city of habitation.

8 Oh that *men* would praise the LORD for his goodness, and for his

o Heb. *goel*. 1 Pet.1.18.

p Psa.106.47.

q v.40.

r vs.13,19,28; Psa.50.15.

s Psa.23.3.

t ^l *sa*.34.10; Lk.1.53.

u Lk.1.79.

v 1 Cor.11. 31,32.

w Psa.68.6; 146.7; Acts 12.7; 16.26.

wonderful works to the children of men!

9 ^t For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 ^u Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;

11 ^v Because they rebelled against the words of God, and contemned the counsel of the most High:

12 Therefore he brought down their heart with labour; they fell down, and *there* was none to help.

13 Then they cried unto the LORD in their trouble, and he saved them out of their distresses.

14 He brought them out of darkness and the shadow of death, and brake ^w their bands in sunder.

15 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

16 For he hath broken the gates

of brass, and cut the bars of iron in sunder.

17 Fools because of their transgression, and because of their iniquities, are afflicted.

18 Their soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.

20 ^a He sent his word, and healed them, and delivered *them* from their destructions.

21 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

22 ^b And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.

23 They that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and his wonders in the deep.

25 For he commandeth, and ^craiseth the stormy wind, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are ^dat their wit's end.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 ^e He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!

32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 ^f He turneth rivers into a wilderness, and the watersprings into dry ground;

34 ^g A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 ^h He turneth the wilderness into a standing water, and dry ground into watersprings.

36 And there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And sow the fields, and plant

a Psa.147.15, 18; Mt.8.8.

b Psa.50.14; 116.17; Heb. 13.15.

c Heb. maketh to stand.

d Heb. all their wisdom is swallowed up.

e Psa.89.9; Mt.8.26.

f Eph.1.19.

g Eph.3.20.

h Psa.114.8.

i Eph.1.3.

j Heb.10.31.

k Psa.113.7,8.

l Psa.64.9.

m vs.6-13 are identical with Psa.60. 5-12.

n Heb.7.14.

vineyards, which may yield fruits of increase.

38 ⁱ He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.

39 Again, they are minished and brought low through oppression, affliction, and sorrow.

40 ^j He poureth contempt upon princes, and causeth them to wander in the wilderness, *where there is no way.*

41 ^k Yet setteth he the poor on high from affliction, and maketh *him* families like a flock.

42 The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth.

43 ^l Whoso is wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

PSALM 108.

A Song or Psalm of David.

O GOD, my heart is fixed; I will sing and give praise, even with my glory.

2 Awake, psaltery and harp: I myself will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

6 ^m That thy beloved may be delivered: save *with* thy right hand, and answer me.

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine; Manasseh *is* mine; Ephraim also *is* the strength of mine head; ⁿ Judah *is* my lawgiver;

9 Moab *is* my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 Give us help from trouble: for vain *is* the help of man.

13 ^aThrough God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM 109.

To the chief Musician, A Psalm of David.

HOLD not thy peace, O God of my praise; ¹

2 For the mouth of the wicked and the mouth of the deceitful are *opened* against me: they have spoken against me with a ^clying tongue.

3 They compassed me about also with words of hatred; and fought against me ^dwithout a cause.

4 For my love they are my adversaries: but I *give myself unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him: and let ^eSatan stand at his right hand.

7 When he shall be judged, let him be condemned: and let his prayer become sin.

8 Let his days be few; ^fand let another take his office.

9 Let his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

13 Let his posterity be cut off; and in the generation following let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

17 As he loved cursing, so let it

^a Psa. 60. 12.

^b Heb. *have opened themselves.*

^c Psa. 27. 12; Mt. 26. 59-62; Lk. 23. 1-5.

^d Psa. 35. 7; 69. 4; John 15. 25.

^e *Satan.* (Mt. 4. 1-11; Rev. 20. 10.)

^f Acts 1. 20.

^g Mt. 27. 39.

^h See Mt. 22. 44; Mk. 12. 36; Lk. 20. 42, 43; Acts 2. 34, 35; Heb. 1. 13; 10. 12, 13.

ⁱ *Christ (Second Advent).* (Mt. 9. 12; Acts 1. 9-11.)

^j 1 Cor. 15. 25.

^k Rom. 11. 26, 27.

come unto him: as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But do thou for me, O God the Lord, for thy name's sake; because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

24 My knees are weak through fasting; and my flesh faileth of fatness.

25 I became also a reproach unto them: *when* they looked upon me they ^gshaked their heads.

26 Help me, O LORD my God: O save me according to thy mercy:

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

PSALM 110.

A Psalm of David.

¹ **T**HE LORD said unto my Lord, Sit thou at my right ^hhand, ⁱuntil I make thine enemies thy ^jfootstool.

2 The LORD shall send the rod of thy strength ^kout of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, in the beau-

¹(110. 1). The importance of Psal. 110. is attested by the remarkable prominence given to it in the New Testament. (1) It affirms the deity of Jesus, thus answering those who deny the full divine meaning of His N.T. title of "Lord".

ties of holiness from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not ^arepent, Thou *art* a priest for ever after the order of ^bMelchizedek.

5 The Lord at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the ^cheathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries.

7 He shall drink of the brook in the way: therefore shall he lift up the head.

PSALM 111.

PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD are great, sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious: and his righteousness endureth for ever.

4 He hath made his wonderful works to be remembered: the LORD *is* gracious and full of compassion.

5 He hath given meat unto them that ^dfear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are sure.

8 They stand fast for ever and ever, *and are* done in truth and uprightness.

9 He sent ^eredemption unto his people: he hath commanded his covenant for ever: holy and reverend *is* his name.

10 The ^ffear of the LORD *is* the

^a Heb. 7. 21.

^b See Heb. 5. 6; 6. 20.

^c i. e. *nations*; also Psa. 111. 6.

^d Psa. 19. 9, *note*.

^e 1 Pet. 1. 18.

^f Psa. 112. 1; also Psa. 19. 9, *note*.

^g Psa. 128. 1.

^h Psa. 25. 13; 37. 26; 102. 28.

ⁱ Psa. 97. 11.

^j Psa. 37. 26; Lk. 6. 35.

^k Eph. 5. 15; Col. 4. 5.

^l 1 John 2. 17.

^m Psa. 2. 12, *note*.

ⁿ 2 Cor. 9. 9.

^o Psa. 103. 20-22.

^p Psa. 50. 1.

beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever.

PSALM 112.

PRAISE ye the LORD. ^qBlessed *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 ^hHis seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth and riches *shall be* in his house: and his righteousness endureth for ever.

4 ⁱUnto the upright there ariseth light in the darkness: *he is* gracious, and full of compassion, and righteous.

5 ^jA good man sheweth favour, and lendeth: he will guide his affairs ^kwith discretion.

6 Surely he shall not be moved for ever: ^lthe righteous shall be in everlasting remembrance.

7 He shall not be afraid of evil tidings: his heart *is* fixed, ^mtrusting in the LORD.

8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.

9 He hath ⁿdispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM 113.

PRAISE ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

2 ^oBlessed be the name of the LORD from this time forth and for evermore.

3 ^pFrom the rising of the sun

(v. 1; Mt. 22. 41-45; Mk. 12. 35-37; Lk. 20. 41-44; Acts 2. 34, 35; Heb. 1. 13; 10. 12, 13). (2) This Psalm announces the eternal priesthood of Messiah—one of the most important statements of Scripture (v. 4; Gen. 14. 18, *note*; Heb. 6. 20; 7. 1-28; 1 Tim. 2. 5, 6; John 14. 6). (3) Historically, the Psalm begins with the ascension of Christ (v. 1; John 20. 17; Acts 7. 56; Rev. 3. 21). (4) Prophetically, the Psalm looks on (a) to the time when Christ will appear as the Rod of Jehovah's strength, the Deliverer out of Zion (Rom. 11. 25-27), and the conversion of Israel (v. 3; Joel 2. 27; Zech. 13. 9. See Deut. 30. 1-9, *note*); and (b) to the judgment upon the Gentile powers which precedes the setting up of the kingdom (vs. 5, 6; Joel 3. 9-17; Zech. 14. 1-4; Rev. 19. 11-21). See "Armageddon" (Rev. 16. 14; 19. 17, *note*); "Israel" (Gen. 12. 2, 3; Rom. 11. 26, *note*); "Kingdom" (Zech. 12. 8, *note*; 1 Cor. 15. 28, *note*). See Psa. 2., *note*, first, and Psa. 118., last in order of the Messianic Psalms.

unto the going down of the same the LORD's name is to be praised.

4 The LORD is high above all nations, and ^ahis glory above the heavens.

5 Who is like unto the LORD our God, who dwelleth on high,

6 ^bWho humbleth himself to behold the things that are in heaven, and in the earth!

7 ^cHe raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

8 ^dThat he may set him with princes, even with the princes of his people.

9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

PSALM 114.

WHEN Israel went out of Egypt, the house of Jacob ^efrom a people of strange language;

2 ^fJudah was his sanctuary, and Israel his dominion.

3 ^gThe sea saw it, and fled: ^hJordan was driven back.

4 The mountains skipped like rams, and the little hills like lambs.

5 ⁱWhat ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

8 ^jWhich turned the rock into a standing water, the flint into a fountain of waters.

PSALM 115.

^kNOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

2 Wherefore should the ^lheathen say, Where is now their God?

3 ^mBut our God is in the heavens: he hath done whatsoever he hath pleased.

4 Their idols are silver and gold, the work of men's hands.

5 They have mouths, but they speak not: eyes have they, but they see not:

6 They have ears, but they hear not: noses have they, but they smell not:

7 They have hands, but they handle not: feet have they, but

^a Psa. 8.1.

^b Psa. 11.4; 138.6.

^c Psa. 107.41.

^d Eph. 2.6.

^e Psa. 81.5.

^f Heb. 7.14.

^g Psa. 77.16.

^h Cited from Josh. 3.13, 16.

ⁱ Psa. 18.7.

^j Psa. 107.35.

^k Eph. 2.8-10.

^l i. e. nations.

^m Psa. 135.6.

ⁿ Also v. 11; Psa. 2.12, note.

^o Also v. 13; Psa. 19.9, note.

^p Psa. 128.1, 4.

^q John 5.28, 29.

^r Psa. 18.4-6.

^s Heb. Sheol.

^t Heb. found me.

^u Psa. 119.137; 145.17.

^v Mt. 11.29.

^w Psa. 13.6; 119.17.

^x Psa. 56.13.

they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

9 O Israel, ⁿtrust thou in the LORD: he is their help and their shield.

10 O house of Aaron, trust in the LORD: he is their help and their shield.

11 Ye that ^ofear the LORD, trust in the LORD: he is their help and their shield.

12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

13 ^pHe will bless them that fear the LORD, both small and great.

14 The LORD shall increase you more and more, you and your children.

15 Ye are blessed of the LORD which made heaven and earth.

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

17 The ^qdead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.

I LOVE the LORD, because he hath heard my voice and my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

3 ^rThe sorrows of death compassed me, and the pains of ^shell ^tgat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 Gracious is the LORD, and ^urighteous; yea, our God is merciful.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 ^vReturn unto thy rest, O my soul; ^wfor the LORD hath dealt bountifully with thee.

8 ^xFor thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the LORD in the land of the living.

10 I believed, ^atherefore have I spoken: I was greatly afflicted:

11 I said in my haste, All men are liars.

12 What shall I render unto the LORD for all his benefits toward me?

13 I will take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD now in the presence of all his people.

15 ^bPrecious in the sight of the LORD is the death of his saints.

16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17 ^cI will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM 117.

O ^dPRAISE the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

PSALM 118.

O GIVE thanks unto the LORD; for he is good: because his mercy endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that ^efear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress: the LORD answered me, and set me in a large place.

6 The ^fLORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 *It is better to trust in the LORD than to put confidence in man.*

a 2 Cor.4.13.

b Ps.72.14.

c Ps.50.14; 107.22.

d Rom.15.11.

e Ps.19.9, note.

f Heb.13.6.

g Ps.2.12, note.

h Ps.88.17.

i Ps.69.4.

j Phil.2.13.

k Ps.6.5.

l 2 Cor.6.9.

m Ps.24.7.

n Rev.21.27; 22.14,15.

o Christ (as Stone). (Mt.7.24,25; 1 Pet.2.8.)

p Heb. This is from the Lord.

q Mt.21.9; 23.39; Mk.11.9; Lk.13.35; 19.38; John 12.13.

9 *It is better to trust in the LORD than to put confidence in princes.*

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 ^hThey compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like ⁱbees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 ^jThe LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 ^kI shall not die, but live, and declare the works of the LORD.

18 The LORD ^lhath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 ^mThis gate of the LORD, ⁿinto which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 ¹The ^ostone which the builders refused is become the head stone of the corner.

23 ^pThis is the LORD's doing; it is marvellous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 ^qBlessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

1(118. 22). See "Christ (as Stone)," 1 Pet. 2. 8, note. Ps. 118. looks beyond the rejection of the Stone (Christ) to His final exaltation in the kingdom (v. 22). See Ps. 2., first of the Messianic Psalms.

29 ¹⁰ give thanks unto the LORD; for *he* is good: for his mercy *endureth* for ever.

PSALM 119.

N ALEPH.

BLESSED *are* the undefiled in the way, who walk ^a in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 ^b They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

8 I will keep thy statutes: O forsake me not utterly.

B BETH.

9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.

10 ^c With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have rejoiced in the way of thy testimonies, as *much* as in all riches.

^a Law (or Moses). vs. 1-176. (Mt. 5. 17, 18; Gal. 3. 1-29.)

^b 1 John 3. 9; 5. 18.

^c Eph. 6. 5.

^d Ps. 116. 7.

^e Ps. 39. 12; 2 Cor. 5. 6; Heb. 11. 13.

^f Ps. 39. 8.

^g Ps. 44. 25.

^h v. 40; Ps. 143. 11.

ⁱ Ps. 145. 5, 6.

^j Heb. drop-peth.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight myself in thy statutes: I will not forget thy word.

G GIMEL.

17 ^d Deal bountifully with thy servant, *that* I may live, and keep thy word.

18 Open thou mine eyes, that I may behold wondrous things out of thy law.

19 ^e I *am* a stranger in the earth: hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.

22 ^f Remove from me reproach and contempt; for I have kept thy testimonies.

23 Princes also did sit *and speak* against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight *and* my counsellors.

D DALETH.

25 ^g My soul cleaveth unto the dust: ^h quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: ⁱ so shall I talk of thy wondrous works.

28 My soul ^j melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of

1 (118. 29). The Messianic Psalms: Summary. That the Psalms contain a testimony to Christ our Lord He Himself affirmed (Lk. 24. 44, etc.); and the N.T. quotations from the Psalter point unerringly to those Psalms which have the Messianic character. A close spiritual and prophetic character as surely identifies others. Christ is seen in the Psalms (1) in two general characters, as *suffering* (e.g. Ps. 22.), and as entering into His kingdom *glory* (e.g. Ps. 2.; 24. Cf. Lk. 24. 25-27).

(2) Christ is seen in His *person* (a) as Son of God (Ps. 2. 7), and very God (Ps. 45. 6, 7; 102. 25; 110. 1); (b) as Son of man (Ps. 8. 4-6); (c) as Son of David (Ps. 89. 3, 4, 27, 29).

(3) Christ is seen in His *offices* (a) as Prophet (Ps. 22. 22, 25; 40. 9, 10); (b) as Priest (Ps. 110. 4); and (c) as King (e.g. Ps. 2., 24.).

(4) Christ is seen in His *varied work*. As Priest He offers Himself in sacrifice (Ps. 22.; 40. 6, with Heb. 10. 5-12), and, in resurrection, as the Priest-Shepherd, ever living to make intercession (Ps. 23., with Heb. 7. 21-25; 13. 20). As Prophet He proclaims the name of Jehovah as Father (Ps. 22. 22, with John 20. 17). As King He fulfils the Davidic Covenant (Ps. 89.) and restores alike the dominion of man over creation (Ps. 8. 4-8; Rom. 8. 17-21); and of the Father over all (1 Cor. 15. 25-28).

(5) The Messianic Psalms give, also, the inner thoughts, the exercises of soul, of Christ in His earthly experiences. (See, e.g., Ps. 16. 8-11; 22. 1-21; 40. 1-17.)

lying; and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me*.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt ^aenlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes; and I shall keep it *unto the end*.

34 ^bGive me understanding, and I shall keep thy law; yea, I shall observe it with *my whole heart*.

35 Make me to go in the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to ^ccovetousness.

37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

38 Stablish thy word unto thy servant, who *is devoted to thy d*fear.

39 Turn away my reproach which I fear: for thy judgments *are good*.

40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even thy salvation*, according to thy word.

42 So shall I have wherewith to answer him that reproacheth me: for I ^etrust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk at liberty: for I seek thy precepts.

46 ^fI will speak of thy testimonies also before kings, and will not be ashamed

47 And I will delight myself in thy commandments, which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, upon which thou hast caused me to hope.

50 ^gThis *is my comfort in my*

affliction: for thy word hath quickened me.

51 The proud have had me greatly ^hin derision: *yet* have I not declined from thy law.

52 I remember thy judgments of old, O LORD; and have comforted myself.

53 ⁱHorror hath taken hold upon me because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 ^jThou art my portion, O LORD: I have said that I would keep thy words.

58 I intreated thy ^kfavour with *my whole heart*: be merciful unto me according to thy word.

59 ^lI thought on my ways, and turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.

63 ^mI am a companion of all *them* that ⁿfear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge: for I have believed thy commandments.

67 Before I was afflicted I went astray: but now have I kept thy word.

68 Thou art good, and doest good; teach me thy statutes.

69 The proud have forged a lie against me: *but* I will keep thy precepts with *my whole heart*.

70 Their heart is as fat as grease; *but* I delight in thy law.

71 *It is good for me that I have been afflicted; that I might learn thy statutes.*

72 The law of thy mouth *is better unto me than thousands of gold and silver.*

a 2 Cor.6.11.

b v.73; Jas.1.5.

c Mk.7.21,22;
Lk.12.15;
1 Tim.6.10;
Heb.13.5.

d Psa.19.9,
note.

e Psa.2.12,
note.

f Psa.138.1;
Mt.10.18,19;
Acts 26.1,2.

g Rom.15.4.

h Heb.12.2.

i John 2.13-16.

j Psa.16.5.

k Heb. face.

l Lk.15.17,18.

m Also v.74.
Psa.19.9,
note.

JOD.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me; because I have hoped in thy word.

75 I know, O LORD, that thy judgments are right, and ^athat thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live: ^bfor thy law is my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.

79 Let those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

81 ^cMy soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

83 ^dFor I am become like a bottle in the smoke; yet do I not forget thy statutes.

84 How many are the days of thy servant? ^ewhen wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me, which are not after thy law.

86 All thy commandments are faithful: ^fthey persecute me wrongfully; help thou me.

87 They had almost consumed me upon earth; but I forsook not thy precepts.

88 Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth.

LAMED.

89 ^gFor ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it ^habideth.

91 They continue this day according to thine ordinances: for all are thy servants.

92 Unless thy law *had been* my delights, I should then have perished in mine affliction.

93 I will never forget thy pre-

cepts: for with them thou hast quickened me.

94 I *am* thine, save me; for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I ⁱhave seen an end of all perfection: *but* thy commandment is exceeding broad.

MEM.

97 O how love I thy law! ^jit is my meditation all the day.

98 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

99 I have more understanding than all my teachers: ^kfor thy testimonies are my meditation.

100 I understand more than the ancients, because I keep thy precepts.

101 ^lI have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: for thou hast taught me.

103 ^mHow sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

NUN.

105 ⁿThy word is a lamp unto my feet, and a light unto my path.

106 ^oI have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, ^pthe freewill-offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul is continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 ^qThy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, *even* unto the end.

SAMECH.

113 I hate vain thoughts: but thy law do I love.

114 ^rThou art my hiding place and my shield: I hope in thy word.

^a Heb. 12. 10.

^b vs. 24, 47, 174.

^c Psa. 73. 26; 84. 2.

^d Psa. 102. 6.

^e Rev. 6. 10.

^f Psa. 35. 19; 38. 19.

^g Psa. 89. 2; Mt. 24. 34, 35; 1 Pet. 1. 25.

^h Heb. stand-eth.

ⁱ Rom. 3. 10-19.

^j Psa. 1. 2.

^k 2 Tim. 3. 15.

^l 1 John 2. 1.

^m Psa. 19. 10.

ⁿ 2 Pet. 1. 19.

^o John 18. 11.

^p Heb. 13. 15.

^q John 14. 23.

^r Psa. 32. 7; 91. 1.

115 ^a Depart from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: ^b and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth ^c like dross: therefore I love thy testimonies.

120 ^d My flesh trembleth for fear of thee; and I am afraid of thy judgments.

𐤀 AIN.

121 I have done judgment and justice: leave me not to mine oppressors.

122 ^e Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and ^f teach me thy statutes.

125 I am thy servant; give me understanding, that I may know thy testimonies.

126 It is time for thee, LORD, to work: for they have made void thy law.

127 ^g Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

𐤁 PE.

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; ^h it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

132 ⁱ Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

133 Order my steps in thy word: and let not any iniquity have dominion over me.

134 ^k Deliver me from the oppression of man: so will I keep thy precepts.

^a Psa.6.8; 139.19; Mt.7.23.

^b Psa.25.2; Rom.5.5; 9.33; 10.11.

^c Mt.25.46.

^d v.161.

^e Heb.7.22.

^f v.12.

^g v.72; Psa.19.10.

^h Psa.19.7.

ⁱ Psa.106.4.

^j Psa.51.1.

^k Lk.1.74.

^l Psa.4.6.

^m Lk.19.41-44.

ⁿ Heb. righteousness.

^o faithfulness.

^p Heb. tried, or refined.

^q v.151; Psa.19.9; John 17.17.

^r Psa.5.3; 88.13; 130.6.

^s Psa.63.1,6.

^t Psa.145.18.

^u Lk.21.33.

^v Heb.3.1.

^w Heb. goel. 1 Pet.1.18.

135 ^l Make thy face to shine upon thy servant; and teach me thy statutes.

136 ^m Rivers of waters run down mine eyes, because they keep not thy law.

𐤇 TZADDI.

137 ⁿ Righteous art thou, O LORD, and upright are thy judgments.

138 Thy testimonies that thou hast commanded are ^o righteous and very faithful.

139 My zeal hath consumed me, because mine enemies have forgotten thy words.

140 Thy word is very ^p pure: therefore thy servant loveth it.

141 I am small and despised: yet do not I forget thy precepts.

142 Thy righteousness is an everlasting righteousness, and ^q thy law is the truth.

143 Trouble and anguish have taken hold on me: yet thy commandments are my delights.

144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

𐤇 KOPH.

145 I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep thy testimonies.

147 ^r I prevented the dawning of the morning, and cried: I hoped in thy word.

148 ^s Mine eyes prevent the night watches, that I might meditate in thy word.

149 Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

150 They draw nigh that follow after mischief: they are far from thy law.

151 ^t Thou art near, O LORD; and all thy commandments are truth.

152 Concerning thy testimonies, I have known of old ^u that thou hast founded them for ever.

𐤇 RESH.

153 ^v Consider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cause, and ^w deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they seek not thy statutes.

156 Great are thy tender mercies,

O LORD: quicken me according to thy judgments.

157 Many are my persecutors and mine enemies; yet do I not ^adecline from thy testimonies.

158 I beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

160 Thy word is true from the beginning: and every one of thy righteous judgments *endureth* for ever.

𐤔 SCHIN.

161 ^bPrinces have persecuted me without a cause: but my heart standeth in awe of thy word.

162 I rejoice at thy word, as one that findeth great spoil.

163 I hate and abhor lying: but thy law do I love.

164 Seven times a day do I praise thee because of thy righteous judgments.

165 ^cGreat peace have they which love thy law: ^dand nothing shall offend them.

166 LORD, ^eI have hoped for thy salvation, and done thy commandments.

167 My soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

𐤕 TAU.

169 Let my cry come near before thee, O LORD: ^fgive me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments are righteousness.

173 Let thine hand help me; for ^gI have chosen thy precepts.

174 I have longed for thy salvation, O LORD; and thy law is my delight.

175 Let my soul live, and it shall praise thee; and let thy judgments help me.

176 ^hI have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

a v. 51; Psa. 44. 18.

b v. 23.

c Phil. 4. 6-8.

d Heb. they shall have no stumbling block.

e v. 174.

f v. 144.

g Lk. 10. 42.

h Lk. 15. 4; 1 Pet. 2. 25.

i Or, Shall I lift up mine eyes to the hills? whence should my help come? My help cometh from the LORD.

j 1 Pet. 1. 5.

k Psa. 127. 1.

l Psa. 16. 8; 109. 31.

m Psa. 91. 5; Rev. 7. 16.

n Psa. 41. 2; 97. 10; 145. 20.

PSALM 120.

A Song ¹ of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4 Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am for peace: but when I speak, they are for war.

PSALM 121.

A Song ¹ of degrees.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade ^lupon thy right hand.

6 ^mThe sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall ⁿpreserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

PSALM 122.

A Song ¹ of degrees of David.

I WAS glad when they said unto me, Let us go into the house of the LORD.

2 Our feet shall stand within thy gates, O Jerusalem.

3 Jerusalem is builded as a city that is compact together:

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

¹(Psa. 120., title, and 122., title.) Literally, "of ascents." Perhaps chanted by the people as they went up to Jerusalem to the feasts. See, e.g., Psa. 122. 1, 2.

5 ^a For there are set thrones of judgment, the thrones of the house of David.

6 Pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls, and prosperity within thy palaces.

8 For my brethren and companions' sakes, I will now say, Peace be within thee.

9 Because of the house of the LORD our God I will seek thy good.

PSALM 123.

A Song of *b* degrees.

UNTO thee lift I up mine eyes,
O thou that dwellest in the heavens.

2 Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

PSALM 124.

A Song of *b* degrees of David.

IF it had not been the LORD who was on our side, now may Israel say;

2 If it had not been the LORD who was on our side, when men rose up against us:

3 ^c Then they had swallowed us up quick, when their wrath was kindled against us:

4 Then the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed be the LORD, who hath not given us as a prey to their teeth.

7 ^d Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help is in the name of the LORD, who made heaven and earth.

PSALM 125.

A Song of *b* degrees.

THEY that ^e trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

3 For ^f the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do good, O LORD, unto *those that be good*, and to *them that are upright* in their hearts.

5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but peace shall be upon Israel.*

PSALM 126.

A Song of *b* degrees.

^g WHEN the LORD turned again the captivity of Zion, *h* we were like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the *i* heathen, The LORD hath done great things for them.

3 The LORD hath done great things for us; *whereof* we are glad.

4 Turn again our captivity, O LORD, as the streams in the south.

5 ^j They that sow in tears shall reap in *k* joy.

6 He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

PSALM 127.

A Song of *b* degrees for Solomon.

EXCEPT the LORD build the house, they labour in vain that build it: ^l except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is vain* for you to rise up early, to sit up late, ^m to eat the bread of sorrows: *for so he giveth his beloved sleep.*

3 Lo, ⁿ children are an heritage of the LORD: and ^o the fruit of the womb *is his* reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

a Psa. 45.5.

b See Psal. 120, title, *note*.

c Psal. 56.1, 2; 57.3.

d Psal. 91.3.

e Faith. (Mt. 8.10; Heb. 11.39.)

f Or, *the sceptre*.

g Psal. 53.6; 85.1.

h Acts 12.9.

i i.e. *nations*;

j Gal. 6.7.

k Or, *singing*.

l Psal. 121.1, 3, 5.

m Mt. 11.28, 29.

n Eph. 6.4.

o Mt. 19.14.

PSALM 128.

A Song of ^adegrees.

BLESSED is every one that
^bfear^eth the LORD; that walk-
eth in his ways.

2 For thou shalt eat the labour of
thine hands: happy *shalt* thou be,
and *it shall* be well with thee.

3 Thy wife *shall* be ^cas a fruitful
vine by the sides of thine house:
thy children ^dlike olive plants
round about thy table.

4 Behold, that thus shall the man
be blessed that feareth the LORD.

5 The LORD shall bless thee out
of Zion: and thou shalt see the
good of Jerusalem all the days of
thy life.

6 Yea, ^ethou shalt see thy chil-
dren's children, and peace upon
Israel.

PSALM 129.

A Song of ^adegrees.

MANY a time have they af-
flicted me ^ffrom my youth,
may Israel now say:

2 Many a time have they af-
flicted me from my youth: yet they
have not prevailed against me.

3 The plowers plowed upon my
back: they made long their fur-
rows.

4 The LORD is righteous: he hath
cut asunder the cords of the
wicked.

5 Let them all be confounded
and turned back that hate Zion.

6 Let them be ^gas the grass
upon the housetops, which with-
ereth afore it groweth up:

7 Wherewith the mower filleth
not his hand; nor he that bindeth
sheaves his bosom.

8 Neither do they which go by
say, The blessing of the LORD be
upon you: we bless you in the
name of the LORD.

PSALM 130.

A Song of ^adegrees.

OUT of the depths have I cried
unto thee, O LORD.

2 Lord, hear my voice: let thine
ears be attentive to the voice of my
supplications.

3 If thou, LORD, shouldest mark
iniquities, O Lord, who shall stand?

4 But *there is* forgiveness with
thee, that thou mayest be ^bfear^ed.

5 I wait for the LORD, my soul
doth wait, and in his word do I
hope.

6 ^hMy soul *waiteth* for the Lord
more than they that watch for the
morning: *I say, more than* they
that watch for the morning.

7 Let Israel hope in the LORD:
for with the LORD ⁱ*there is* mercy,
and with him is plenteous *re-*
demption.

8 And he shall redeem Israel
from all his iniquities.

PSALM 131.

A Song of ^adegrees of David.

LORD, my heart is not haughty,
nor mine eyes lofty: neither do
I exercise myself in great matters,
or in things too high for me.

2 Surely I have behaved and
quieted myself, as a child that is
weaned of his mother: my soul is
even as a weaned child.

3 Let Israel hope in the LORD
from henceforth and for ever.

PSALM 132.

A Song of ^adegrees.

LORD, remember David, and
all his afflictions:

2 How he swore unto the LORD,
and vowed unto the mighty God
of Jacob;

3 Surely I will not come into the
tabernacle of my house, nor go up
into my bed;

4 I will not give sleep to mine
eyes, or slumber to mine eye-
lids,

5 ^kUntil I find out a place for the
LORD, an habitation for the mighty
God of Jacob.

6 Lo, we heard of it at Ephratah:
we found it in the fields of the
wood.

7 ^lWe will go into his taber-
nacles: we will worship at his foot-
stool.

8 Arise, O LORD, into thy rest;
thou, and the ark of thy strength.

9 Let thy priests be clothed with
^mrighteousness; and let thy saints
shout for joy.

10 For thy servant David's sake
turn not away the face of thine
anointed.

11 ⁿThe LORD hath sworn *in*
truth unto David; he will not turn
from it; ^oOf the fruit of thy body
will I set upon thy throne.

12 If thy children will keep my
covenant and my testimony that I
shall teach them, their children
shall also sit upon thy throne for
evermore.

^a See Psa.120,
title, note.

^b Psa.19.9,
note.

^c Col.1.10.

^d Psa.52.8;
144.12.

^e Psa.103.17.

^f Psa.88.15.

^g Psa.37.2.

^h Psa.63.6;
119.147.

ⁱ Psa.86.5,15.

^j 1 Pet.1.18.

^k Acts 7.46.

^l Psa.122.1,2.

^m 1 Cor.1.30.

ⁿ Psa.89.3,4,
33; 110.4.

^o Lk.1.69;
Acts 2.30.

13 ^aFor the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 ^bThis *is* my rest for ever: here will I dwell; for I have desired *it*.

15 I will abundantly bless her provision: I will satisfy her poor with bread.

16 ^cI will also clothe her priests with salvation: ^dand her saints shall shout aloud for joy.

17 ^eThere will I make the horn of David to bud: ^fI have ordained a lamp for mine anointed.

18 His enemies will ^gI clothe with shame: but upon himself shall his crown flourish.

PSALM 133.

A Song of ^hdegrees of David.

BEHOLD, how good and how pleasant *it is* ⁱfor brethren to dwell together in unity!

2 *It is* like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

3 ^jAs the dew of Hermon, and as the dew that descended upon the mountains of Zion: for ^kthere the LORD commanded the blessing, even life for evermore.

PSALM 134.

A Song of ^hdegrees.

BEHOLD, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

2 Lift up your hands *in* the sanctuary, and bless the LORD.

3 The LORD that made heaven and earth bless thee out of Zion.

PSALM 135.

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.

2 Ye that stand in the house of the LORD, ^lin the courts of the house of our God,

3 Praise the LORD; ^mfor the LORD *is* good: sing praises unto his name; for *it is* pleasant.

4 ⁿFor the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.

5 ^oFor I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 ^pWhatsoever the LORD pleased,

^a Psa. 48.1, 2.

^b Psa. 68.16.

^c v. 9; Psa. 149.4.

^d Phil. 3.1.

^e Lk. 1.69.

^f Acts 15.16.

^g Psa. 35.26; 109.29.

^h See Psa. 120, title, *note*.

ⁱ Heb. 13.1.

^j Eph. 4.3, 13.

^k Psa. 42.8.

^l Psa. 92.13; 96.8; 116.19.

^m Psa. 119.68.

ⁿ Rom. 11.25-27.

^o Psa. 95.3.

^p Psa. 115.3.

^q Col. 1.16.

^r John 3.8.

^s Psa. 78.51; 136.10.

^t Acts 7.39.

^u 2 Cor. 10.4.

^v Psa. 78.55; 136.21, 22.

^w Psa. 102.12.

^x Psa. 90.13; 106.45.

^y i.e. *nations*.

^z Psa. 19.9, *note*.

^a Heb. 4.16.

^b Rev. 19.16.

^c John 1.3.

that did he in heaven, and in earth, in the seas, and all deep places.

7 He causeth the vapours to ascend from the ends of the earth; ^qhe maketh lightnings for the rain; he bringeth the wind out of ^rhis treasures.

8 ^sWho smote the firstborn of Egypt, both of man and beast.

9 ^tWho sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, ^uand all the kingdoms of Canaan:

12 ^vAnd gave their land *for* an heritage, an heritage unto Israel his people.

13 ^wThy name, O LORD, *endureth* for ever; and thy memorial, O LORD, throughout all generations.

14 For the LORD will judge his people, and he will ^xrepent himself concerning his servants.

15 The idols of the ^yheathen are silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there any breath in their mouths.

18 They that make them are like unto them: so is every one that trusteth in them.

19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that ^zfear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM 136.

O GIVE thanks unto the LORD; for *he is* good: ^afor his mercy *endureth* for ever.

2 O give thanks unto ^bthe God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doeth great wonders: for his mercy *endureth* for ever.

5 ^cTo him that by wisdom made

the heavens: for his mercy *endureth* for ever.

6 ^aTo him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 ^bTo him that made great lights: for his mercy *endureth* for ever:

8 ^cThe sun to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 ^dTo him that smote Egypt in their firstborn: for his mercy *endureth* for ever:

11 ^eAnd brought out Israel from among them: for his mercy *endureth* for ever:

12 ^fWith a strong hand, and with a stretched out arm: for his mercy *endureth* for ever.

13 ^gTo him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 ^hBut overthrew Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 ⁱTo him which smote great kings: for his mercy *endureth* for ever:

18 ^jAnd slew famous kings: for his mercy *endureth* for ever:

19 ^kSihon king of the Amorites: for his mercy *endureth* for ever:

20 ^lAnd Og the king of Bashan: for his mercy *endureth* for ever:

21 ^mAnd gave their land for an heritage: for his mercy *endureth* for ever:

22 Even an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 ⁿWho remembered us in our low estate: for his mercy *endureth* for ever:

24 And hath ^oredeemed us from our enemies: for his mercy *endureth* for ever.

25 ^pWho giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSALM 137.

BY the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

a Psal.24.2.

b Cited from Gen.1.14.

c Cited from Gen.1.16.

d Psal.135.8.

e 1 Pet.2.9.

f Acts 7.36.

g Psal.78.13.

h Psal.135.9.

i Psal.135.10, 11.

j Acts 7.45.

k Cited from Num.21.21.

l Cited from Num.21.33.

m Psal.135.12.

n Psal.113.7.

o 1 Pet.1.18.

p Psal.104.27; 145.15; 147.9.

q Heb. the words of a song.

r Heb.13.15.

s Psal.83.4-8.

t Rev.18.21.

u Psal.102.15, 22.

v Jas.4.6; 1 Pet.5.5.

w Psal.23.3,4.

x Psal.57.2; Phil.1.6.

2 We hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us ^aa song; and they that wasted us *required of us* mirth, saying, Sing us one of the songs of Zion.

4 How shall we sing the LORD's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my ⁷tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

7 Remember, O LORD, the children of ^sEdom in the day of Jerusalem; who said, Rase *it*, rase *it*, even to the foundation thereof.

8 O daughter of Babylon, ^twho art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us.

9 Happy *shall he be*, that taketh and dasheth thy little ones against the stones.

PSALM 138.

A Psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, and strengthenedst me *with* strength in my soul.

4 ^uAll the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet ^vhath he respect unto the lowly: but the proud he knoweth afar off.

7 ^wThough I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

8 ^xThe LORD will perfect *that* which concerneth me: thy mercy, O LORD, *endureth* for ever: for-sake not the works of thine own hands.

PSALM 139.

To the chief Musician, A Psalm of David.

O LORD, thou hast searched me, and known me.

² *a* Thou knowest my downsit-
ting and mine uprising, thou *b* under-
standest my thought afar off.

³ Thou compassest my path and
my lying down, and art acquainted
with all my ways.

⁴ For *there* is not a word in my
tongue, *but*, lo, O LORD, *c* thou
knowest it altogether.

⁵ Thou hast beset me behind and
before, and laid thine hand upon
me.

⁶ *d* Such knowledge is too won-
derful for me; it is high, I cannot
attain unto it.

⁷ *e* Whither shall I go from thy
spirit? or whither shall I flee from
thy presence?

⁸ If I ascend up into heaven, thou
art there: if I make my bed in
h hell, behold, thou art there.

⁹ If I take the wings of the morn-
ing, and dwell in the uttermost
parts of the sea;

¹⁰ Even there shall thy hand
lead me, and thy right hand shall
hold me.

¹¹ If I say, Surely the darkness
shall cover me; even the night shall
be light about me.

¹² Yea, *h* the darkness hideth not
from thee; but the night shineth as
the day: the darkness and the light
are both alike to thee.

¹³ For thou hast possessed my
reins: thou hast covered me in my
mother's womb.

¹⁴ I will praise thee; for I am
fearfully and wonderfully made:
marvellous are thy works; and
that my soul knoweth right
well.

¹⁵ *i* My substance was not hid
from thee, when I was made in
secret, and curiously wrought in
the lowest parts of the earth.

¹⁶ Thine eyes did see my sub-
stance, yet being unperfect; and in
thy book all my members were
written, which in continuance
were fashioned, when as yet there
was none of them.

¹⁷ *j* How precious also are thy
thoughts unto me, O God! how
great is the sum of them!

¹⁸ If I should count them, they
are more in number than the
sand: when I awake, I am still
with thee.

¹⁹ *k* Surely thou wilt slay the

a Acts 15.8.

b Mt.9.4; John
2.24,25.

c Heb.4.13.

d Psa.40.5;
131.1.

e Heb.13.5.

f Eph.5.18-21.

g Heb. *Sheol*.

h Heb.4.13.

i Gal.1.15.

j Psa.40.5.

k Rom.12.19.

l Jude 15.

m Psa.26.2.

n Psa.5.8;
143.10.

o Heb. *man*
of violence.

p Psa.58.4;
Rom.3.13.

q Psa.35.7;
57.6; 119.
110; 141.9.

r Lk.14.11.

s Psa.9.4.

wicked, O God: depart from me
therefore, ye bloody men.

²⁰ For they *l* speak against thee
wickedly, and thine enemies take
thy name in vain.

²¹ Do not I hate them, O LORD,
that hate thee? and am not I
grieved with those that rise up
against thee?

²² I hate them with perfect
hatred: I count them mine ene-
mies.

²³ *m* Search me, O God, and know
my heart: try me, and know my
thoughts:

²⁴ And see if *there be any*
wicked way in me, *n* and lead me
in the way everlasting.

PSALM 140.

To the chief Musician, A Psalm
of David.

DELIVER me, O LORD, from
the evil man: *o* preserve me
from the violent man;

² Which imagine mischiefs in
their heart; continually are they
gathered together for war.

³ They have sharpened their
tongues like a serpent; *p* adders'
poison is under their lips. Selah.

⁴ Keep me, O LORD, from the
hands of the wicked; preserve
me from the violent man; who
have purposed to overthrow my
goings.

⁵ *q* The proud have hid a snare
for me, and cords; they have
spread a net by the wayside; they
have set gins for me. Selah.

⁶ I said unto the LORD, Thou art
my God: hear the voice of my sup-
plications, O LORD.

⁷ O God the Lord, the strength
of my salvation, thou hast covered
my head in the day of battle.

⁸ Grant not, O LORD, the desires
of the wicked: further not his
wicked device; *r* lest they exalt
themselves. Selah.

⁹ As for the head of those that
compass me about, let the mis-
chief of their own lips cover
them.

¹⁰ Let burning coals fall upon
them: let them be cast into the
fire; into deep pits, that they rise
not up again.

¹¹ Let not an evil speaker be
established in the earth: evil shall
hunt the violent man to overthrow
him.

¹² I know *s* that the LORD will
maintain the cause of the afflicted,
and the right of the poor.

13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

PSALM 141.

A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth before thee ^aas incense; and ^bthe lifting up of my hands as the evening sacrifice.

3 Set a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

5 ^cLet the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which shall not break* my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

7 ^dOur bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

8 ^eBut mine eyes are unto thee, O God the Lord: in thee is my ^ftrust; leave not my soul ^gdesitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let the wicked fall into their own nets, whilst that I withal *h*escape.

PSALM 142.

ⁱMaschil of David; A Prayer when he was in the cave.

I CRIED unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I poured out my complaint before him; I shewed before him my trouble.

3 ^jWhen my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

4 I looked on my right hand, and beheld, but *there was* no man that would know me: refuge failed me; ^kno man cared for my soul.

5 I cried unto thee, O LORD: I said, Thou *art* my refuge and my portion in the land of the living.

^a Rev. 8.3.

^b Psa. 134.2;
¹ Tim. 2.8.

^c Gal. 6.1.

^d 2 Cor. 1.9.

^e Psa. 25.15;
123.1,2.

^f Psa. 2.12,
note.

^g Heb. *make not my soul bare.*

^h Heb. *pass over.*

ⁱ *Maschil, instruction.*

^j Psa. 143.4.

^k Heb. *no man sought after my soul.*

^l Psa. 34.2.

^m Psa. 130.3;
Rom. 3.20;
Gal. 2.16.

ⁿ Psa. 77.3,
142.3.

^o Psa. 77.5,
10,11.

^p Psa. 5.8.

^q Heb. *hide me with thee.*

^r Psa. 25.11.

^s Psa. 31.1.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: ^tthe righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM 143.

A Psalm of David.

HEAR my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

2 And enter not into judgment with thy servant: ^mfor in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 ⁿTherefore is my spirit overwhelmed within me; my heart within me is desolate.

5 ^oI remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy loving-kindness in the morning; for in thee do I trust: ^pcause me to know the way wherein I should walk; for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: I ^qflee unto thee to hide me.

10 Teach me to do thy will; for thou *art* my God: ^rthy spirit *is* good; lead me into ^sthe land of uprightness.

11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

PSALM 144.

A Psalm of David.

BLESSED be the LORD my strength, which teacheth my hands to war, and my fingers to fight:

2 My goodness, and my fortress;

my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3 LORD, ^a what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

4 Man is like to vanity: ^b his days are as a shadow that passeth away.

5 ^c Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine hand from above; rid me, and deliver me out of great waters, ^d from the hand of strange children;

8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

9 I will sing ^e a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

10 It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

12 That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

13 That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:

14 That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

15 Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

PSALM 145.

David's Psalm of praise.

I WILL extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great is the LORD, and greatly

to be praised; and his greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD is righteous in all his ways, and holy in all his works.

18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

PSALM 146.

PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.

3 Put not your trust in princes,

a Psal. 8.4;
Heb. 2.6.

b Psal. 102.11.

c Psal. 18.9.

d Psal. 54.3.

e Psal. 33.2,3;
40.3.

f Psal. 33.12;
65.4; 146.5.

g Psal. 96.4;
147.5.

h Rom. 11.33.

i Psal. 86.5,15;
103.8.

j Psal. 100.5.

k Psal. 146.10;
1 Tim. 1.17.

l Heb. a kingdom of all ages.

m Jas. 4.8.

n John 4.24.

o Psal. 19.9,
note.

p Psal. 31.23;
97.10.

q Psal. 103.1.

r Psal. 2.12,
note.

nor in the son of man, in whom *there is* no help.

4 His breath goeth forth, he returneth to his earth, in that very day ^ahis thoughts perish.

5 ^bHappy is he that *hath* the God of Jacob for his help, whose hope is in the LORD his God:

6 ^cWhich made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

7 Which executeth judgment for the oppressed: ^dwhich giveth food to the hungry. ^eThe LORD looseth the prisoners:

8 ^fThe LORD openeth *the eyes* of the blind: the LORD ^graiseth them that are bowed down: the LORD loveth the righteous:

9 The LORD ^hpreserveth the strangers; he relieveth the fatherless and widow: ⁱbut the way of the wicked he turneth upside down.

10 The LORD ^jshall reign forever, even thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM 147.

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant, and praise is comely.

2 The LORD doth build up Jerusalem: ^khe gathereth together the outcasts of Israel.

3 He ^lhealeth the broken in heart, and bindeth up their ^mwounds.

4 He ⁿtelleth the number of the stars; he calleth them all by *their* names.

5 Great is our Lord, and of great power: ^ohis understanding is infinite.

6 The LORD ^plifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 ^qWho covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He ^rgiveth to the beast his food, and to the young ravens which cry.

10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The LORD taketh pleasure in them that ^sfear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion.

13 For he hath strengthened the

^a See 1 Cor. 2.6.

^b Psal. 144. 15.

^c Rev. 14. 7.

^d Psal. 107. 9.

^e Psal. 68. 6; 107. 10, 14.

^f Mt. 9. 30; John 9. 7, 32.

^g Psal. 145. 14; 147. 6; Lk. 13. 13.

^h Psal. 68. 5.

ⁱ Psal. 147. 6.

^j Psal. 10. 16; 145. 13; Rev. 11. 15.

^k Rom. 11. 25-27.

^l Psal. 51. 17; Lk. 4. 18.

^m Heb. *griefs*.

ⁿ John 1. 3.

^o John 2. 24, 25.

^p Psal. 146. 8, 9.

^q Psal. 104. 13, 14.

^r Psal. 104. 27, 28; 136. 25; 145. 15.

^s Psal. 19. 9, *note*.

^t Psal. 76. 1; 78. 5; 103. 7.

^u Rom. 3. 1, 2.

^v Rom. 3. 1, 2.

^w Heb. 1. 4, *note*.

^x Rev. 20. 2.

^y Psal. 8. 1.

^z Heb. *exalted*.

^a Psal. 75. 10.

^b Psal. 149. 9.

^c Eph. 2. 17.

bars of thy gates; he hath blessed thy children within thee.

14 He maketh peace *in* thy borders, and filleth thee with the finest of the wheat.

15 He sendeth forth his commandment *upon* earth: his word runneth very swiftly.

16 He giveth snow like wool: he scattereth the hoarfrost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

19 ⁱHe sheweth his word unto Jacob, ^uhis statutes and his judgments unto Israel.

20 ^vHe hath not dealt so with any nation: and as *for* his judgments, they have not known them. Praise ye the LORD.

PSALM 148.

PRAISE ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him, all his ^wangels: praise ye him, all his hosts.

3 Praise ye him, sun and moon: praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD from the earth, ^xye dragons, and all deeps:

8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle; creeping things, and flying fowl:

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both young men, and maidens; old men, and children:

13 Let them praise the name of the LORD: for ^yhis name alone is ^zexcellent; his glory is above the earth and heaven.

14 ^aHe also exalteth the horn of his people, ^bthe praise of all his saints; even of the children of Israel, a ^cpeople near unto him. Praise ye the LORD.

PSALM 149.

PRAISE ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their ^a King.

3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD ^b taketh pleasure in his people: ^c he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them ^d sing aloud upon their beds.

6 Let the high praises of God be ^e in their mouth, and ^f a two edged sword in their hand;

7 To execute vengeance upon the ^g heathen, and punishments upon the people;

8 To bind their kings with chains,

^a Mt.21.5.

^b Ps.35.27.

^c Ps.132.16.

^d Ps.42.8.

^e Heb. in their throat.

^f Heb.4.12; Rev.1.16.

^g i.e. nations.

^h Heb.12.29.

ⁱ Ps.148.14.

^j Ps.145.5,6.

^k Tit.2.13.

and their nobles with fetters of iron.

9 To ^h execute upon them the judgment written: ⁱ this honour have all his saints. Praise ye the LORD.

PSALM 150.

PRAISE ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

2 ^j Praise him for his mighty acts: praise him according to his excellent ^k greatness.

3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

THE USE OF THE INDEX;

Its Value to the

Preacher, Sunday School Teacher, Evangelist, Christian Worker.

THE Index covers all of the editorial matter in the Scofield Reference New Testament and Psalms except the Introductions to the Books and the running Analysis which constitutes the new system of paragraphing, and which has been one of the most acceptable features of the Scofield system of annotation.

In arranging the Index the Editor, who is himself a preacher, has had largely in view the helping of preachers to sermonic material. Experience had taught him the need and the best way to meet the need.

These main features are prominent:—

(1) The suggestion of a theme. The demands upon the time of the modern minister are so various as to leave the mind, often, in some measure of distraction when the time comes for preparing the two inevitable sermons for the Lord's day.

It will be found that simply to go over the Index thoughtfully will afford a wealth of suggestion for topical, expository, and thematic sermons, from which the preacher may choose.

(2) The editorial notation to which the Index gives reference will often be found to suggest at once the *logical and biblical outline* which a sermon on that theme should follow, while the passages referred to in the note or summary will give both the background and a wealth of *biblical illustration*.

(3) But perhaps the best service of the Index to the Bible preacher is in the suggestion of *series of sermons* on the great themes of Scripture.

The experience of the great constructive ministers is conclusive that no other form of teaching so permanently interests congregations. They soon come to feel that they are "getting somewhere."

Take, for example, the central theme of the Bible—Christ. The Index will be found to refer to the most important lines of truth concerning Christ. From these may be selected series of sermon subjects which will enable the preacher to give connected studies of that supreme Person once a year through many years without repetition. And this is true of the Holy Spirit, as also of all the great words of the Bible.

And not the preacher only, but the Sunday School teacher, or Evangelist—indeed any Christian worker—will find the Index the open door to the mighty riches of the Bible.

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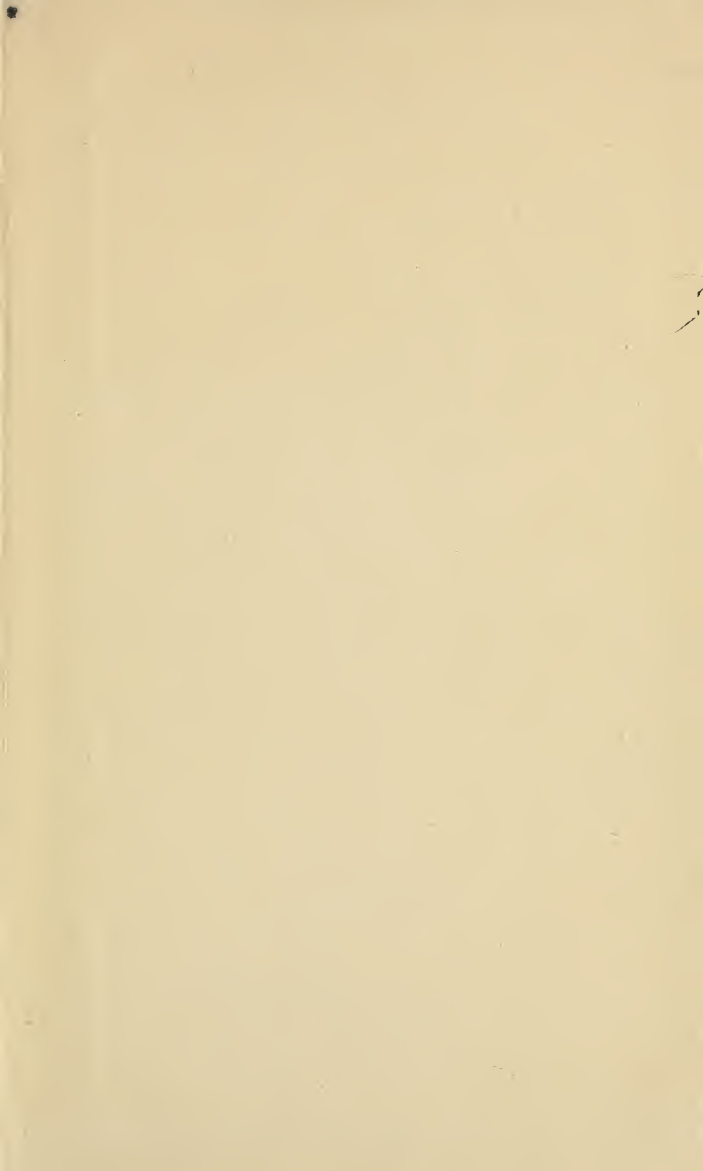
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